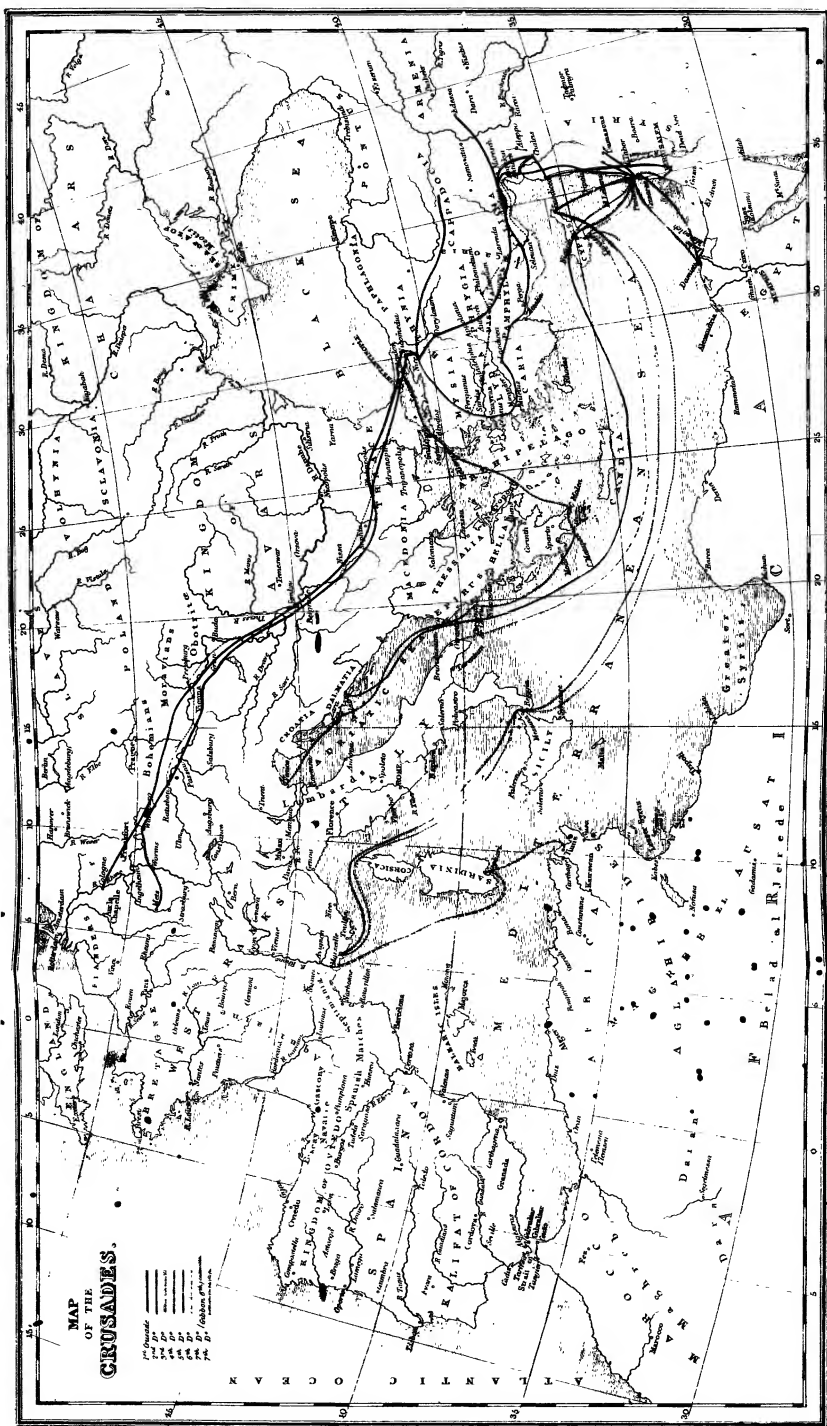


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THE HISTORY OF THE  
DECLINE AND FALL OF THE  
ROMAN EMPIRE.

By EDWARD GIBBON.

A NEW EDITION, WITH NOTES.

By DEAN MILMAN, M. GUIZOT, AND SIR WILLIAM  
SMITH, D.C.L., LL.D.

IN EIGHT VOLUMES.—Vol. VII.

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CHAPTER LIII.

STATE OF THE EASTERN EMPIRE IN THE TENTH CENTURY. — EXTENT AND DIVISION. — WEALTH AND REVENUE. — PALACE OF CONSTANTINOPLE. — TITLES AND OFFICES. — PRIDE AND POWER OF THE EMPERORS. — TACTICS OF THE GREEKS, ARABS, AND FRANKS. — LOSS OF THE LATIN TONGUE. — STUDIES AND SOLITUDE OF THE GREEKS.

A RAY of historic light seems to beam from the darkness of the tenth century. We open with curiosity and respect the royal volumes of Constantine Porphyrogenitus,<sup>1</sup> which he composed at a mature age for the instruction of his son, and which promise to unfold the state of the Eastern empire, both in peace and war, both at home and abroad. In the first of these works he minutely describes the pompous ceremonies of the church and palace of Constantinople, according to his own practice and that of his predecessors.<sup>2</sup> In the second he attempts an accurate survey of the provinces, the *themes*, as they were then denominated, both of Europe and Asia.<sup>3</sup> The system of

Memorials  
of the Greek  
empire.

Works of  
Constantine  
Porphy-  
rogenitus.

The epithet of *Πορφυρογέννητος*, Porphyrogenitus, born in the purple, is elegantly defined by Claudian:—

Ardua privatus nescit fortuna Penates;  
• Et regnum cum luce dedit. Cognata potestas  
Excepit Tyrio venerabile pignus in ostro.

And Ducange, in his Greek and Latin Glossaries, produces many passages expressive of the same idea. •

<sup>1</sup> A splendid MS. of Constantine, de Cæremoniis Aulae et Ecclesiae Byzantinae, wandered from Constantinople to Buda, Frankfort, and Leipsic, where it was published in a splendid edition by Leich and Reiske (A.D. 1751, in folio), with such lavish praise as editors never fail to bestow on the worthy or worthless object of their toil.

<sup>2</sup> See, in the first volume of Banduri's *Imperium Orientale*, Constantinus de The-



Roman tactics, the discipline and order of the troops, and the military operations by land and sea, are explained in the third of these didactic collections, which may be ascribed to Constantine or his father Leo.<sup>4</sup> In the fourth<sup>5</sup> of the administration of the empire, he reveals the secrets of the Byzantine policy, in friendly or hostile intercourse with the nations of the earth.<sup>6</sup> The literary labours of the age, the practical systems of law, agriculture, and history, might redound to the benefit of the subject, and the honour of the Macedonian princes. The sixty books of the *Basilics*,<sup>7</sup> the code and pandects of civil jurisprudence, were gradually framed in the three first reigns of that prosperous dynasty. The art of agriculture had amused the leisure, and exercised the pens, of the best and wisest of the ancients; and their chosen precepts are comprised in the twenty books of the *Geoponics*<sup>8</sup> of Constantine. At his command the historical examples of vice and virtue were methodised in fifty-three books,<sup>9</sup> and every citizen might apply to his contemporaries or himself the lesson or the warning of past times. From the august character of a legislator, the sovereign of the East descends to the more humble office of a teacher and a scribe; and if his successors

matibus, p. 1-24 [tom. iii. p. 11-64, ed. Bonn]; de Administrando Imperio, p. 45-127, edit. Venet. [t. iii. p. 65-270, ed. Bonn]. The text of the old edition of Meursius is corrected from a MS. of the royal library of Paris, which Isaac Casaubon had formerly seen (Epist. ad Polybium, p. 10), and the sense is illustrated by two maps of William Deslisle, the prince of geographers till the appearance of the greater D'Anville.

<sup>4</sup> The Tactics of Leo and Constantine are published with the aid of some new MSS. in the great edition of the works of Meursius, by the learned John Lami (tom. vi. p. 531-920, 1211-1417, Florent. 1745), yet the text is still corrupt and mutilated, the version is still obscure and faulty. The Imperial library of Vienna would afford some valuable materials to a new editor (Fabric. Biblioth. Græc. tom. vi. p. 369, 370).

<sup>5</sup> On the subject of the *Basilics*, Fabricius (Biblioth. Græc. tom. xii. p. 425-514), and Heineccius (Hist. Juris Romani, p. 396-399), and Giannone (Istoria Civile di Napoli, tom. i. p. 450-458), as historical civilians, may be usefully consulted. xli. books of this Greek code have been published, with a Latin version, by Charles Annibal Fabrotius (Paris, 1647), in seven tomes in folio; iv other books have been since discovered, and are inserted in Gerard Meerman's Novus Thesaurus Juris Civ. et Canon. tom. v. Of the whole work, the sixty books, John Leunclavius has printed (Basil, 1575) an *eclogue* or synopsis. The cxiii novels, or new laws, of Leo, may be found in the Corpus Juris Civilis.<sup>b</sup>

<sup>6</sup> I have used the last and best edition of the *Geoponics* (by Nicolaus Niclas, Lipsiæ, 1761, 2 vols. in octavo). I read in the preface that the same emperor restored the long-forgotten systems of rhetoric and philosophy; and his two books of *Hippiatricæ*, or Horse-physic, were published at Paris, 1530, in folio (Fabric. Biblioth. Græc. tom. vi. p. 493-500).

<sup>7</sup> Of these LIII books, or titles, only two have been preserved and printed—de Legationibus (by Fulvius Ursinus, Antwerp, 1582, and Daniel Hoeschelius, August. Vindel. 1603) and de Virtutibus et Vitiis (by Henry Valesius, or de Valois, Paris, 1634).

<sup>a</sup> Compare Institutions Militaires de l'Empereur Léon le Philosophe, traduites par Joly de Maizeroy.—S.

<sup>b</sup> For an account of the Basilica and of the sources of the Byzantine law, see Note A at the end of this chapter.—S.

and subjects were regardless of his paternal cares, *we* may inherit and enjoy the everlasting legacy.

A closer survey will indeed reduce the value of the gift and the gratitude of posterity: in the possession of these Imperial treasures we may still deplore our poverty and ignorance; and the fading glories of their authors will be obliterated by indifference or contempt. The Basilics will sink to a broken copy, a partial and mutilated version in the Greek language, of the laws of Justinian; but the sense of the old civilians is often superseded by the influence of bigotry: and the absolute prohibition of divorce, concubinage, and interest for money, enslaves the freedom of trade and the happiness of private life. In the historical book a subject of Constantine might admire the inimitable virtues of Greece and Rome: he might learn to what a pitch of energy and elevation the human character had formerly aspired. But a contrary effect must have been produced by a new edition of the lives of the saints, which the great logothete, or chancellor of the empire, was directed to prepare; and the dark fund of superstition was enriched by the fabulous and florid legends of Simon the *Metaphrast*.<sup>a</sup> The merits and miracles of the whole calendar are of less account in the eyes of a sage than the toil of a single husbandman, who multiplies the gifts of the Creator and supplies the food of his brethren. Yet the royal authors of the *Geoponics* were more seriously employed in expounding the precepts of the destroying art, which has been taught since the days of Xenophon<sup>9</sup> as the art of heroes and kings. But the *Tactics* of Leo and Constantine are mingled with the baser alloy of the age in which they lived. It was destitute of original genius; they implicitly transcribe the rules and maxims which had been confirmed by victories. It was unskilled in the propriety of style and method; they blindly confound the most distant and discordant institutions, the phalanx of Sparta and that of Macedon, the legions of Cato and Trajan, of Augustus and Theodosius. Even the use, or

<sup>a</sup> The life and writings of Simeon Metaphrastes are described by Hankius (de Scriptoribus Byzant. p. 418-460). This biographer of the saints indulged himself in a loose paraphrase of the sense or nonsense of more ancient acts. His Greek rhetoric is again paraphrased in the Latin version of Surius, and scarcely a thread can be now visible of the original texture.

<sup>9</sup> According to the first book of the *Cyropædia*, professors of tactics, a small part of the science of war, were already instituted in Persia, by which Greece must be understood. A good edition of all the *Scriptores Tactici* would be a task not unworthy of a scholar. His industry might discover some new MSS., and his learning might illustrate the military history of the ancients. But this scholar should be likewise a soldier; and, alas! Quintus Icilius is no more.<sup>a</sup>

<sup>a</sup> M. Guichardt, author of *Mémoires de mes Lectures*. Misc. Works, vol. v. p. Militaires sur les Grecs et sur les Romains. See Gibbon's *Extraits Raisonnés* 219.—M.

at least the importance, of these military rudiments may be fairly questioned: their general theory is dictated by reason; but the merit, as well as difficulty, consists in the application. The discipline of a soldier is formed by exercise rather than by study: the talents of a commander are appropriated to those calm, though rapid, minds, which nature produces to decide the fate of armies and nations: the former is the habit of a life, the latter the glance of a moment; and the battles won by lessons of tactics may be numbered with the epic poems created from the rules of criticism. The book of ceremonies is a recital, tedious yet imperfect, of the despicable pageantry which had infected the church and state since the gradual decay of the purity of the one and the power of the other. A review of the themes or provinces might promise such authentic and useful information as the curiosity of government only can obtain, instead of traditionary fables on the origin of the cities, and malicious epigrams on the vices of their inhabitants.<sup>10</sup> Such information the historian would have been pleased to record; nor should his silence be condemned if the most interesting objects, the population of the capital and provinces, the amount of the taxes and revenues, the numbers of subjects and strangers who served under the Imperial standard, have been unnoticed by Leo the Philosopher and his son Constantine. His treatise of the public administration is stained with the same blemishes; yet it is discriminated by peculiar merit: the antiquities of the nations may be doubtful or fabulous; but the geography and manners of the barbaric world are delineated with curious accuracy. Of these nations the Franks alone were qualified to observe in their turn, and to describe, the metropolis of the East. The ambassador of the great Otho, a bishop of Cremona, has painted the state of Constantinople about the middle of the tenth century: his style is glowing, his narrative lively, his observation keen; and even the prejudices and passions of Liutprand are stamped with an original character of freedom and genius.<sup>11</sup> From this scanty fund of foreign and domestic materials I shall investigate the form and substance of

Embassy of  
Liutprand.

<sup>10</sup> After observing that the demerit of the Cappadocians rose in proportion to their rank and riches, he inserts a more pointed epigram, which is ascribed to Demodocus:—

Κακασπάδων σὸς ἔχθρα καὶ δάκνῃ, ὅλλα καὶ αὐτῇ  
Κάτθανῃ, γυναικὶν αἵματος ἰσθίου.

The sting is precisely the same with the French epigram against Fréron: Un serpent mordit Jean Fréron—Eh bien? Le serpent en mourut. But, as the Paris wits are seldom read in the Anthology, I should be curious to learn through what channel it was conveyed for their imitation (Constantin. Porphyrogen. de Themat. c. ii\* [tom. iii. p. 21, ed. Bonn]; Brunck, *Analect. Græc.* tom. ii. p. 56; Brodæi *Anthologia*, l. ii. p. 244.)

<sup>11</sup> The *Legatio Liutprandi Episcopi Cremonensis ad Nicephorum Phocam* is inserted in Muratori, *Scriptores Rerum Italicarum*, tom. ii. pars i.

the Byzantine empire; the provinces and wealth, the civil government and military force, the character and literature, of the Greeks in a period of six hundred years, from the reign of Heraclius to the successful invasion of the Franks or Latins.

After the final division between the sons of Theodosius, the swarms of barbarians from Scythia and Germany overspread the provinces and extinguished the empire of ancient Rome. The themes or provinces of the empire, and its limits in every age. The weakness of Constantinople was concealed by extent of dominion; her limits were inviolate, or at least entire; and the kingdom of Justinian was enlarged by the splendid acquisition of Africa and Italy. But the possession of these new conquests was transient and precarious, and almost a moiety of the Eastern empire was torn away by the arms of the Saracens. Syria and Egypt were oppressed by the Arabian caliphs, and, after the reduction of Africa, their lieutenants invaded and subdued the Roman province which had been changed into the Gothic monarchy of Spain. The islands of the Mediterranean were not inaccessible to their naval powers; and it was from their extreme stations, the harbours of Crete and the fortresses of Cilicia, that the faithful or rebel emirs insulted the majesty of the throne and capital. The remaining provinces, under the obedience of the emperors, were cast into a new mould; and the jurisdiction of the presidents, the consulars, and the counts was superseded by the institution of the *themes*,<sup>12</sup> or military governments, which prevailed under the successors of Heraclius, and are described by the pen of the royal author. Of the twenty-nine themes, twelve in Europe and seventeen in Asia, the origin is obscure, the etymology doubtful or capricious, the limits were arbitrary and fluctuating; but some particular names that sound the most strangely to our ear were derived from the character and attributes of the troops that were maintained at the expense and for the guard of the respective divisions.<sup>a</sup> The vanity of the Greek princes

<sup>12</sup> See Constantine de Thematis, in Banduri, tom. i. p. 1-30, who owns that the word is *ὀκ παλαιά*. *Θέμα* is used by Maurice (Strategem. l. ii. c. 2) for a legion, from whence the name was easily transferred to its post or province (Ducange, Gloss. Græc. tom. i. p. 487, 488). Some etymologies are attempted for the Opsician, Optimatin, Thracasian, themes.

<sup>a</sup> The following list of the themes is given in Mr. Finlay's Hist. of the Byzantine Empire, vol. i. p. 14. The Asiatic themes were:—1. *Anatolikon*, including parts of Phrygia, Lycæonia, Isauria, Pamphylia, and Pisidia. 2. *The Armeniac*, including Pontus and Cappadocia. 3. *The Thracesian*, part of Phrygia, Lydia, and Ionia. 4. *Opsikion*, Mysia, and part of Bithynia and Phrygia. 5. *Optimaton*, the

part of Bithynia towards the Bosphorus. 6. *Bukellarion*, Galatia. 7. *Paphlagonia*. 8. *Chaldia*, the country about Trebizond. 9. *Mesopotamia*, the trifling possessions of the empire on the Mesopotamian frontier. 10. *Kolonien*, the country between Pontus and Armenia Minor, through which the Lycus flows, near Neocæsarea. 11. *Sebastia*, the second Armenia (Scrip. post Theoph. 112). 12. *Lycandos*, a theme

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most eagerly grasped the shadow of conquest and the memory of lost dominion. A new Mesopotamia was created on the western side of the Euphrates; the appellation and prætor of Sicily were transferred to a narrow slip of Calabria; and a fragment of the duchy of Beneventum was promoted to the style and title of the theme of Lombardy. In the decline of the Arabian empire the successors of Constantine might indulge their pride in more solid advantages. The victories of Nicephorus, John Zimisces, and Basil the Second, revived the fame, and enlarged the boundaries, of the Roman name; the province of Cilicia, the metropolis of Antioch, the islands of Crete and Cyprus were restored to the allegiance of Christ and Cæsar; one-third of Italy was annexed to the throne of Constantinople, the kingdom of Bulgaria was destroyed, and the last sovereigns of the Macedonian dynasty extended their sway from the sources of the Tigris to the neighbourhood of Rome. In the eleventh century the prospect was again clouded by new enemies and new misfortunes; the relics of Italy were swept away by the Norman adventurers, and almost all the Asiatic branches were dismembered from the Roman trunk by the Turkish conquerors. After these losses the emperors of the Comnenian family continued to reign from the Danube to Peloponnesus, and from Belgrade to Nice, Trebizond, and the winding stream of the Meander. The spacious provinces of Thrace, Macedonia, and Greece were obedient to their sceptre; the possession of Cyprus, Rhodes, and Crete was accompanied by the fifty islands of the Ægean or Holy Sea,<sup>13</sup> and the

<sup>13</sup> "Ἁγίος πειλαγὸς, as it is styled by the modern Greeks, from which the corrupt names of Archipelago, l'Archipel, and the Arches have been transformed by geographers and seamen (D'Auvville, Géographie Ancienne, tom. i. p. 281; Analyse de la Carte de la Grèce, p. 60). The numbers of monks or caloyers in all the islands and the adjacent mountain of Athos (Observations de Belon, fol. 32, verso), Monte Santo, might justify the epithet of holy, ἅγιος, a slight alteration from the original αἴγιος, imposed by the Dorians, who, in their dialect, gave the figurative name of αἴγες, or goats, to the bounding waves (Vossius, apud Cellarium, Geograph. Antiq. tom. i. p. 829)."

formed by Leo VI. (the Wise) on the borders of Armenia. 13. *The Kibyrraiot*, Caria, Lycia, and the coast of Cilicia. 14. *Cyprus*. 15. *Samos*. 16. *Assos*. Cappadocia is mentioned as a theme (Scrip. post Theoph. 112), and Charsianina (Genesis, 46). They had formed part of the Armeniac theme.

The twelve European themes were:— 1. *Thrace*. 2. *Macedonia*. 3. *Strymon*. 4. *Thessalonica*. 5. *Hellas*. 6. *Peloponnesus*. 7. *Cephalonia*. 8. *Nicopolis*. 9. *Dyrachium*. 10. *Sicily*. 11. *Longibardia* (Calabria). 12. *Cherson*. The islands of the Archipelago, which formed the 16th

Asiatic theme, were the usual station of the European naval squadron, under the command of a Drungarios. They are often called Dodekannesos, and their admiral was an officer of consideration at the end of the eighth century. (Theophanes, 383.) The list of the themes given by Constantine Porphyrogenitus is a traditional, not an official, document. Cyprus and Sicily had been conquered by the Arabs long before he wrote.—S.

<sup>a</sup> This etymology cannot be accepted. Various others have been proposed, but the origin of the word is quite uncertain.—S.

remnant of their empire transcends the measure of the largest of the European kingdoms.

The same princes might assert, with dignity and truth, that of all the monarchs of Christendom they possessed the greatest city,<sup>14</sup> the most ample revenue, the most flourishing and populous state. With the decline and fall of the empire the cities of the West had decayed and fallen; nor could the ruins of Rome, or the mud walls, wooden hovels, and narrow precincts of Paris and London, prepare the Latin stranger to contemplate the situation and extent of Constantinople, her stately palaces and churches, and the arts and luxury of an innumerable people. Her treasures might attract, but her virgin strength had repelled, and still promised to repel, the audacious invasion of the Persian and Bulgarian, the Arab and the Russian. The provinces were less fortunate and impregnable, and few districts, few cities, could be discovered which had not been violated by some fierce barbarian, impatient to despoil, because he was hopeless to possess. From the age of Justinian the Eastern empire was sinking below its former level; the powers of destruction were more active than those of improvement; and the calamities of war were embittered by the more permanent evils of civil and ecclesiastical tyranny. The captive who had escaped from the barbarians was often stripped and imprisoned by the ministers of his sovereign; the Greek superstition relaxed the mind by prayer, and emaciated the body by fasting; and the multitude of convents and festivals diverted many hands and many days from the temporal service of mankind. Yet the subjects of the Byzantine empire were still the most dexterous and diligent of nations; their country was blessed by nature with every advantage of soil, climate, and situation; and, in the support and restoration of the arts, their patient and peaceful temper was more useful than the warlike spirit and feudal anarchy of Europe. The provinces that still adhered to the empire were repopled and enriched by the misfortunes of those which were irrecoverably lost. From the yoke of the caliphs, the Catholics of Syria, Egypt, and Africa retired to the allegiance of their prince, to the society of their brethren; the moveable wealth, which eludes the search of oppression, accompanied and alleviated their exile, and Constantinople received into her bosom the fugitive trade of Alexandria and Tyre. The chiefs of Armenia and Scythia, who fled from hostile or religious persecution, were hospitably entertained; their followers were encouraged to build new cities and

<sup>14</sup> According to the Jewish traveller who had visited Europe and Asia, Constantinople was equalled only by Bagdad, the great city of the Ismaelites (*Voyage de Ben-jamin de Tudèle, par Bafatier, tom. i. c. 5, p. 46*).

to cultivate waste lands; and many spots, both in Europe and Asia, preserved the name, the manners, or at least the memory, of these national colonies. Even the tribes of barbarians who had seated themselves in arms on the territory of the empire were gradually reclaimed to the laws of the church and state, and, as long as they were separated from the Greeks, their posterity supplied a race of faithful and obedient soldiers. Did we possess sufficient materials to survey the twenty-nine themes of the Byzantine monarchy, our curiosity might be satisfied with a chosen example: it is fortunate enough that the clearest light should be thrown on the most interesting province, and the name of PELOPONNESUS will awaken the attention of the classic reader.

As early as the eighth century, in the troubled reign of the Iconoclasts, Greece, and even Peloponnesus,<sup>15</sup> were overrun by some Slavonian bands who outstripped the royal standard of Bulgaria. The strangers of old, Cadmus, and Danaus, and Pelops, had planted in that fruitful soil the seeds of policy and learning; but the savages of the north eradicated what yet remained of their sickly and withered roots. In this irruption the country and the inhabitants were transformed; the Grecian blood was contaminated; and the proudest nobles of Peloponnesus were branded with the names of foreigners and *slaves*. By the diligence of succeeding princes, the land was in some measure purified from the barbarians; and the humble remnant was bound by an oath of obedience, tribute, and military service, which they often renewed and often violated. The siege of Patras was formed by a singular concurrence of the Slavonians of Peloponnesus and the Saracens of Africa. In their last distress a pious fiction of the approach of the prætor of Corinth revived the courage of the citizens. Their sally was bold and successful; the strangers embarked, the rebels submitted, and the glory of the day was ascribed to a phantom or a stranger, who fought in the foremost ranks under the character of St. Andrew the Apostle. The shrine which contained his relics was decorated with the trophies of victory, and the captive race was for ever devoted to the service and vassalage of the metropolitan church of Patras. By the revolt of two Slavonian tribes in the neighbourhood of Helos and Lacedæmon, the

<sup>15</sup> 'Εσθλασώθη δὲ πᾶσα ἡ χώρα καὶ γίγνεται βάρβαροι, says Constantine (Thematis, l. ii. c. 6, p. 25 [tom. iii. p. 53, ed. Bonn]), in a style as barbarous as the idea, which he confirms, as usual, by a foolish epigram. The epitomiser of Strabo likewise observes, καὶ οὖν δὲ πᾶσαν Ἠπειρον, καὶ Ἑλλάδα σκληρὰν, καὶ Πελοπόννησον, καὶ Μακεδονίαν, ἐκρύβει Σαλαῖς νύκτοναι (l. vii. p. 98, edit. Hudson.; p. 1251, edit. Casaub. [Almel.]): a passage which leads Dodwell into a weary dance (Geograph. Minor. tom. ii. dissert. vi. p. 170-191), to enumerate the inroads of the Slavi, and to fix the date (A.D. 980) of this petty geographer.



peace of the peninsula was often disturbed. They sometimes insulted the weakness, and sometimes resisted the oppression, of the Byzantine government, till at length the approach of their hostile brethren extorted a golden bull to define the rights and obligations of the *Ezzerites* and *Milengi*, whose annual tribute was defined at twelve hundred pieces of gold.\* From these strangers the Imperial geo-

\* The subject of the Slavonian population in Greece, and especially in the Peloponnesus, which Gibbon has dismissed in a few sentences, is one of considerable interest, and has given rise to much controversy among modern scholars. Colonel Leake, in his *Researches in Greece*, published in 1814, pointed out at length from the Byzantine writers the proofs we have of the long residence of the Slavonians in every part of Greece; and he first observed that the Slavonian names of places in Greece are often the same as those of places in the most distant parts of Russia. Acting upon this discovery, Professor Fallmerayer, in his work entitled '*Geschichte der halbinsel Morea während des Mittelalters*,' published in 1830, maintained that the Hellenic race in Europe was exterminated by the Slavonians, and that the present inhabitants of Greece are Byzantinised Slavonians. In support of this opinion he subsequently published a tract entitled '*Welchen Einfluss hatte die Besetzung Griechenlands durch die Slaven auf das Schicksal der Stadt Athen? Oder die Entstehung der heutigen Griechen*.' These works called forth many opponents, of whom the ablest is Zinkeisen in his '*Geschichte Griechenlands*.' The hypothesis of Fallmerayer rests, indeed, upon no solid proof, and cannot be accepted; but the views of the other party, who maintain that the modern Greeks are the lineal descendants of the Greeks who were conquered by the Romans, are equally extravagant. Of the main fact, that the Slavonians formed the bulk of the population of Greece for several centuries, there can be no dispute. This is expressly stated by the emperor Constantine Porphyrogenitus in the passage quoted by Gibbon (note 15), who refers the completion of the Slavonian colonization of Greece to the time of the great pestilence that depopulated the East in A.D. 746. In the same century the European navigators spoke of the Peloponnesus as Slavonian land (Fallmerayer, *Geschichte der halbinsel Morea*, vol. ii. p. 444). But of the history of the Slavonian conquests in Greece we have only a scanty account. Their invasion of the country in the reign of Justinian has been

already mentioned (Gibbon, vol. v. p. 171), and their permanent settlement in Peloponnesus appears to have been first made under the shelter of the Avar power, towards the end of the sixth century (Finlay, *Medieval Greece*, p. 16). Under the feeble sway of the successors of Justinian the Slavonians in Peloponnesus became independent of the Byzantine empire; and no attempt was made to check their growing power till the reign of Leo III., the Isaurian, who breathed new life into the decaying empire. The Slavonians in their turn made a vigorous effort to maintain their independence, and to become masters of the whole of Peloponnesus. For this purpose, in the year 807, they made the unsuccessful attempt upon Patras mentioned by Gibbon. From this time the Greeks gradually regained the ascendancy; but in the reign of Theophilus, the Slavonians again rose in arms, and were masters of the open country for several years. They were, however, subdued by Theodora, who governed the empire during the minority of her son Michael III., A.D. 842-852; and it was on this occasion that the *Ezeritæ* (*Ἐζεριταί*) and *Milengi* (*Μιληγγαί*), two Slavonian tribes, the former in the neighbourhood of Helos, and the latter in that of Sparta, became tributary to the Byzantine government. They, however, rebelled in the reign of Romanus I., A.D. 920-944; and upon being conquered again, their tribute was fixed at 1200 pieces of gold, as Gibbon relates.

At a later time we obtain some account of the Slavonians in Peloponnesus from the '*Chronicle of the Morea*,' an anonymous poem of the 14th century, written in Romaic Greek, which was published for the first time by Buchon, accompanied by a French translation, Paris, 1840. (See Leake, *Peloponnesiaca*, p. 135.) We learn from this Chronicle that, when the Franks invaded Peloponnesus at the beginning of the thirteenth century, the *Melingi* (*Μιληγγαί*, as they are there called) were masters of all Mount *Tajgetus*; and that in *Elis* Slavonians were in possession of a district called *Skorta*, extending from the ruins of *Olympia* to the sources of the *Ladon*.

grapher has accurately distinguished a domestic and perhaps original race, who, in some degree, might derive their blood from the much-injured Helots. The liberality of the Romans, and especially of Augustus, had enfranchised the maritime cities from the dominion of Sparta; and the continuance of the same benefit ennobled them with the title of *Eleuthero*, or Free-Laconians.<sup>16</sup> In the time of Constantine Porphyrogenitus they had acquired the name of *Mainotes*, under which they dishonour the claim of liberty by the inhuman pillage of all that is shipwrecked on their rocky shores. Their territory, barren of corn but fruitful of olives, extended to the Cape of Malea: they accepted a chief or prince from the Byzantine prætor; and a light tribute of four hundred pieces of gold was the badge of their immunity rather than of their dependence. The free-men of Laconia assumed the character of Romans, and long adhered to the religion of the Greeks. By the zeal of the emperor Basil, they were baptized in the faith of Christ: but the altars of Venus and Neptune had been crowned by these rustic votaries five hundred years after they were proscribed in the Roman world.<sup>17</sup> In the theme of Peloponnesus<sup>17</sup> forty cities were still numbered, and the declining state of Sparta, Argos, and Corinth may be suspended in the tenth century, at an equal distance, perhaps, between their antique splendour and their present desolation. The duty of military service, either in person or by substitute, was imposed on the lands or benefices of the province; a sum of five pieces of gold

<sup>16</sup> Strabon. Geograph. l. viii. p. 562 [p. 366, ed. Casaub.]; Pausanias, Græc. Descriptio, l. iii. c. 21, p. 264, 265; Plin. Hist. Natur. l. iv. c. 8.

<sup>17</sup> Constantin. de Administrando Imperio [de Thematibus], l. ii. c. 50, 51, 52 [tom. iii. p. 52, ed. Bonn].

The Slavonian language has long ceased to be spoken in Greece; and the only durable remains of the people in Greece are the geographical names which they gave. According to Leake (Peloponnesiaca, p. 326) there is at present in the Morea one Slavonian name to every ten Greek names; but the proportion of the former must at an earlier period have been much more considerable; as the Greeks, upon recovering the districts occupied by the Slavonians, frequently gave Greek names to the places they regained. For further details respecting the Slavonians in Greece see Finlay, Medieval Greece, p. 1, seq.—S.

\* There is another people in Peloponnesus, whom Gibbon has omitted to mention, but who have stronger claims than the *Mainotes*, or, indeed, than any other people in Greece, to be regarded as genuine descendants of the ancient Hel-

lenic population. These are the *Tzakones*, the inhabitants of *Tzakonia*, which is only another form of the name Laconia. *Tzakonia* is a mountainous district in the north-eastern extremity of the ancient Laconia. The dialect of the *Tzakones* differs considerably from the modern Greek, and bears a much closer resemblance to the ancient language. It has been conjectured with considerable probability that they are the descendants of the ancient Cynurians, and have retained with the tenacity of mountaineers the language of their forefathers. A full account of the *Tzakonic* dialect has been given by Thiersch in a paper published in the Transactions of the Royal Academy of Sciences at Munich in 1832, and of which Col. Leake has published a copious abstract in his *Peloponnesiaca*, p. 304 seq.—S.

was assessed on each of the substantial tenants; and the same capitulation was shared among several heads of inferior value. On the proclamation of an Italian war, the Peloponnesians excused themselves by a voluntary oblation of one hundred pounds of gold (four thousand pounds sterling), and a thousand horses with their arms and trappings. The churches and monasteries furnished their contingent; a sacrilegious profit was extorted from the sale of ecclesiastical honours; and the indigent bishop of Leucadia<sup>18</sup> was made responsible for a pension of one hundred pieces of gold.<sup>19</sup>

But the wealth of the province, and the trust of the revenue, were founded on the fair and plentiful produce of trade and manufactures; and some symptoms of liberal policy may be traced in a law which exempts from all personal taxes the mariners of Peloponnesus, and the workmen in parchment and purple. This denomination may be fairly applied or extended to the manufactures of linen, woollen, and more especially of silk: the two former of which had flourished in Greece since the days of Homer; and the last was introduced perhaps as early as the reign of Justinian. These arts, which were exercised at Corinth, Thebes, and Argos, afforded food and occupation to a numerous people: the men, women, and children were distributed according to their age and strength; and if many of these were domestic slaves, their masters, who directed the work and enjoyed the profit, were of a free and honourable condition. The gifts which a rich and generous matron of Peloponnesus presented to the emperor Basil, her adopted son, were doubtless fabricated in the Grecian looms. Danielis bestowed a carpet of fine wool, of a pattern which imitated the spots of a peacock's tail, of a magnitude to overspread the floor of a new church, erected in the triple name of Christ, of Michael the archangel, and of the prophet Elijah. She gave six hundred pieces of silk and linen, of various use and denomination: the silk was painted with the Tyrian dye, and adorned by the labours of the needle; and the linen was so exquisitely fine, that an entire piece might be rolled in the hollow of a cane.<sup>20</sup> In his description of the Greek manufactures, an historian of Sicily discriminates their price,

Manufactures,  
especially  
of silk,

<sup>18</sup> The Rock of Leucate was the southern promontory of his island and diocese. Had he been the exclusive guardian of the Lover's Leap, so well known to the readers of Ovid (Epist. Sappho) and the Spectator, he might have been the richest prelate of the Greek church.

<sup>19</sup> *Leucatenſis mihi juravit episcopus, quotannis ecclesiam suam debere Nicephoro aureo centum persolvere, similiter et ceteras plus minusve secundum vires suas.* (Liutprand in Legat. p. 489 [Murat. Scrip. R. I. tom. ii.])

<sup>20</sup> See Constantine (in Vit. Basil. c. 74, 75, 76, p. 195, 197 [p. 317-320, ed. Bonn], in Script. post Theophanem), who allows himself to use many technical or barbarous words: barbarous, says he, *τῇ τῶν πολλῶν ἀμαθίᾳ, καλὸν γὰρ ἐστὶ τοῦτοις κοινολεκτικόν*, Duange labours on some; but he was not a weaver.

according to the weight and quality of the silk, the closeness of the texture, the beauty of the colours, and the taste and materials of the embroidery. A single, or even a double or treble thread was thought sufficient for ordinary sale; but the union of six threads composed a piece of stronger and more costly workmanship. Among the colours, he celebrates, with affectation of eloquence, the fiery blaze of the scarlet, and the softer lustre of the green. The embroidery was raised either in silk or gold: the more simple ornament of stripes or circles was surpassed by the nicer imitation of flowers: the vestments that were fabricated for the palace or the altar often glittered with precious stones; and the figures were delineated in strings of Oriental pearls.<sup>21</sup> Till the twelfth century, Greece alone, of all the countries of Christendom, was possessed of the insect who is taught by nature, and of the workmen who are instructed by art, to prepare this elegant luxury. But the secret had been stolen by the dexterity and diligence of the Arabs: the caliphs of the East and West scorned to borrow from the unbelievers their furniture and apparel; and two cities of Spain, Almeria and Lisbon, were famous for the manufacture, the use, and perhaps the exportation of silk. It was first introduced into Sicily by the Normans; and this emigration of trade distinguishes the victory of Roger from the uniform and fruitless hostilities of every age. After the sack of Corinth, Athens, and Thebes, his lieutenant embarked with a captive train of weavers and artificers of both sexes, a trophy glorious to their master and disgraceful to the Greek emperor.<sup>22</sup> The king of Sicily was not insensible of the value of the present; and, in the restitution of the prisoners, he excepted only the male and female manufacturers of Thebes and Corinth, who labour, says the Byzantine historian, under a barbarous lord, like the old Eretrians in the service of Darius.<sup>23</sup> A stately edifice, in the palace of Palermo, was erected for the use of

transported  
from  
Greece to  
Sicily.

<sup>21</sup> The manufactures of Palermo, as they are described by Hugo Falcandus (Hist. Scula in preem. in Muratori Script. Rerum Italicarum, tom. vii. p. 256), are a copy of those of Greece. Without transcribing his declamatory sentences, which I have softened in the text, I shall observe that in this passage the strange word *exarentamata* is very properly changed for *exanthematata* by Carusius, the first editor. Falcandus lived about the year 1190.

<sup>22</sup> Inde ad interiora Græciæ progressi, Corinthum, Thebas, Athenas, antiquâ nobilitate celebres, expugnant; et, maximâ ibidem prædâ direptâ, opifices etiam, qui Sericos pannos texere solent, ob ignominiam Imperatoris illius, suique principis gloriam, captivos deducunt. Quos Rogerius, in Palermo Siciliæ metropoli collocans, artem texendi suos edocere præcepit; et exhiuc prædicta ars illa, prius à Græcis tantum inter Christianos habita, Romanis patere cœpit ingeniis. (Otho Frisingen. de Gestis Frederici I. l. i. c. 33, in Muratori Script. Ital. tom. vi. p. 668.) This exception allows the bishop to celebrate Lisbon and Almeria in sericorum pannorum opificio prænobilissimæ (in Chron. apud Muratori, Annali d'Italia, tom. ix. p. 415).

<sup>23</sup> Nicetas in Manuel, l. ii. c. 8, p. 65 [p. 129, 130, ed. Bonn]. He describes these Greeks as skilled *ἐν τοῖς ἰδίαις ὑφάνειν, ὡς ἰσὶν ἀρραβανίζοντας τῶν ἱερῶν καὶ χρυσοῦστων*

this industrious colony;<sup>24</sup> and the art was propagated by their children and disciples to satisfy the increasing demand of the western world. The decay of the looms of Sicily may be ascribed to the troubles of the island and the competition of the Italian cities. In the year thirteen hundred and fourteen, Lucca alone, among her sister republics, enjoyed the lucrative monopoly.<sup>25</sup> A domestic revolution dispersed the manufacturers to Florence, Bologna, Venice, Milan, and even the countries beyond the Alps; and thirteen years after this event, the statutes of Modena enjoin the planting of mulberry-trees and regulate the duties on raw silk.<sup>26</sup> The northern climates are less propitious to the education of the silkworm; but the industry of France and England<sup>27</sup> is supplied and enriched by the productions of Italy and China.

I must repeat the complaint that the vague and scanty memorials of the times will not afford any just estimate of the taxes, the revenue, and the resources of the Greek empire.<sup>a</sup> From every province of Europe and Asia the rivulets of gold and silver discharged into the Imperial reservoir a copious and perennial stream. The separation of the branches from the trunk increased the relative magnitude of Constantinople; and the maxims of despotism contracted the state to the capital, the capital to the palace, and the palace to the royal person. A Jewish traveller, who visited the East in the twelfth century, is lost in his admiration of the Byzantine riches. "It is here," says Benjamin of Tudela, "in the queen of cities, that the tributes of the Greek empire are annually deposited,

Revenue  
of the Greek  
empire.

<sup>24</sup> Hugo Falcandus styles them *nobiles officinas*. The Arabs had not introduced silk, though they had planted canes and made sugar in the plain of Palermo.

<sup>25</sup> See the *Life of Castruccio Castigiani*, not by Machiavel, but by his more authentic biographer Nicholas Tegrini. Muratori, who has inserted it in the xth volume of his *Scriptores*, quotes this curious passage in his *Italian Antiquities* (tom. i. dissert. xxv. p. 378).

<sup>26</sup> From the MS. statutes, as they are quoted by Muratori in his *Italian Antiquities* (tom. ii. dissert. xxx. p. 46-48).

<sup>27</sup> The broad silk manufacture was established in England in the year 1620 (Anderson's *Chronological Deduction*, vol. ii. p. 4): but it is to the revocation of the Edict of Nantes that we owe the Spitalfields colony.

<sup>a</sup> There is one fact, highly creditable to the Byzantine finances, which deserves to be mentioned. From the extinction of the western Roman empire in 476, to the conquest of Constantinople by the crusaders in 1204, the gold coinage of the empire was maintained constantly of the same weight and standard. The concave gold byzants of Isaac II. are precisely of the same weight and value as the solidus of Leo the Great and Zeno the Isaurian. Gold was the circulating medium of the

empire, and the purity of the Byzantine coinage rendered it for many centuries the only gold currency that circulated in Europe. In England, Sweden, and Russia, the byzant of Constantinople long enjoyed the same superiority as is now conceded to the British funds. The few emperors who ventured to adulterate the coinage have been stigmatised by history, and their successors immediately restored the ancient standard. Finlay, *Medieval Greece*, p. 51.—S.

"and the lofty towers are filled with precious magazines of silk, purple, and gold. It is said that Constantinople pays each day to her sovereign twenty thousand pieces of gold, which are levied on the shops, taverns, and markets, on the merchants of Persia and Egypt, of Russia and Hungary, of Italy and Spain, who frequent the capital by sea and land."<sup>28</sup> In all pecuniary matters the authority of a Jew is doubtless respectable; but as the three hundred and sixty-five days would produce a yearly income exceeding seven millions sterling, I am tempted to retrench at least the numerous festivals of the Greek calendar. The mass of treasure that was saved by Theodora and Basil the Second will suggest a splendid, though indefinite, idea of their supplies and resources. The mother of Michael, before she retired to a cloister, attempted to check or expose the prodigality of her ungrateful son by a free and faithful account of the wealth which he inherited; one hundred and nine thousand pounds of gold and three hundred thousand of silver, the fruits of her own economy and that of her deceased husband.<sup>29</sup> The avarice of Basil is not less renowned than his valour and fortune: his victorious armies were paid and rewarded without breaking into the mass of two hundred thousand pounds of gold (about eight millions sterling), which he had buried in the subterraneous vaults of the palace.<sup>30</sup> Such accumulation of treasure is rejected by the theory and practice of modern policy; and we are more apt to compute the national riches by the use and abuse of the public credit. Yet the maxims of antiquity are still embraced by a monarch formidable to his enemies; by a republic respectable to her allies; and both have attained their respective ends of military power and domestic tranquillity.

Whatever might be consumed for the present wants or reserved for the future use of the state, the first and most sacred demand was for the pomp and pleasure of the emperor; and his discretion only could define the measure of his private expense. The princes of Constantinople were far removed

Pomp and  
luxury of the  
emperors.

<sup>28</sup> Voyage de Benjamin de Tudèle, tom. i. c. 5, p. 44-52. The Hebrew text has been translated into French by that marvellous child Baratier, who has added a volume of crude learning. The errors and fictions of the Jewish rabbi are not a sufficient ground to deny the reality of his travels.<sup>a</sup>

<sup>29</sup> See the continuator of Theophanes (l. iv. p. 107 [ed. Par.; p. 172, Bonn]), Cedrenus (p. 544 [tom. ii. p. 158, ed. Bonn]), and Zonaras (tom. ii. l. xvi. [c. 2] p. 157).

<sup>30</sup> Zonaras (tom. ii. l. xvii. [c. 8] p. 225), instead of pounds, uses the more classic appellation of talents, which, in a literal sense and strict computation, would multiply sixty-fold the treasure of Basil.

<sup>a</sup> I am inclined, with Beugnot (Les Juifs d'Occident, part iii. p. 101 *et seqq.*) and Jost (Geschichte der Israeliten, vol. vi. anhang. p. 376), to consider this work a mere compilation, and to doubt the reality of the travels.—M.

from the simplicity of nature; yet, with the revolving seasons, they were led by taste or fashion to withdraw to a purer air from the smoke and tumult of the capital. They enjoyed, or affected to enjoy, the rustic festival of the vintage: their leisure was amused by the exercise of the chase and the calmer occupation of fishing; and in the summer heats they were shaded from the sun, and refreshed by the cooling breezes from the sea. The coasts and islands of Asia and Europe were covered with their magnificent villas; but instead of the modest art which secretly strives to hide itself and to decorate the scenery of nature, the marble structure of their gardens served only to expose the riches of the lord and the labours of the architect. The successive casualties of inheritance and forfeiture had rendered the sovereign proprietor of many stately houses in the city and suburbs, of which twelve were appropriated to the ministers of state; but the great palace,<sup>31</sup> the centre of the Imperial residence, was fixed during eleven centuries to the same position, between the hippodrome, the cathedral of St. Sophia, and the gardens, which descended by many a terrace to the shores of the Propontis. The primitive edifice of the first Constantine was a copy, or rival, of ancient Rome; the gradual improvements of his successors aspired to emulate the wonders of the old world,<sup>32</sup> and in the tenth century the Byzantine palace excited the admiration, at least of the Latins, by an unquestionable pre-eminence of strength, size, and magnificence.<sup>33</sup> But the toil and treasure of so many ages had produced a vast and irregular pile: each separate building was marked with the character of the times and of the founder; and the want of space might excuse the reigning monarch who demolished, perhaps with secret satisfaction, the works of his predecessors. The economy of the emperor Theophilus allowed a more free and ample scope for his domestic luxury and splendour. A favourite ambassador, who had astonished the Abbassides themselves by his pride and liberality, presented on his return the model of a palace which the caliph of Bagdad had recently constructed on the banks of the Tigris. The

The palace  
of Constantinople

<sup>31</sup> For a copious and minute description of the Imperial palace, see the Constantinop. Christiana (l. ii. c. 4, p. 113-123) of Ducange, the Tillemont of the middle ages. Never has laborious Germany produced two antiquarians more laborious and accurate than these two natives of lively France.

<sup>32</sup> The Byzantine palace surpasses the Capitol, the palace of Pergamus, the Rufinian wood (*φαιδρον ὑγιάμα*), the temple of Hadrian at Cyzicus, the Pyramids, the Pharos, &c., according to an epigram (Antholog. Græc. l. iv. p. 498, 499; Brodæi, apud Wechel) ascribed to Julian, ex-præfect of Egypt. Seventy-one of his epigrams, some lively, are collected in Brunck (Analect. Græc. tom. ii. p. 493-510); but this is wanting.

<sup>33</sup> Constantinopolitanum Palatium non pulchritudine solum, verum etiam fortitudine, omnibus quas unquam viderim munitionibus præstat (Liutprand, Hist. l. v. c. 9, p. 465).

model was instantly copied and surpassed: the new buildings of Theophilus<sup>34</sup> were accompanied with gardens and with five churches, one of which was conspicuous for size and beauty: it was crowned with three domes, the roof of gilt brass reposed on columns of Italian marble, and the walls were incrustated with marbles of various colours. In the face of the church a semicircular portico, of the figure and name of the Greek *sigma*, was supported by fifteen columns of Phrygian marble, and the subterraneous vaults were of a similar construction. The square before the sigma was decorated with a fountain, and the margin of the basin was lined and encompassed with plates of silver. In the beginning of each season the basin, instead of water, was replenished with the most exquisite fruits, which were abandoned to the populace for the entertainment of the prince. He enjoyed this tumultuous spectacle from a throne resplendent with gold and gems, which was raised by a marble staircase to the height of a lofty terrace. Below the throne were seated the officers of his guards, the magistrates, the chiefs of the factions of the circus; the inferior steps were occupied by the people, and the place below was covered with troops of dancers, singers, and pantomimes. The square was surrounded by the hall of justice, the arsenal, and the various offices of business and pleasure; and the *purple* chamber was named from the annual distribution of robes of scarlet and purple by the hand of the empress herself. The long series of the apartments was adapted to the seasons, and decorated with marble and porphyry, with painting, sculpture, and mosaics, with a profusion of gold, silver, and precious stones. His fanciful magnificence employed the skill and patience of such artists as the times could afford; but the taste of Athens would have despised their frivolous and costly labours; a golden tree, with its leaves and branches, which sheltered a multitude of birds warbling their artificial notes, and two lions of massy gold, and of the natural size, who looked and roared like their brethren of the forest. The successors of Theophilus, of the Basilian and Comnenian dynasties, were not less ambitious of leaving some memorial of their residence; and the portion of the palace most splendid and august was dignified with the title of the golden *triclivium*.<sup>35</sup> With becoming modesty the rich and noble Greeks aspired to imitate their sovereign, and when they passed through the streets on

Furniture  
and attend-  
ance.

<sup>34</sup> See the anonymous continuator of Theophanes (p. 59, 61, 86 [p. 94, 98, 139, ed. Bonn]), whom I have followed in the neat and concise abstract of Le Beau (Hist. du Bas Empire, tom. xiv. p. 436, 438).

<sup>35</sup> In aureo triclínio que præstantior est pars potentissime degens (*the usurper Romanus*), cæteras partes (*filii*) distribuerat (Liutprand. Hist. l. v. c. 9, p. 465). For this lax signification of Triclinium (*ædificium tria vel plura κλίμα scilicet στήλην completens*), see Ducange (Gloss. Græc. et Observations sur Joinville, p. 240) and Reiske ad Constantinum de Ceremoniis, p. 7).



norseback, in their robes of silk and embroidery, they were mistaken by the children for kings.<sup>36</sup> A matron of Peloponnesus,<sup>37</sup> who had cherished the infant fortunes of Basil the Macedonian, was excited by tenderness or vanity to visit the greatness of her adopted son. In a journey of five hundred miles from Patras to Constantinople, her age or indolence declined the fatigue of an horse or carriage; the soft litter or bed of Danielis was transported on the shoulders of ten robust slaves, and, as they were relieved at easy distances, a band of three hundred was selected for the performance of this service. She was entertained in the Byzantine palace with filial reverence and the honours of a queen; and whatever might be the origin of her wealth, her gifts were not unworthy of the regal dignity. I have already described the fine and curious manufactures of Peloponnesus, of linen, silk, and woollen; but the most acceptable of her presents consisted in three hundred beautiful youths, of whom one hundred were eunuchs;<sup>38</sup> "for she was not ignorant," says the historian, "that the air of the palace is more congenial to such insects, than a shepherd's dairy to the flies of the summer." During her lifetime she bestowed the greater part of her estates in Peloponnesus, and her testament instituted Leo, the son of Basil, her universal heir. After the payment of the legacies, fourscore villas or farms were added to the Imperial domain, and three thousand slaves of Danielis were enfranchised by their new lord, and transplanted as a colony to the Italian coast. From this example of a private matron we may estimate the wealth and magnificence of the emperors. Yet our enjoyments are confined by a narrow circle, and, whatsoever may be its value, the luxury of life is possessed with more innocence and safety by the master of his own, than by the steward of the public, fortune.

In an absolute government, which levels the distinctions of noble and plebeian birth, the sovereign is the sole fountain of honour; and the rank, both in the palace and the empire, depends on the titles and offices which are bestowed and resumed by his arbitrary will. Above a thousand years, from Vespasian to Alexius Comnenus,<sup>39</sup> the *Cæsar* was the second person,

Honours and  
titles of the  
Imperial  
family.

<sup>36</sup> In equis vecti (says Benjamin of Tudela) regum filiis videntur persimiles. I prefer the Latin version of Constantine l'Empereur (p. 46) to the French of Baratier (tom. i. p. 49).

<sup>37</sup> See the account of her journey, munificence, and testament, in the Life of Basil, by his grandson Constantine (c. 74, 75, 76, p. 195-197 [Theophan. Contin. p. 227, sqq., 317, sqq., ed. Bonn]).

<sup>38</sup> *Cangamatum* (καγγαματις, Ducange, Gloss.) Græci vocant, amputatis virilibus et virgâ, puerum eunuchum: quos Verdunenses mercatores ob immensum lucrum facere solent et in Hispaniam ducere (Liutprand, l. vi. c. 3, p. 470). The last abomination of the abominable slave-trade! Yet I am surprised to find in the xth century such active speculations of commerce in Lorraine.

<sup>39</sup> See the Alexiad (l. iii. p. 78, 79 [ed. Par.; tom. i. p. 147, sq., ed. Bonn]) of Anna

or at least the second degree, after the supreme title of *Augustus* was more freely communicated to the sons and brothers of the reigning monarch. To elude without violating his promise to a powerful associate, the husband of his sister, and, without giving himself an equal, to reward the piety of his brother Isaac, the crafty Alexius interposed a new and supereminent dignity. The happy flexibility of the Greek tongue allowed him to compound the names of Augustus and Emperor (Sebastos and Autocrator), and the union produced the sonorous title of *Sebastocrator*. He was exalted above the Cæsar on the first step of the throne: the public acclamations repeated his name; and he was only distinguished from the sovereign by some peculiar ornaments of the head and feet. The emperor alone could assume the purple or red buskins, and the close diadem or tiara, which imitated the fashion of the Persian kings.<sup>40</sup> It was an high pyramidal cap of cloth or silk, almost concealed by a profusion of pearls and jewels: the crown was formed by an horizontal circle and two arches of gold: at the summit, the point of their intersection, was placed a globe or cross, and two strings or lappets of pearl depended on either check. Instead of red, the buskins of the Sebastocrator and Cæsar were green; and on their open coronets, or crowns, the precious gems were more sparingly distributed. Beside and below the Cæsar the fancy of Alexius created the *Panhypsebastos* and the *Protosebastos*, whose sound and signification will satisfy a Grecian ear. They imply a superiority and a priority above the simple name of Augustus; and this sacred and primitive title of the Roman prince was degraded to the kinsmen and servants of the Byzantine court. The daughter of Alexius applauds with fond complacency this artful grauation of hopes and honours; but the science of words is accessible to the meanest capacity; and this vain dictionary was easily enriched by the pride of his successors. To their favourite sons or brothers they imparted the more lofty appellation of Lord or *Despot*, which was illustrated with new ornaments and prerogatives, and placed immediately after the person of the emperor himself. The five titles of, 1. *Despot*; 2. *Sebastocrator*; 3. *Cæsar*; 4. *Panhypsebastos*; and, 5. *Protosebastos*; were usually confined to the princes of his blood: they were the emanations of his majesty; but as they exercised no regular functions, their existence was useless, and their authority precarious.

Comnena, who, except in filial piety, may be compared to Mademoiselle de Montpensier. In her awful reverence for titles and forms, she styles her father 'Εκιστήμοναρχης; the inventor of this royal art, the τέχνη τέχων, and πιστήνη πιστημων.

<sup>40</sup> Στέμμα, στίφανος, διάδημα; see Reiske, ad Cereemoniale, p. 14, 15. Ducange has given a learned dissertation on the crowns of Constantinople, Rome, France, &c. (sur Joinville, xxv. p. 289-303); but of his thirty-four models none exactly tally with Anna's description.

But in every monarchy the substantial powers of government must be divided and exercised by the ministers of the palace and treasury, the fleet and army. The titles alone can differ; and in the revolution of ages, the counts and præfects, the prætor and quæstor, insensibly descended, while their servants rose above their heads to the first honours of the state. 1. In a monarchy, which refers every object to the person of the prince, the care and ceremonies of the palace form the most respectable department. The *Curopolata*,<sup>41</sup> so illustrious in the age of Justinian, was supplanted by the *Protovestiare*, whose primitive functions were limited to the custody of the wardrobe. From thence his jurisdiction was extended over the numerous menials of pomp and luxury; and he presided with his silver wand at the public and private audience. 2. In the ancient system of Constantine, the name of *Logothete*, or accountant, was applied to the receivers of the finances: the principal officers were distinguished as the Logothetes of the domain, of the posts, the army, the private and public treasure; and the great *Logothete*, the supreme guardian of the laws and revenues, is compared with the chancellor of the Latin monarchies.<sup>42</sup> His discerning eye pervaded the civil administration; and he was assisted, in due subordination, by the eparch or præfect of the city, the first secretary, and the keepers of the privy seal, the archives, and the red or purple ink which was reserved for the sacred signature of the emperor alone.<sup>43</sup> The introducer and interpreter of foreign ambassadors were the great *Chiauss*<sup>44</sup> and the *Dragoman*,<sup>45</sup> two names of Turkish origin, and which are still familiar to the Sublime Porte. 3. From

Officers of  
the palace,  
the state,  
and the  
army.

<sup>41</sup> Par exstans curis, solo diademate dispar,  
Ordine pro rerum vocitatus *Cura-Palati*;

says the African Corippus (de Laudibus Justini, l. i. 136); and in the same century (the sixth) Cassiodorus represents him, who, aureâ virgâ decoratus, inter obsequia numerosa, ante pedes Regis primus incederet (Variar. vii. 5). But this great officer (unknown) ἀντισίναστος, exercising no function, νῦν δὲ οὐδὲμίαν, was cast down by the modern Greeks to the xvth rank (Codin. c. 5, p. 65 [ed. Par.; p. 35, ed. Bonn]).

<sup>42</sup> Nicetas (in Manuel, l. vii. c. i. [p. 262, ed. Bonn]) defines him ὡς ἡ Λατίνων [βούλιστα] φωνή Καγκελάριον, ὡς δ' Ἑλλήσις εἰποιεν Λογοθέτην. Yet the epithet of μέγας was added by the elder Andronicus (Ducange, tom. i. p. 822, 823).

<sup>43</sup> From Leo I. (A.D. 470) the Imperial ink, which is still visible on some original acts, was a mixture of vermilion and cinnabar, or purple. The emperor's guardians, who shared in this prerogative, always marked in green ink the indiction and the month. See the Dictionnaire Diplomatique (tom. i. p. 511-513), a valuable abridgment.

<sup>44</sup> The sultan sent a *Χιαούς* to Alexius (Anna Comnena, l. vi. p. 170 [tom. i. p. 301, ed. Bonn]; Ducange ad loc.); and Pachymer often speaks of the *μέγας τχιαούς* (l. vii. c. 1, l. xii. c. 30, l. xiii. c. 22). The Chiaoush basha is now at the head of 700 officers (Itycourt's Ottoman Empire, p. 349, octavo edition).

<sup>45</sup> *Tagerman* is the Arabic name of an interpreter (D'Herbelot, p. 854, 855); *παῖντας τῶν ἱερμηνίων, οὓς κοινῶς ἐνομάζουσι δραγομάνους*, says Codinus (c. v. No. 70, p. 67 [p. 40, ed. Bonn]). See Villehardouin (No. 96), Busbequius (Epist. iv. p. 338), and Ducange (Observations sur Villehardouin, and Gloss. Græc. et Latin.).

the humble style and service of guards, the *Domestics* insensibly rose to the station of generals; the military themes of the East and West, the legions of Europe and Asia, were often divided, till the *great Domestic* was finally invested with the universal and absolute command of the land forces. The *Protostrator*, in his original functions, was the assistant of the emperor when he mounted on horseback: he gradually became the lieutenant of the great Domestic in the field; and his jurisdiction extended over the stables, the cavalry, and the royal train of hunting and hawking. The *Stratopedarch* was the great judge of the camp: the *Protospathaire* commanded the guards; the *Constable*,<sup>46</sup> the *great Æteriarch*, and the *Acolyth*, were the separate chiefs of the Franks, the barbarians, and the Varangi, or English, the mercenary strangers, who, in the decay of the national spirit, formed the nerve of the Byzantine armies. 4. The naval powers were under the command of the *great Duke*; in his absence they obeyed the *great Drungaire* of the fleet; and, in his place, the *Emir*, or *Admiral*, a name of Saracen extraction,<sup>47</sup> but which has been naturalised in all the modern languages of Europe. Of these officers, and of many more whom it would be useless to enumerate, the civil and military hierarchy was framed. Their honours and emoluments, their dress and titles, their mutual salutations and respective pre-eminence, were balanced with more exquisite labour than would have fixed the constitution of a free people; and the code was almost perfect when this baseless fabric, the monument of pride and servitude, was for ever buried in the ruins of the empire.<sup>48</sup>

The most lofty titles, and the most humble postures, which devotion has applied to the Supreme Being, have been prostituted by the emperor. flattery and fear to creatures of the same nature with ourselves. The mode of *adoration*,<sup>49</sup> of falling prostrate on the ground and kissing the feet of the emperor, was borrowed by Diocletian from Persian servitude; but it was continued and aggravated till the last age of the Greek monarchy. Excepting only on Sundays, when it

<sup>46</sup> *Κονίσταυλος*, or *κοννέσταυλος*, a corruption from the Latin *Comes stabuli*, or the French *Connétable*. In a military sense it was used by the Greeks in the xith century, at least as early as in France.

<sup>47</sup> It was directly borrowed from the Normans. In the xiiith century Giannone reckons the admiral of Sicily among the great officers.

<sup>48</sup> This sketch of honours and offices is drawn from George Codinus *Curopolata*, who survived the taking of Constantinople by the Turks: his elaborate, though trifling, work (*de Officiis Ecclesiæ et Aulae C. P.*) has been illustrated by the notes of Goar, and the three books of Gretser, a learned Jesuit.

<sup>49</sup> The respectful salutation of carrying the hand to the mouth, *ad os*, is the root of the Latin word *adoro*, *adorare*. See our learned Selden (vol. iii. p. 143-145, 542), in his *Titles of Honour*. It seems, from the 1st book of Herodotus, to be of Persian origin.

\* *Adoro* is a compound of *ad* and *oro*, and does not come from *ad os*, though *oro* is of the same root as *os*.—S.

was waved, from a motive of religious pride, this humiliating reverence was exacted from all who entered the royal presence, from the princes invested with the diadem and purple, and from the ambassadors who represented their independent sovereigns, the caliphs of Asia, Egypt, or Spain, the kings of France and Italy, and the Latin emperors of ancient Rome. In his transactions of business, Liutprand, <sup>Reception of ambassadors.</sup> bishop of Cremona,<sup>50</sup> asserted the free spirit of a Frank and the dignity of his master Otho. Yet his sincerity cannot disguise the abasement of his first audience. When he approached the throne, the birds of the golden tree began to warble their notes, which were accompanied by the roarings of the two lions of gold. With his two companions Liutprand was compelled to bow and to fall prostrate; and thrice he touched the ground with his forehead. He arose; but in the short interval the throne had been hoisted by an engine from the floor to the ceiling, the Imperial figure appeared in new and more gorgeous apparel, and the interview was concluded in haughty and majestic silence. In this honest and curious narrative the bishop of Cremona represents the ceremonies of the Byzantine court, which are still practised in the Sublime Porte, and which were preserved in the last age by the dukes of Muscovy or Russia. After a long journey by the sea and land, from Venice to Constantinople, the ambassador halted at the golden gate, till he was conducted by the formal officers to the hospitable palace prepared for his reception; but this palace was a prison, and his jealous keepers prohibited all social intercourse either with strangers or natives. At his first audience he offered the gifts of his master—slaves, and golden vases, and costly armour. The ostentatious payment of the officers and troops displayed before his eyes the riches of the empire: he was entertained at a royal banquet,<sup>51</sup> in which the ambassadors of the nations were marshalled by the esteem or contempt of the Greeks: from his own table, the emperor, as the most signal favour, sent the plates which he had tasted; and his favourites were dismissed with a robe of honour.<sup>52</sup> In the morn-

<sup>50</sup> The two embassies of Liutprand to Constantinople, all that he saw or suffered in the Greek capital, are pleasantly described by himself (Hist. l. vi. c. 1-4, p. 469-471; Legatio ad Nicephorum Phocam, p. 479-489).

<sup>51</sup> Among the amusements of the feast, a boy balanced, on his forehead, a pike or pole, twenty-four feet long, with a cross bar of two cubits a little below the top. Two boys, naked, though cinctured (*campestrati*), together, and singly, climbed, stood, played, descended, &c., ita me stupidum reddidit: utrum mirabilis nescio (p. 470 [Liutpr. Hist. vi. c. 4]). At another repast an homily of Chrysostom on the Acts of the Apostles was read *elata voce non Latine* (p. 483 [Murat. S. I. t. ii.]).

<sup>52</sup> *Gala* is not improbably derived from Cala, or Caloot, in Arabic a robe of honour (Reiske, Not. in Ceremon. p. 84).<sup>b</sup>

<sup>a</sup> On the contrary, the passage is: "Hac in eadem voce Latina Beati Joannis Chrysostomi homiliam in Apostolorum Actibus Regere jussit."—S.

<sup>b</sup> This is doubtful. Diez in his Etymologisches Wörterbuch der Romanischen Sprachen, p. 159 (Bonn, 1853), assigns to *gala* a Teutonic origin, and derives it from

ing and evening of each day his civil and military servants attended their duty in the palace; their labour was repaid by the sight, perhaps by the smile, of their lord; his commands were signified by a nod or a sign: but all earthly greatness stood silent and submissive in his presence. In his regular or extraordinary processions through the capital, he unveiled his person to the public view: the rites of policy were connected with those of religion, and his visits to the principal churches were regulated by the festivals of the Greek calendar. On the eve of these processions the gracious or devout intention of the monarch was proclaimed by the heralds. The streets were cleared and purified; the pavement was strewed with flowers; the most precious furniture, the gold and silver plate and silken hangings, were displayed from the windows and balconies; and a severe discipline restrained and silenced the tumult of the populace. The march was opened by the military officers at the head of their troops: they were followed in long order by the magistrates and ministers of the civil government: the person of the emperor was guarded by his eunuchs and domestics, and at the church door he was solemnly received by the patriarch and his clergy. The task of applause was not abandoned to the rude and spontaneous voices of the crowd. The most convenient stations were occupied by the bands of the blue and green factions of the circus; and their furious conflicts, which had shaken the capital, were insensibly sunk to an emulation of servitude. From either side they echoed in responsive melody the praises of the emperor; their poets and musicians directed the choir, and long life<sup>53</sup> and victory were the burden of every song. The same acclamations were performed at the audience, the banquet, and the church; and as an evidence of boundless sway, they were repeated in the Latin,<sup>54</sup> Gothic, Persian, French, and even English language,<sup>55</sup> by the mercenaries who sustained the real or fictitious character of those nations. By the pen of Constantine Porphyrogenitus this science of form and flattery has been reduced into a pompous and trifling volume,<sup>56</sup> which the vanity of succeeding times

<sup>53</sup> Πολυχροίζειν is explained by εὐφημίζειν (Codin. c. 7 [c. 6, p. 53, ed. Bonn]. Ducange, Gloss. Græc. tom. i. p. 1199).

<sup>54</sup> Κοσμίειται Διὸς ἡμπίριον βίαιον—βίαιον ὅς σίμπιαι—βήκει Δόμῳ Ἡμπαράτοις, ἢ μούλτος ἄνους (Ceremon. c. 75, p. 215 [tom. i. p. 370, ed. Bonn]). The want of the Latin V obliged the Greeks to employ their β; nor do they regard quantity. Till he recollected the true language, these strange sentences might puzzle a professor.

<sup>55</sup> Πολυχροίζουσι Βάραγγοι, κατὰ τὴν πάτριον καὶ οὕτω γλῶσσαν αὐτῶν, ἤγουν Ἰγκλινισσὶ, (Codin. p. 90 [p. 57, ed. Bonn]). I wish he had preserved the words, however corrupt, of their English acclamation.

<sup>56</sup> For all these ceremonies see the professed work of Constantine Porphyrogenitus, with the notes, or rather dissertations, of his German editors, Leich and Reiske. For the rank of the standing courtiers, p. 80 [ed. Lips.; tom. i. p. 136, ed. Bonn], not. 23,

the Old High German *geil*, Anglo-Saxon *pomp*." From *gala* come the Italian and *gai*, "gay," Old High Germ. *geili*, "pride, Spanish *galante*, and French *galant*.—S.

might enrich with an ample supplement. Yet the calmer reflection of a prince would surely suggest that the same acclamations were applied to every character and every reign: and if he had risen from a private rank, he might remember that his own voice had been the loudest and most eager in applause, at the very moment when he envied the fortune, or conspired against the life, of his predecessor.<sup>57</sup>

The princes of the North, of the nations, says Constantine, without faith or fame, were ambitious of mingling their blood with the blood of the Cæsars, by their marriage with a royal virgin, or by the nuptials of their daughters with a Roman prince.<sup>58</sup> The aged monarch, in his instructions to his son, reveals the secret maxims of policy and pride, and suggests the most decent reasons for refusing these insolent and unreasonable demands. Every animal, says the discreet emperor, is prompted by nature to seek a mate among the animals of his own species; and the human species is divided into various tribes, by the distinction of language, religion, and manners. A just regard to the purity of descent preserves the harmony of public and private life; but the mixture of foreign blood is the fruitful source of disorder and discord. Such had ever been the opinion and practice of the sage Romans: their jurisprudence proscribed the marriage of a citizen and a stranger: in the days of freedom and virtue a senator would have scorned to match his daughter with a king: the glory of Mark Antony was sullied by an Egyptian wife:<sup>59</sup> and the emperor Titus was compelled, by popular censure, to dismiss with reluctance the reluctant Berenice.<sup>60</sup> This perpetual interdict was ratified by the fabulous sanction of the great Constantine. The ambassadors of the nations, more especially of the unbelieving nations, were solemnly admonished that such strange alliances had been condemned by the founder of the church and city. The irrevocable law was inscribed on the altar of St. Sophia; and the impious prince who should stain the majesty of

Marriage of  
the Cæsars  
with foreign  
nations.

Imaginary  
law of Con-  
stantine.

62; for the adoration, except on Sundays, p. 95, 240 [p. 162, 414, ed. Bonn], not. 131; the processions, p. 2 [p. 5, ed. Bonn], &c., not. p. 3, &c.; the acclamations *passim*, not. 25, &c.; the factions and Hippodrome, p. 177-214 [c. 68-73, p. 303-369, ed. Bonn], not. 9, 93, &c.; the Gothic games, p. 221 [p. 381, ed. Bonn], not. 111; vintage, p. 217 [c. 78, p. 373, ed. Bonn], not. 109: much more information is scattered over the work.

<sup>57</sup> Et privato Othoni nuper atque eadem dicenti nota adulatio (Tacit. Hist. i. 85).

<sup>58</sup> The xliiith chapter, de Administratione Imperii, may be explained and rectified by the Familie Byzantine of Ducange.

<sup>59</sup> Sequiturque nefas! Ægyptia conjunx (Virgil, Æneid viii. 686). Yet this Egyptian wife was the daughter of a long line of kings. Quid te mutavit? (says Antony in a private letter to Augustus) an quod reginam in eo? Uxor mea est (Sueton. in August. c. 69). Yet I much question (for I cannot stay to inquire) whether the triumvir ever dared to celebrate his marriage either with Roman or Egyptian rites.

<sup>60</sup> Berenice invitum invitam dimisit (Suetonius in Tito, c. 7). Have I observed elsewhere that this Jewish beauty was at this time above fifty years of age? The judicious Racine has most discreetly suppressed both her age and her country.

the purple was excluded from the civil and ecclesiastical communion of the Romans. If the ambassadors were instructed by any false brethren in the Byzantine history, they might produce three memorable examples of the violation of this imaginary law: the marriage of Leo, or rather of his father Constantine the Fourth, with the daughter of the king of the Chazars, the nuptials of the granddaughter of Romanus with a Bulgarian prince, and the union of Bertha of France or Italy with young Romanus, the son of Constantine Porphyrogenitus himself. To these objections three answers were prepared, which solved the difficulty and established the law. I. The

The first  
exception,  
A.D. 733.

deed and the guilt of Constantine Copronymus were acknowledged. The Isaurian heretic, who sullied the baptismal font and declared war against the holy images, had indeed embraced a barbarian wife. By this impious alliance he accomplished the measure of his crimes, and was devoted to the just censure of the church and of posterity. II. Romanus could not be alleged

The second,  
A.D. 941.

as a legitimate emperor; he was a plebeian usurper, ignorant of the laws, and regardless of the honour, of the monarchy. His son Christopher, the father of the bride, was the third in rank in the college of princes, at once the subject and the accomplice of a rebellious parent. The Bulgarians were sincere and devout Christians; and the safety of the empire, with the redemption of many thousand captives, depended on this preposterous alliance. Yet no consideration could dispense from the law of Constantine: the clergy, the senate, and the people disapproved the conduct of Romanus; and he was reproached, both in his life and death, as the author of the public disgrace. III. For the marriage of his own son

The third,  
A.D. 943.

with the daughter of Hugo, king of Italy, a more honourable defence is contrived by the wise Porphyrogenitus. Constantine, the great and holy, esteemed the fidelity and valour of the Franks;<sup>61</sup> and his prophetic spirit beheld the vision of their future greatness. They alone were excepted from the general prohibition: Hugo, king of France, was the lineal descendant of Charlemagne;<sup>62</sup> and his daughter, Bertha, inherited the prerogatives of her family and nation. The voice of truth and malice insensibly betrayed the fraud or error of the Imperial court. The patrimonial estate of Hugo was reduced from the monarchy of France to the simple county of Arles; though

<sup>61</sup> Constantine was made to praise the *εὐνομία* and *μεγαλία* of the Franks, with whom he claimed a private and public alliance. The French writers (Isaac Casaubon in *Dedicat. Polybii*) are highly delighted with these compliments.

<sup>62</sup> Constantine Porphyrogenitus (*de Administrat. Imp.* c. 26) exhibits a pedigree and Life of the illustrious king Hugo (*μεγαλίστου βασιλῆος Οὐγγαριῶτος*). A more correct idea may be formed from the Criticism of Pagi, the *Annals* of Muratori, and the *Abridgment* of St. Marc, A.D. 925-946.



it was not denied that, in the confusion of the times, he had usurped the sovereignty of Provence, and invaded the kingdom of Italy. His father was a private noble; and if Bertha derived her female descent from the Carolingian line, every step was polluted with illegitimacy or vice. The grandmother of Hugo was the famous Valdrada, the concubine, rather than the wife, of the second Lothair; whose adultery, divorce, and second nuptials had provoked against him the thunders of the Vatican. His mother, as she was styled, the great Bertha, was successively the wife of the Count of Arles and of the Marquis of Tuscany: France and Italy were scandalised by her gallantries; and, till the age of threescore, her lovers, of every degree, were the zealous servants of her ambition. The example of maternal incontinence was copied by the king of Italy; and the three favourite concubines of Hugo were decorated with the classic names of Venus, Juno, and Semele.<sup>63</sup> The daughter of Venus was granted to the solicitations of the Byzantine court: her name of Bertha was changed to that of Eudoxia; and she was wedded, or rather betrothed, to young Romanus, the future heir of the empire of the East. The consummation of this foreign alliance was suspended by the tender age of the two parties: and, at the end of five years, the union was dissolved by the death of the virgin spouse. The second wife of the emperor Romanus was a maiden of plebeian, but of Roman, birth; and their two daughters, Theophano and Anne, were given in marriage to the princes of the earth. The eldest was bestowed, as the pledge of peace, on the eldest son of the great Otho, who had solicited this alliance with arms and embassies. It might legally be questioned how far a Saxon was entitled to the privilege of the French nation; but every scruple was silenced by the fame and piety of a hero who had restored the empire of the West. After the death of her father-in-law and husband, Theophano governed Rome, Italy, and Germany, during the minority of her son, the third Otho; and the Latins have praised the virtues of an empress who sacrificed to a superior duty the remembrance of her country.<sup>64</sup> In the nuptials of her sister Anne, every prejudice was lost, and every consideration of dignity was

Otho of  
Germany,  
A.D. 972.

<sup>63</sup> After the mention of the three goddesses, Liutprand very naturally adds, *et quoniam non rex solus iis abutebatur, earum nati ex incertis patribus originem ducunt* (Hist. l. iv. c. 6): for the marriage of the younger Bertha, see Hist. l. v. c. 5; for the incontinence of the elder, *dulcis exercitio Hymenæi*, l. ii. c. 15; for the virtues and vices of Hugo, l. iii. c. 5. Yet it must not be forgot that the bishop of Cremona was a lover of scandal.

<sup>64</sup> *Licet illa Imperatrix Græca sibi et aliis fuisset satis utilis et optima, &c.*, is the preamble of an inimical writer, apud Pagi, tom. iv. A.D. 989, No. 3. Her marriage and principal actions may be found in Muratori, Pagi, and St. Marc, under the proper years.

superseded, by the stronger argument of necessity and fear. A Pagan of the North, Wolodomir, great prince of Russia, aspired to a daughter of the Roman purple; and his claim was enforced by the threats of war, the promise of conversion, and the offer of a powerful succour against a domestic rebel. A victim of her religion and country, the Grecian princess was torn from the palace of her fathers, and condemned to a savage reign and an hopeless exile on the banks of the Borysthenes, or in the neighbourhood of the Polar circle.<sup>65</sup> Yet the marriage of Anne was fortunate and fruitful: the daughter of her grandson Jeroslaus was recommended by her Imperial descent; and the king of France, Henry I., sought a wife on the last borders of Europe and Christendom.<sup>66</sup>

In the Byzantine palace the emperor was the first slave of the ceremonies which he imposed, of the rigid forms which regulated each word and gesture, besieged him in the palace, and violated the leisure of his rural solitude. But the lives and fortunes of millions hung on his arbitrary will; and the firmest minds, superior to the allurements of pomp and luxury, may be seduced by the more active pleasure of commanding their equals. The legislative and executive powers were centered in the person of the monarch, and the last remains of the authority of the senate were finally eradicated by Leo the Philosopher.<sup>67</sup> A lethargy of servitude had benumbed the minds of the Greeks: in the wildest tumults of rebellion they never aspired to the idea of a free constitution; and the private character of the prince was the only source and measure of their public happiness. Superstition riveted their chains; in the church of St. Sophia he was solemnly crowned by the patriarch; at the foot of the altar they pledged their passive and unconditional obedience to his government and family. On his side he engaged to abstain as much as possible from the capital punishments of

Despotic  
power

Coronation  
oath.

<sup>65</sup> Cedrenus, tom. ii. p. 699 [p. 444, ed. Bonn]; Zonaras, tom. ii. p. 221 [l. xvii. c. 7]; Elmacin, Hist. Saracenica, l. iii. c. 6; Nestor apud Levesque, tom. ii. p. 112; Pagi, Critica, A.D. 987, No. 6: a singular concurrence! Wolodomir and Anne are ranked among the saints of the Russian church. Yet we know his vices, and are ignorant of her virtues.

<sup>66</sup> Henricus Primus duxit uxorem Scythicam [et] Russam, filiam regis Jeroslai. An embassy of bishops was sent into Russia, and the father gratanter filiam cum multis donis misit. This event happened in the year 1051. See the passages of the original chronicles in Bouquet's Historians of France (tom. xi. p. 29, 159, 161, 319, 384, 481). Voltaire might wonder at this alliance; but he should not have owned his ignorance of the country, religion, &c., of Jeroslaus—a name so conspicuous in the Russian annals.

<sup>67</sup> A constitution of Leo the Philosopher (lxxviii.) *ne senatus-consulta amplius fiant*, speaks the language of naked despotism, *ἢ οὐ τὸ μόνωτον κράτος τὴν τούτων ἀνάστασιν διακινῶν, καὶ ἀκαίρως καὶ μάταιον τὸ ἀχρηστον μὲν τῶν χρίων παρεχόμενον συνάμεινον.*

death and mutilation; his orthodox creed was subscribed with his own hand, and he promised to obey the decrees of the seven synods and the canons of the holy church.<sup>68</sup> But the assurance of mercy was loose and indefinite: he swore, not to his people, but to an invisible judge; and except in the inexpressible guilt of heresy, the ministers of heaven were always prepared to preach the indefeasible right, and to absolve the venial transgressions, of their sovereign. The Greek ecclesiastics were themselves the subjects of the civil magistrate: at the nod of a tyrant the bishops were created, or transferred, or deposed, or punished with an ignominious death: whatever might be their wealth or influence, they could never succeed like the Latin clergy in the establishment of an independent republic; and the patriarch of Constantinople condemned, what he secretly envied, the temporal greatness of his Roman brother. Yet the exercise of boundless despotism is happily checked by the laws of nature and necessity. In proportion to his wisdom and virtue, the master of an empire is confined to the path of his sacred and laborious duty. In proportion to his vice and folly, he drops the sceptre too weighty for his hands; and the motions of the royal image are ruled by the imperceptible thread of some minister or favourite, who undertakes for his private interest to exercise the task of the public oppression. In some fatal moment the most absolute monarch may dread the reason or the caprice of a nation of slaves; and experience has proved that whatever is gained in the extent is lost in the safety and solidity of regal power.

Whatever titles a despot may assume, whatever claims he may assert, it is on the sword that he must ultimately depend to guard him against his foreign and domestic enemies. From the age of Charlemagne to that of the Crusades the world (for I overlook the remote monarchy of China) was occupied and disputed by the three great empires or nations of the Greeks, the Saracens, and the Franks. Their military strength may be ascertained by a comparison of their courage, their arts and riches, and their obedience to a supreme head, who might call into action all the energies of the state. The Greeks, far inferior to their rivals in the first, were superior to the Franks, and at least equal to the Saracens, in the second and third of these warlike qualifications.

The wealth of the Greeks enabled them to purchase the service of the poorer nations, and to maintain a naval power for the protection

Military  
force of the  
Greeks, the  
Saracens, and  
the Franks.

<sup>68</sup> Codinus (de Officiis, c. xvii. p. 120, 121 [p. 87, ed. Bonn] gives an idea of this oath, so strong to the church, πιστός και γνήσιος δούλος και υἱὸς τῆς ἁγίας ἐκκλησίας, so weak to the people, και ἀπείχιστοι φόνοι και ἀνερωτησιασμών και τῶν ὁμοίων τούτοις κατὰ τὴ δύναμίν,.

of their coasts and the annoyance of their enemies.<sup>69</sup> A commerce of mutual benefit exchanged the gold of Constantinople for the blood of the Slavonians and Turks, the Bulgarians and Russians: their valour contributed to the victories of Nicephorus and Zimisces; and if an hostile people pressed too closely on the frontier, they were recalled to the defence of their country, and the desire of peace, by the well-managed attack of a more distant tribe.<sup>70</sup> The command of the Mediterranean, from the mouth of the Tanais to the Columns of Hercules, was always claimed, and often possessed, by the successors of Constantine. Their capital was filled with naval stores and dexterous artificers: the situation of Greece and Asia, the long coasts, deep gulfs, and numerous islands, accustomed their subjects to the exercise of navigation; and the trade of Venice and Amalfi supplied a nursery of seamen to the Imperial fleet.<sup>71</sup> Since the time of the Peloponnesian and Punic wars, the sphere of action had not been enlarged; and the science of naval architecture appears to have declined. The art of constructing those stupendous machines which displayed three, or six, or ten ranges of oars, rising above, or falling behind, each other, was unknown to the shipbuilders of Constantinople, as well as to the mechanicians of modern days.<sup>72</sup> The *Dromones*,<sup>73</sup> or light galleys of the Byzantine empire, were content with two tier of oars; each tier was composed of five-and-twenty benches; and two rowers were seated on each bench, who plied their oars on either side of the vessel. To these we must add the captain or centurion, who, in time of action, stood erect with his armour-bearer on the poop, two steersmen at the helm, and two officers at the prow, the one to manage the anchor, the other to point and play against the enemy the tube of

<sup>69</sup> If we listen to the threats of Nicephorus to the ambassador of Otho, *Nec est in mari domino tuo classium numerus. Navigantium fortitudo mihi soli inest, qui eum classibus aggrediar, bello maritimas ejus civitates demoliar; et quæ fluminibus sunt vicina redigam in favillam.* (Luitprand in Legat. ad Nicephorum Phocam, in Muratori Scriptores Rerum Italicarum, tom. ii. pars i. p. 481.) He observes, in another place, *qui ceteris præstant Venetici sunt et Amalphitani.*

<sup>70</sup> *Nec ipsa capiet eum* (the emperor Otho) *in quâ ortus est, pauper et pellicea Saxonia; pecuniâ quâ pollemus omnes nationes super eum invitabimus; et quasi Ceramicum [id est, vas fictile] confringemus* (Luitprand in Legat. p. 487). The two books, *de Administrando Imperio*, perpetually inculcate the same policy.

<sup>71</sup> The xixth chapter of the *Tactics* of Leo (Meurs. Opera, tom. vi. p. 825-848), which is given more correct from a manuscript of Gudius, by the laborious Fabricius (Biblioth. Græc. tom. vi. p. 372-379), relates to the *Nannachia* or naval war.

<sup>72</sup> Even of fifteen and sixteen rows of oars, in the navy of Demetrius Poliorcetes. These were for real use: the forty rows of Ptolemy Philadelphus were applied to a floating palace, whose tonnage, according to Dr. Arbuthnot (*Tables of Ancient Coins*, &c. p. 231-236), is compared as  $4\frac{1}{2}$  to 1, with an English 100-gun ship.

<sup>73</sup> The *Dromones* of Leo, &c., are so clearly described with two tier of oars, that I must censure the version of Meursius and Fabricius, who pervert the sense by a blind attachment to the classic appellation of *Triremes*. The Byzantine historians are sometimes guilty of the same inaccuracy.

liquid fire. The whole crew, as in the infancy of the art, performed the double service of mariners and soldiers; they were provided with defensive and offensive arms—with bows and arrows, which they used from the upper deck; with long pikes, which they pushed through the port-holes of the lower tier. Sometimes, indeed, the ships of war were of a larger and more solid construction; and the labours of combat and navigation were more regularly divided between seventy soldiers and two hundred and thirty mariners. But for the most part they were of the light and manageable size; and as the cape of Malea in Peloponnesus was still clothed with its ancient terrors, an Imperial fleet was transported five miles over land across the Isthmus of Corinth.<sup>74</sup> The principles of maritime tactics had not undergone any change since the time of Thucydides: a squadron of galleys still advanced in a crescent, charged to the front, and strove to impel their sharp beaks against the feeble sides of their antagonists. A machine for casting stones and darts was built of strong timbers in the midst of the deck; and the operation of boarding was effected by a crane that hoisted baskets of armed men. The language of signals, so clear and copious in the naval grammar of the moderns, was imperfectly expressed by the various positions and colours of a commanding flag. In the darkness of the night the same orders to chase, to attack, to halt, to retreat, to break, to form, were conveyed by the lights of the leading galley. By land, the fire-signals were repeated from one mountain to another; a chain of eight stations commanded a space of five hundred miles; and Constantinople in a few hours was apprised of the hostile motions of the Saracens of Tarsus.<sup>75</sup> Some estimate may be formed of the power of the Greek emperors by the curious and minute detail of the armament which was prepared for the reduction of Crete. A fleet of one hundred and twelve galleys, and seventy-five vessels of the Pamphylian style, was equipped in the capital, the islands of the Ægean sea, and the seaports of Asia, Macedonia, and Greece. It carried thirty-four thousand mariners, seven thousand three hundred and forty soldiers, seven hundred Russians, and five thousand and eighty-seven Mardaites, whose fathers had been transplanted from the mountains of

<sup>74</sup> Constantin. Porphyrogen. in Vit. Basil. c. lxi. p. 185. He calmly praises the stratagem as a *βουλὴν συνιστῆν καὶ σοφὴν*; but the sailing round Peloponnesus is described by his terrified fancy as a circumnavigation of a thousand miles.

<sup>75</sup> The continuator of Theophanes (l. iv. p. 122, 123 [p. 197, ed. Bonn]) names the successive stations, the castle of Lulum near Tarsus, Mount Argæus, Isamus, Ægilus, the hill of Mamas, Cyrisus, Mocilus, the hill of Auxentius, the sun-dial of the Pharos of the great palace. He affirms that the news were transmitted *ἰν ἀνδρῶν*, in an indivisible moment of time. Miserable amplification, which, by saying too much, says nothing. How much more forcible and instructive would have been the definition of three, or six, or twelve hours!

**Libanus.** Their pay, most probably of a month, was computed at thirty-four centenaries of gold, about one hundred and thirty-six thousand pounds sterling. Our fancy is bewildered by the endless recapitulation of arms and engines, of clothes and linen, of bread for the men and forage for the horses, and of stores and utensils of every description, inadequate to the conquest of a petty island, but amply sufficient for the establishment of a flourishing colony.<sup>76</sup>

The invention of the Greek fire did not, like that of gunpowder, produce a total revolution in the art of war. To these liquid combustibles the city and empire of Constantine owed their deliverance; and they were employed in sieges and sea-fights with terrible effect. But they were either less improved, or less susceptible of improvement: the engines of antiquity, the catapultæ, balistæ, and battering-rams, were still of most frequent and powerful use in the attack and defence of fortifications; nor was the decision of battles reduced to the quick and heavy fire of a line of infantry, whom it were fruitless to protect with armour against a similar fire of their enemies. Steel and iron were still the common instruments of destruction and safety; and the helmets, cuirasses, and shields of the tenth century did not, either in form or substance, essentially differ from those which had covered the companions of Alexander or Achilles.<sup>77</sup> But instead of accustoming the modern Greeks, like the legionaries of old, to the constant and easy use of this salutary weight, their armour was laid aside in light chariots, which followed the march, till, on the approach of an enemy, they resumed with haste and reluctance the unusual encumbrance. Their offensive weapons consisted of swords, battle-axes, and spears; but the Macedonian pike was shortened a fourth of its length, and reduced to the more convenient measure of twelve cubits or feet. The sharpness of the Scythian and Arabian arrows had been severely felt; and the emperors lament the decay of archery as a cause of the public misfortunes, and recommend, as an advice and a command, that the military youth, till the age of forty, should assiduously practise the exercise of the bow.<sup>78</sup> The *bands*, or regiments, were usually three

Tactics and  
character of  
the Greeks.

<sup>76</sup> See the *Ceremoniale* of Constantine Porphyrogenitus, l. ii. c. 44, p. 376-392 [tom. i. p. 651, *sqq.*, ed. Bonn]. A critical reader will discern some inconsistencies in different parts of this account; but they are not more obscure or more stubborn than the establishment and effectives, the present and fit for duty, the rank and file and the private, of a modern return, which retain in proper hands the knowledge of these profitable mysteries.

<sup>77</sup> See the fifth, sixth, and seventh chapters, *περὶ ὅπλων, περὶ ὁπλίσεως, and περὶ γυμνασίας*, in the *Tactics* of Leo, with the corresponding passages in those of Constantine.

<sup>78</sup> They observe τῆς γὰρ τοῦτοῦ παντὶ ὅτι ἀμειλιχίας . . . ἐν τοῖς Ῥωμαίοις τὰ πολλὰ νῦν ὥστε ἀφάμαστα γίνεσθαι. (Leo, *Tactic.* p. 581 [c. vi. § 5]; Constantine. p. 1216). Yet such were not the maxims of the Greeks and Romans, who despised the loose and distant practice of archery.

hundred strong; and, as a medium between the extremes of four and sixteen, the foot-soldiers of Leo and Constantine were formed eight deep; but the cavalry charged in four ranks, from the reasonable consideration that the weight of the front could not be increased by any pressure of the hindmost horses. If the ranks of the infantry or cavalry were sometimes doubled, this cautious array betrayed a secret distrust of the courage of the troops, whose numbers might swell the appearance of the line, but of whom only a chosen band would dare to encounter the spears and swords of the barbarians. The order of battle must have varied according to the ground, the object, and the adversary; but their ordinary disposition, in two lines and a reserve, presented a succession of hopes and resources most agreeable to the temper as well as the judgment of the Greeks.<sup>79</sup> In case of a repulse, the first line fell back into the intervals of the second; and the reserve, breaking into two divisions, wheeled round the flanks to improve the victory or cover the retreat. Whatever authority could enact was accomplished, at least in theory, by the camps and marches, the exercises and evolutions, the edicts and books, of the Byzantine monarch.<sup>80</sup> Whatever art could produce from the forge, the loom, or the laboratory, was abundantly supplied by the riches of the prince and the industry of his numerous workmen. But neither authority nor art could frame the most important machine, the soldier himself; and if the *ceremonies* of Constantine always suppose the safe and triumphal return of the emperor,<sup>81</sup> his *tactics* seldom soar above the means of escaping a defeat and procrastinating the war.<sup>82</sup> Notwithstanding some transient success, the Greeks were sunk in their own esteem and that of their neighbours. A cold hand and a loquacious tongue was the vulgar description of the nation; the author of the *Tactics* was besieged in his capital; and the last of the barbarians, who trembled at the name of the Saracens or Franks, could proudly exhibit the medals of gold and silver which they had extorted from the feeble sovereign of Constantinople. What spirit their government and character denied might have been

<sup>79</sup> Compare the passages of the *Tactics*, p. 669 and 721, and the xiith with the xviiith chapter.

<sup>80</sup> In the preface to his *Tactics*, Leo very freely deploras the loss of discipline and the calamities of the times, and repeats, without scruple (*Proem*. p. 537), the reproaches of ἀμύλια, ἀταξία, ἀγυμνασία, διλία, &c., nor does it appear that the same censures were less deserved in the next generation by the disciples of Constantine.

<sup>81</sup> See in the *Ceremonial* (l. ii. c. 19, p. 353 [tom. i. p. 610, *sq.*, ed. Bonn]) the form of the emperor's trampling on the necks of the captive Saracens, while the singers chanted "Thou hast made my enemies my footstool!" and the people shouted forty times the *kyrie eleison*.

<sup>82</sup> Leo observes (*Tactic*. p. 668) that a fair open battle against any nation whatsoever is *ισιοφαλὶς* and *ισικινδυνός*: the words are strong, and the remark is true; yet if such had been the opinion of the old Romans, Leo had never reigned on the shores of the Thracian Bosphorus.

inspired, in some degree, by the influence of religion ; but the religion of the Greeks could only teach them to suffer and to yield. The emperor Nicephorus, who restored for a moment the discipline and glory of the Roman name, was desirous of bestowing the honours of martyrdom on the Christians who lost their lives in a holy war against the infidels. But this political law was defeated by the opposition of the patriarch, the bishops, and the principal senators ; and they strenuously urged the canons of St. Basil, that all who were polluted by the bloody trade of a soldier should be separated, during three years, from the communion of the faithful.<sup>83</sup>

Character and tactics of the Saracens. These scruples of the Greeks have been compared with the tears of the primitive Moslems when they were held back from battle ; and this contrast of base superstition and high-spirited enthusiasm unfolds to a philosophic eye the history of the rival nations. The subjects of the last caliphs<sup>84</sup> had undoubtedly degenerated from the zeal and faith of the companions of the prophet. Yet their martial creed still represented the Deity as the author of war ;<sup>85</sup> the vital though latent spark of fanaticism still glowed in the heart of their religion, and among the Saracens who dwelt on the Christian borders it was frequently rekindled to a lively and active flame. Their regular force was formed of the valiant slaves who had been educated to guard the person and accompany the standard of their lord ; but the Musulman people of Syria and Cilicia, of Africa and Spain, was awakened by the trumpet which proclaimed a holy war against the infidels. The rich were ambitious of death or victory in the cause of God ; the poor were allured by the hopes of plunder ; and the old, the infirm, and the women assumed their share of meritorious service by sending their substitutes, with arms and horses, into the field. These offensive and defensive arms were similar in strength and temper to those of the Romans, whom they far excelled in the management of the horse and the bow ; the massy silver of their belts, their bridles, and their swords displayed the magnificence of a prosperous nation ; and, except some black archers of the South, the Arabs disdained the naked bravery of their ancestors. Instead of waggons they were attended

<sup>83</sup> Zonaras (tom. ii. l. xvi. [c. 25] p. 202, 203) and Cedrenus (Compend. p. 668 [p. 658, ed. Par.; tom. ii. p. 369, ed. Bonn]), who relate the design of Nicephorus, most unfortunately apply the epithet of *γυναικίς* to the opposition of the patriarch.

<sup>84</sup> The viii<sup>th</sup> chapter of the tactics of the different nations is the most historical and useful of the whole collection of Leo. The manners and arms of the Saracens (Tactic. p. 809-817, and a fragment from the Medicean MS. in the preface of the viith volume of Meursius) the Roman emperor was too frequently called upon to study.

<sup>85</sup> Παντός δὲ καὶ κακῶ ἔργου τὸν Θεὸν εἶναι αἰτίαν ὑποτίθενται, καὶ πολέμοις χαίρουσι λίγους τὸν Θεόν, τὸν διασκορπίζοντα ἴσθαι τὰ τοῦς πολέμους θύλοντα. Leon. Tactic. p. 809 [c. 18, § 111].



by a long train of camels, mules, and asses; the multitude of these animals, whom they bedecked with flags and streamers, appeared to swell the pomp and magnitude of their host, and the horses of the enemy were often disordered by the uncouth figure and odious smell of the camels of the East. Invincible by their patience of thirst and heat, their spirits were frozen by a winter's cold, and the consciousness of their propensity to sleep exacted the most rigorous precautions against the surprises of the night. Their order of battle was a long square of two deep and solid lines; the first of archers, the second of cavalry. In their engagements by sea and land they sustained with patient firmness the fury of the attack, and seldom advanced to the charge till they could discern and oppress the lassitude of their foes. But if they were repulsed and broken, they knew not how to rally or renew the combat, and their dismay was heightened by the superstitious prejudice that God had declared himself on the side of their enemies. The decline and fall of the caliph countenanced this fearful opinion, nor were there wanting, among the Mahometans and Christians, some obscure prophecies<sup>86</sup> which prognosticated their alternate defeats. The unity of the Arabian empire was dissolved, but the independent fragments were equal to populous and powerful kingdoms, and in their naval and military armaments an emir of Aleppo or Tunis might command no despicable fund of skill, and industry, and treasure. In their transactions of peace and war with the Saracens, the princes of Constantinople too often felt that these barbarians had nothing barbarous in their discipline, and that, if they were destitute of original genius, they had been endowed with a quick spirit of curiosity and imitation. The model was indeed more perfect than the copy; their ships, and engines, and fortifications were of a less skilful construction; and they confess, without shame, that the same God who has given a tongue to the Arabians had more nicely fashioned the hands of the Chinese and the heads of the Greeks.<sup>87</sup>

A name of some German tribes between the Rhine and the Weser had spread its victorious influence over the greatest part of Gaul, Germany, and Italy; and the common appellation of The Franks or Latins. FRANKS<sup>88</sup> was applied by the Greeks and Arabians to the Christians

<sup>86</sup> Liutprand (p. 484, 485) relates and interprets the oracles of the Greeks and Saracens, in which, after the fashion of prophecy, the past is clear and historical, the future is dark, enigmatical, and erroneous. From this boundary of light and shade an impartial critic may commonly determine the date of the composition.

<sup>87</sup> The sense of this distinction is expressed by Abulpharagius (Dynast. p. 2, 62, 101); but I cannot recollect the passage in which it is conveyed by this lively apophthegm.

<sup>88</sup> Ex Francis, quo nomine tam Latinos quam Teutones comprehendit, ludum audivit (Liutprand in Legat. ad Imp. Nicephorum, p. 483, 484). This extension of  
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of the Latin church, the nations of the West, who stretched beyond *their* knowledge to the shores of the Atlantic Ocean. The vast body had been inspired and united by the soul of Charlemagne; but the division and degeneracy of his race soon annihilated the Imperial power, which would have rivalled the Cæsars of Byzantium, and revenged the indignities of the Christian name. The enemies no longer feared, nor could the subjects any longer trust, the application of a public revenue, the labours of trade and manufactures in the military service, the mutual aid of provinces and armies, and the naval squadrons which were regularly stationed from the mouth of the Elbe to that of the Tiber. In the beginning of the tenth century the family of Charlemagne had almost disappeared; his monarchy was broken into many hostile and independent states; the regal title was assumed by the most ambitious chiefs; their revolt was imitated in a long subordination of anarchy and discord; and the nobles of every province disobeyed their sovereign, oppressed their vassals, and exercised perpetual hostilities against their equals and neighbours. Their private wars, which overturned the fabric of government, fomented the martial spirit of the nation. In the system of modern Europe the power of the sword is possessed, at least in fact, by five or six mighty potentates; their operations are conducted on a distant frontier by an order of men who devote their lives to the study and practice of the military art: the rest of the country and community enjoys in the midst of war the tranquillity of peace, and is only made sensible of the change by the aggravation or decrease of the public taxes. In the disorders of the tenth and eleventh centuries every peasant was a soldier, and every village a fortification; each wood or valley was a scene of murder and rapine; and the lords of each castle were compelled to assume the character of princes and warriors. To their own courage and policy they boldly trusted for the safety of their family, the protection of their lands, and the revenge of their injuries; and, like the conquerors of a larger size, they were too apt to transgress the privilege of defensive war. The powers of the mind and body were hardened by the presence of danger and necessity of resolution: the same spirit refused to desert a friend and to forgive an enemy; and, instead of sleeping under the guardian care of the magistrate, they proudly disdained the authority of the laws. In the days of feudal anarchy the instruments of agriculture and art were converted into the weapons of bloodshed; the peaceful occupations of

the name may be confirmed from Constantine (*de Administrando Imperio*, l. ii. c. 27, 28) and Eutychius (*Annal.* tom. i. p. 55, 56), who both lived before the Crusades. The testimonies of Abulpharagius (*Dynast.* p. 69) and Abulfeda (*Præfat. ad Geograph.*) are more recent.

civil and ecclesiastical society were abolished or corrupted; and the bishop who exchanged his mitre for an helmet was more forcibly urged by the manners of the times than by the obligation of his tenure.<sup>89</sup>

The love of freedom and of arms was felt with conscious pride by the Franks themselves, and is observed by the Greeks with some degree of amazement and terror. "The Franks," says the emperor Constantine, "are bold and valiant to the verge of temerity; and their dauntless spirit is supported by the contempt of danger and death. In the field, and in close onset, they press to the front and rush headlong against the enemy, without deigning to compute either his numbers or their own. Their ranks are formed by the firm connections of consanguinity and friendship; and their martial deeds are prompted by the desire of saving or revenging their dearest companions. In their eyes a retreat is a shameful flight, and flight is indelible infamy."<sup>90</sup> A nation endowed with such high and intrepid spirit must have been secure of victory if these advantages had not been counterbalanced by many weighty defects. The decay of their naval power left the Greeks and Saracens in possession of the sea for every purpose of annoyance and supply. In the age which preceded the institution of knighthood the Franks were rude and unskilful in the service of cavalry;<sup>91</sup> and in all perilous emergencies their warriors were so conscious of their ignorance, that they chose to dismount from their horses and fight on foot. Unpractised in the use of pikes or of missile weapons, they were encumbered by the length of their swords, the weight of their armour, the magnitude of their shields, and, if I may repeat the satire of the meagre Greeks, by their unwieldy intemperance. Their independent spirit disdained the yoke of subordination, and abandoned the standard of their chief if he attempted to keep the field beyond the term of their stipulation or service. On all sides they were open to the snares of an enemy less brave but more artful than themselves. They might be bribed, for the bar-

Their character and tactics.

<sup>89</sup> On this subject of ecclesiastical and beneficiary discipline, Father Thomassin (tom. iii. l. i. c. 40, 45, 46, 47) may be usefully consulted. A general law of Charlemagne exempted the bishops from personal service; but the opposite practice, which prevailed from the ixth to the xvth century, is countenanced by the example or silence of saints and doctors. . . . You justify your cowardice by the holy canons, says Ratherius of Verona; the canons likewise forbid you to whore, and yet —

<sup>90</sup> In the xviiiith chapter of his *Tactics*, the emperor Leo has fairly stated the military vices and virtues of the Franks (whom Meursius ridiculously translates by *Galli*) and the Lombards or Langobards. See likewise the xxvth Dissertation of Muratori *de Antiquitatibus Italiae medii Aevi*.

<sup>91</sup> Domini tui milites (says the proud Nicephorus) equitandi ignari, pedestris pugnae sunt inscii: scutorum magnitudo, loricarum gravitudo, ensium longitudo, galearumque pondus neutra parte pugnare eos sinit; ac subridens, impedit, inquit, et eos gastrimargia, hoc est ventris ingluvies, &c. Liutprand in *Legat.* p. 480, 481.

barians were venal; or surprised in the night, for they neglected the precautions of a close encampment or vigilant sentinels. The fatigues of a summer's campaign exhausted their strength and patience, and they sunk in despair if their voracious appetite was disappointed of a plentiful supply of wine and of food. \*This general character of the Franks was marked with some national and local shades, which I should ascribe to accident rather than to climate, but which were visible both to natives and to foreigners. An ambassador of the great Otho declared, in the palace of Constantinople, that the Saxons could dispute with swords better than with pens, and that they preferred inevitable death to the dishonour of turning their backs to an enemy.<sup>92</sup> It was the glory of the nobles of France that, in their humble dwellings, war and rapine were the only pleasure, the sole occupation, of their lives. They affected to deride the palaces, the banquets, the polished manners of the Italians, who in the estimate of the Greeks themselves had degenerated from the liberty and valour of the ancient Lombards.<sup>93</sup>

By the well-known edict of Caracalla, his subjects, from Britain to Egypt, were entitled to the name and privileges of Romans, and their national sovereign might fix his occasional or permanent residence in any province of their common country.

In the division of the East and West an ideal unity was scrupulously preserved, and in their titles, laws, and statutes the successors of Arcadius and Honorius announced themselves as the inseparable colleagues of the same office, as the joint sovereigns of the Roman world and city, which were bounded by the same limits. After the fall of the Western monarchy the majesty of the purple resided solely in the princes of Constantinople, and of these Justinian was the first who, after a divorce of sixty years, regained the dominion

<sup>92</sup> In Saxonia certo scio . . . decentius ensibus pugnare quam calamis, et prius mortem obire quam hostibus terga dare (Liutprand, p. 482).

<sup>93</sup> Φαργαὶ τοῖνον καὶ Λογίκαρδοι λόγον ἱλιυθρίας περὶ πολλοῦ ποιοῦνται, ἀλλ' οἱ μὲν Λογίκαρδοι τὸ πλῖον τῆς τοιαύτης ἀρετῆς νῦν ἀπώλισαν. Leonis Tactica, c. 18, p. 804. The emperor Leo died A.D. 911: an historical poem, which ends in 916, and appears to have been composed in 940, by a native of Venetia, discriminates in these verses the manners of Italy and France:

— Quid inertia bello  
Pectora (Ubertus ait) duris præceditis armis,  
O Itali? Potius vobis sacra pocula cordi;  
Sæpius et stomachum nitidis laxare saginis  
Elatasque domos rutilo fulcire metallo.  
Non eadem Gallos similis vel cura remordet;  
Vicinas quibus est studium devincere terras,  
Depressumque larem spoliis hinc inde coactis  
Sustentare —

(Anonym. Carmen Panegyricum de Laudibus Berengarii Augusti, l. ii. in Muratori Script. Rerum Italic. tom. ii. pars i. p. 395).

of ancient Rome, and asserted, by the right of conquest, the august title of Emperor of the Romans.<sup>94</sup> A motive of vanity or discontent solicited one of his successors, Constans the Second, to abandon the Thracian Bosphorus and to restore the pristine honours of the Tiber: an extravagant project (exclaims the malicious Byzantine), as if he had despoiled a beautiful and blooming virgin, to enrich, or rather to expose, the deformity of a wrinkled and decrepit matron.<sup>95</sup> But the sword of the Lombards opposed his settlement in Italy; he entered Rome not as a conqueror, but as a fugitive, and, after a visit of twelve days, he pillaged and for ever deserted the ancient capital of the world.<sup>96</sup> The final revolt and separation of Italy was accomplished about two centuries after the conquests of Justinian, and from his reign we may date the gradual oblivion of the Latin tongue. That legislator had composed his Institutes, his Code, and his Pandects in a language which he celebrates as the proper and public style of the Roman government, the consecrated idiom of the palace and senate of Constantinople, of the camps and tribunals of the East.<sup>97</sup> But this foreign dialect was unknown to the people and soldiers of the Asiatic provinces, it was imperfectly understood by the greater part of the interpreters of the laws and the ministers of the state. After a short conflict, nature and habit prevailed over the obsolete institutions of human power: for the general benefit of his subjects Justinian promulgated his novels in the two languages, the several parts of his voluminous jurisprudence were successively translated,<sup>98</sup> the original was forgotten, the version was studied, and the

<sup>94</sup> Justinian, says the historian Agathias (l. v. p. 157 [ed. Par.; p. 306, ed. Bonn]), πρώτος Ῥωμαίων αυτοκράτωρ ὀνόματι τι καὶ πράγματι. Yet the specific title of Emperor of the Romans was not used at Constantinople till it had been claimed by the French and German emperors of old Rome.

<sup>95</sup> Constantine Manasses rebukes this design in his barbarous verse—

Τὴν πόλιν τὴν βυζύλειαν ἀποκοσμήσαι δίλιν,  
καὶ τὴν ἀρχὴν χερσαῖαν τῇ τρικυπίλῳ Ῥώμῃ,  
• Ὡς ἴσῃσι ἀβροστόλιστον ἀποκοσμήσαι νόμφιν,  
καὶ γεαῦν τινὰ τρικόνων ὡς κόρην ὠρεῖσιν

[v. 3836, p. 165, ed. Bonn.]

and it is confirmed by Theophanes, Zonaras, Cedrenus, and the *Historia Miscellanea*: voluit in urbem Romanam Imperium transferre (l. xix. p. 137, in tom. i. pars i. of the *Scriptores Rer. Ital.* of Muratori).

<sup>96</sup> Paul. Diacon. l. v. c. 11, p. 480; Anastasius in *Vitis Pontificum*, in Muratori's Collection, tom. iii. pars i. p. 141.

<sup>97</sup> Consult the preface of Ducange (ad Gloss. Græc. medii Ævi) and the Novels of Justinian (vii. lxvi.). • The Greek language was κοῖνος, the Latin was πάτριος to himself, κυριώτατος to the πολιτείας σχῆμα, the system of government.

<sup>98</sup> Οὐ μὴν ἀλλὰ καὶ λατινικῇ λῆξι καὶ φράσει εἰσέτι τοὺς νόμους κρύπτουσα τοὺς συνίσταται αὐτὴν μὴ δυναμένη; ισχυρῶς ἀπειτύχιζι (Matth. Blastares, *Hist. Juris*, apud Fabric. Biblioth. Græc. tom. xii. p. 369 [ed. Hamb. 1724]). The Code and Pandects (the latter by Thalelaeus) were translated in the time of Justinian (p. 358, 366). Theophilus, one of the original triumvirs, has left an elegant, though diffuse, paraphrase

Greek, whose intrinsic merit deserved indeed the preference, obtained a legal as well as popular establishment in the Byzantine monarchy. The birth and residence of succeeding princes estranged them from the Roman idiom; Tiberius by the Arabs,<sup>99</sup> and Maurice by the Italians,<sup>100</sup> are distinguished as the first of the Greek Cæsars, as the founders of a new dynasty and empire; the silent revolution was accomplished before the death of Heraclius, and the ruins of the Latin speech were darkly preserved in the terms of jurisprudence and the acclamations of the palace. After the restoration of the Western empire by Charlemagne and the Othos, the names of Franks and Latins acquired an equal signification and extent, and these haughty barbarians asserted, with some justice, their superior claim to the language and dominion of Rome. They insulted the aliens of the East who had renounced the dress and idiom of Romans, and their reasonable practice will justify the frequent appellation of Greeks.<sup>101</sup> But this contemptuous appellation was indignantly rejected by the prince and people to whom it is applied. Whatsoever changes had been introduced by the lapse of ages, they alleged a lineal and unbroken succession from Augustus and Constantine; and, in the lowest period of degeneracy and decay, the name of ROMANS adhered to the last fragments of the empire of Constantinople.<sup>102</sup>

The Greek emperors and their subjects retain and assert the name of Romans.

While the government of the East was transacted in Latin, the

of the Institutes. On the other hand, Julian, antecessor of Constantinople (A.D. 570), cxx Novellas Græcæ elegantius Latinitate donavit (Heineccius, Hist. J. lt. p. 396) for the use of Italy and Africa.

<sup>99</sup> Abulpharagius assigns the viiith Dynasty to the Franks or Romans, the viiith to the Greeks, the ixth to the Arabs. A tempore Augusti Cæsaris donec imperaret Tiberius Cæsar spatio circiter annorum 600 fuerunt Imperatores C. P. Patricii, et præcipua pars exercitus Romani [i. e. Franci]: extra quod, consiliarii, scribæ et populus, omnes Græci fuerunt: deinde regnum etiam Græcanicum factum est (p. 95, vers. Pocock). The Christian and ecclesiastical studies of Abulpharagius gave him some advantage over the more ignorant Moslems.

<sup>100</sup> Primus ex Græcorum genere in Imperio confirmatus est; or, according to another MS. of Paulus Diaconus (l. iii. c. 15, p. 443), in Græcorum Imperio.

<sup>101</sup> Quia linguam, mores, vestesque mutastis, putavit Sanctissimus Papa (an audacious irony), ita vobis displicere Romanorum nomen." His nuncios, rogabant Nicephorum Imperatorem Græcorum, ut cum Othone Imperatore Romanorum amicitiam faceret (Luitprand in Legatione, p. 486).

<sup>102</sup> By Laonicus Chalcocondyles, who survived the last siege of Constantinople, the account is thus stated (l. i. p. 3 [p. 6, ed. Bonn]). Constantine transplanted his Latins of Italy to a Greek city of Thrace: they adopted the language and manners of the natives, who were confounded with them under the name of Romans. The kings of Constantinople, says the historian, ἐπὶ τῷ σφῶς αὐτοὺς Ῥωμαίων βασιλεῖς τε καὶ αὐτοκράτορες σημνύνεσθαι ἀποκαλεῖν, Ἕλλήνων δὲ βασιλεῖς οὐκ ἐπὶ αὐδαμῇ ἀξίου.

\* Sicut et vestem. These words follow in the text of Luitprand (apud Murat. Script. Ital. tom. ii. p. 486, to which Gibbon refers). But with some inaccuracy or

confusion, which rarely occurs in Gibbon's references, the rest of the quotation, which as it stands is unintelligible, does not appear.—M.

Greek was the language of literature and philosophy, nor could the masters of this rich and perfect idiom be tempted to envy the borrowed learning and imitative taste of their Roman disciples. After the fall of Paganism, the loss of Syria and Egypt, and the extinction of the schools of Alexandria and Athens, the studies of the Greeks insensibly retired to some regular monasteries, and, above all, to the royal college of Constantinople, which was burnt in the reign of Leo the Isaurian.<sup>103</sup> In the pompous style of the age, the president of that foundation was named the Sun of Science; his twelve associates, the professors in the different arts and faculties, were the twelve signs of the zodiac; a library of thirty-six thousand five hundred volumes was open to their inquiries; and they could show an ancient manuscript of Homer, on a roll of parchment one hundred and twenty feet in length, the intestines, as it was fabled, of a prodigious serpent.<sup>104</sup> But the seventh and eighth centuries were a period of discord and darkness; the library was burnt, the college was abolished, the Iconoclasts are represented as the foes of antiquity, and a savage ignorance and contempt of letters has disgraced the princes of the Heracleian and Isaurian dynasties.<sup>105</sup>

In the ninth century we trace the first dawnings of the restoration of science.<sup>106</sup> After the fanaticism of the Arabs had subsided, the caliphs aspired to conquer the arts, rather than the provinces, of the empire: their liberal curiosity re-kindled the emulation of the Greeks, brushed away the dust from their ancient libraries, and taught them to know and reward the philosophers, whose labours had been hitherto repaid by the pleasure of study and the pursuit of truth. The Cæsar Bardas, the uncle of Michael the Third, was the generous protector of letters, a title which alone has preserved his memory and excused his ambition. A particle of the treasures of his nephew was sometimes diverted from the indulgence of vice and folly; a school was opened in the

Period of  
ignorance.

Revival  
of Greek  
learning.

<sup>103</sup> See Ducange (C. P. Christiana, l. ii. p. 150, 151), who collects the testimonies, not of Theophanes, but at least of Zonaras (tom. ii. l. xv. [c. 3] p. 104), Cedrenus (p. 454 [tom. i. p. 795, sq., ed. Bonn]), Michael Glycas (p. 281 [p. 522, ed. Bonn]), Constantine Manasses (p. 87 [v. 4257, p. 182, ed. Bonn]). After refuting the absurd charge against the emperor, Spanheim (Hist. Imaginum, p. 99-111), like a true advocate, proceeds to doubt or deny the reality of the fire, and almost of the library.

<sup>104</sup> According to Malchus (apud Zonar. l. xiv. p. 53), this Homer was burnt in the time of Basiliscus. The MS. might be renewed—but on a serpent's skin? Most strange and incredible!

<sup>105</sup> The *ἀνομία* of Zonaras, the *ἀνομία καὶ ἀμαθία* of Cedrenus, are strong words, perhaps not ill-suited to these reigns.

<sup>106</sup> See Zonaras (t. xvi. [c. 4] p. 160, 161) and Cedrenus (p. 549, 550 [tom. ii. p. 168, sqq., ed. Bonn]). Like Friar Bacon, the philosopher Leo has been transformed by ignorance into a conjurer; yet not so undeservedly, if he be the author of the oracles more commonly ascribed to the emperor of the same name. The physics of Leo in MS. are in the library of Vienna (Fabricius, Biblioth. Græc. tom. vi. p. 386. tom. xii. p. 781). Quiescant!

palace of Magnaura, and the presence of Bardas excited the emulation of the masters and students. At their head was the philosopher Leo, archbishop of Thessalonica; his profound skill in astronomy and the mathematics was admired by the strangers of the East, and this occult science was magnified by vulgar credulity, which modestly supposes that all knowledge superior to its own must be the effect of inspiration or magic. At the pressing entreaty of the Cæsar, his friend, the celebrated Photius,<sup>107</sup> renounced the freedom of a secular and studious life, ascended the patriarchal throne, and was alternately excommunicated and absolved by the synods of the East and West. By the confession even of priestly hatred, no art or science, except poetry, was foreign to this universal scholar, who was deep in thought, indefatigable in reading, and eloquent in diction. Whilst he exercised the office of protospathaire, or captain of the guards, Photius was sent ambassador to the caliph of Bagdad.<sup>108</sup> The tedious hours of exile, perhaps of confinement, were beguiled by the hasty composition of his *Library*, a living monument of erudition and criticism. Two hundred and fourscore writers, historians, orators, philosophers, theologians, are reviewed without any regular method; he abridges their narrative or doctrine, appreciates their style and character, and judges even the fathers of the church with a discreet freedom which often breaks through the superstition of the times. The emperor Basil, who lamented the defects of his own education, intrusted to the care of Photius his son and successor Leo the Philosopher, and the reign of that prince and of his son Constantine Porphyrogenitus forms one of the most prosperous æras of the Byzantine literature. By their munificence the treasures of antiquity were deposited in the Imperial library; by their pens, or those of their associates, they were imparted in such extracts and abridgments as might amuse the curiosity, without oppressing the indolence, of the public. Besides the *Basilics*, or code of laws, the arts of husbandry and war, of feeding or destroying the human species, were propagated with equal diligence; and the history of Greece and Rome was digested into fifty-three heads or titles, of which two only (of embassies, and of virtues and vices) have escaped the injuries of time. In every station the reader might contemplate the image of the past

<sup>107</sup> The ecclesiastical and literary character of Photius is copiously discussed by Hæckius (*de Scriptoribus Byzant.* p. 269-396) and Fabricius.

<sup>108</sup> *Eis 'Acrupious* can only mean Bagdad, the seat of the caliph; and the relation of his embassy might have been curious and instructive. But how did he procure his books? A library so numerous could neither be found at Bagdad, nor transported with his baggage, nor preserved in his memory. Yet the last, however incredible, seems to be affirmed by Photius himself, *ὅτις αὐτῶν ἢ μνήμην εἶχεν*. Camusat (*Hist. Critique des Journaux*, p. 87-94) gives a good account of the Myriobiblon.



world, apply the lesson or warning of each page, and learn to admire, perhaps to imitate, the examples of a brighter period. I shall not expatiate on the works of the Byzantine Greeks, who, by the assiduous study of the ancients, have deserved, in some measure, the remembrance and gratitude of the moderns. The scholars of the present age may still enjoy the benefit of the philosophical commonplace-book of Stobæus, the grammatical and historic lexicon of Suidas, the Chiliads of Tzetzes, which comprise six hundred narratives in twelve thousand verses, and the commentaries on Homer of Eustathius archbishop of Thessalonica, who, from his horn of plenty, has poured the names and authorities of four hundred writers. From these originals, and from the numerous tribe of scholiasts and critics,<sup>109</sup> some estimate may be formed of the literary wealth of the twelfth century. Constantinople was enlightened by the genius of Homer and Demosthenes, of Aristotle and Plato; and in the enjoyment or neglect of our present riches we must envy the generation that could still peruse the history of Theopompus, the orations of Hyperides, the comedies of Menander,<sup>110</sup> and the odes of Alcæus and Sappho. The frequent labour of illustration attests not only the existence but the popularity of the Grecian classics; the general knowledge of the age may be deduced from the example of two learned females, the empress Eudocia and the princess Anna Comnena, who cultivated, in the purple, the arts of rhetoric and philosophy.<sup>111</sup> The vulgar dialect of the city was gross and barbarous: a more correct and elaborate style distinguished the discourse, or at least the compositions, of the church and palace, which sometimes affected to copy the purity of the Attic models.

In our modern education, the painful though necessary attainment

<sup>109</sup> Of these modern Greeks, see the respective articles in the *Bibliotheca Græca* of Fabricius; a laborious work, yet susceptible of a better method and many improvements: of Eustathius (tom. i. p. 289-292, 306-329), of the Pselli (a diatribe of Leo Allatius, ad calcem tom. v.), of Constantine Porphyrogenitus (tom. vi. p. 486-509), of John Stobæus (tom. viii. 665-728), of Suidas (tom. ix. p. 620-827), John Tzetzes (tom. xii. p. 245-273). Mr. Harris, in his *Philological Arrangements*, opus senile, has given a sketch of this Byzantine learning (p. 287-300).

<sup>110</sup> From obscure and hearsay evidence, Gerard Vossius (*de Poetis Græcis*, c. 6) and Le Clerc (*Bibliothèque Choisie*, tom. xix. p. 285) mention a commentary of Michael Psellus on twenty-four plays of Menander, still extant in MS. at Constantinople. Yet such classic studies seem incompatible with the gravity or dullness of a schoolman who pored over the categories (*de Psellis*, p. 42); and Michael has probably been confounded with Homerus Sellius, who wrote arguments to the comedies of Menander. In the xth century Suidas quotes fifty plays, but he often transcribes the old scholiast of Aristophanes.

<sup>111</sup> Anna Comnena may boast of her Greek style (*τὸ Ἑλληνισμὸς ἐς ἀπὸν ἰσπουδακεία*), and Zonaras, her contemporary, but not her flatterer, may add with truth, *γλωτταρὸς ὄχιον ἀκριβῶς Ἀρτιμύδουσαν*. The princess was conversant with the artful dialogues of Plato, and had studied the *τετρακτίς*, or *quadrivium* of astrology, geometry, arithmetic, and music (see her preface to the *Alexiad*, with Ducange's notes).

of two languages which are no longer living may consume the time and damp the ardour of the youthful student. The poets and orators were long imprisoned in the barbarous dialects of our Western ancestors, devoid of harmony or grace; and their genius, without precept or example, was abandoned to the rude and native powers of their judgment and fancy. But the Greeks of Constantinople, after purging away the impurities of their vulgar speech, acquired the free use of their ancient language, the most happy composition of human art, and a familiar knowledge of the sublime masters who had pleased or instructed the first of nations. But these advantages only tend to aggravate the reproach and shame of a degenerate people. They held in their lifeless hands the riches of their fathers, without inheriting the spirit which had created and improved that sacred patrimony: they read, they praised, they compiled, but their languid souls seemed alike incapable of thought and action. In the revolution of ten centuries, not a single discovery was made to exalt the dignity or promote the happiness of mankind. Not a single idea has been added to the speculative systems of antiquity, and a succession of patient disciples became in their turn the dogmatic teachers of the next servile generation. Not a single composition of history, philosophy, or literature, has been saved from oblivion by the intrinsic beauties of style or sentiment, of original fancy, or even of successful imitation. In prose, the least offensive of the Byzantine writers are absolved from censure by their naked and unassuming simplicity: but the orators, most eloquent<sup>112</sup> in their own conceit, are the farthest removed from the models whom they affect to emulate. In every page our taste and reason are wounded by the choice of gigantic and obsolete words, a stiff and intricate phraseology, the discord of images, the childish play of false or unseasonable ornament, and the painful attempt to elevate themselves, to astonish the reader, and to involve a trivial meaning in the smoke of obscurity and exaggeration. Their prose is soaring to the vicious affectation of poetry: their poetry is sinking below the flatness and insipidity of prose. The tragic, epic, and lyric muses were silent and inglorious: the bards of Constantinople seldom rose above a riddle or epigram, a panegyric or tale; they forgot even the rules of prosody; and with the melody of Homer yet sounding in their ears, they confound all measure of feet and syllables in the impotent strains which have received the name of *political* or city verses.<sup>113</sup>

<sup>112</sup> To censure the Byzantine taste, Ducange (Prefat. Gloss. Græc. p. 17) strings the authorities of Aulus Gellius, Jerom, Petronius, George Hamartolus, Longinus, who give at once the precept and the example.

<sup>113</sup> The *versus politici*, those common prostitutes, as, from their easiness, they are

The minds of the Greeks were bound in the fetters of a base and imperious superstition, which extends her dominion round the circle of profane science. Their understandings were bewildered in metaphysical controversy: in the belief of visions and miracles they had lost all principles of moral evidence, and their taste was vitiated by the homilies of the monks, an absurd medley of declamation and Scripture. Even these contemptible studies were no longer dignified by the abuse of superior talents: the leaders of the Greek church were humbly content to admire and copy the oracles of antiquity, nor did the schools or pulpit produce any rivals of the fame of Athanasius and Chrysostom.<sup>114</sup>

In all the pursuits of active and speculative life, the emulation of states and individuals is the most powerful spring of the efforts and improvements of mankind. The cities of ancient Greece were cast in the happy mixture of union and independence, which is repeated on a larger scale, but in a looser form, by the nations of modern Europe: the union of language, religion, and manners, which renders them the spectators and judges of each other's merit:<sup>115</sup> the independence of government and interest, which asserts their separate freedom, and excites them to strive for pre-eminence in the career of glory. The situation of the Romans was less favourable; yet in the early ages of the republic, which fixed the

Want of  
national  
emulation.

styled by Leo Allatius, usually consist of fifteen syllables. They are used by Constantine Manasses, John Tzetzes, &c. (Ducange, Gloss. Latin. tom. iii. p. i. p. 345 346, edit. Basil. 1762).<sup>a</sup>

<sup>114</sup> As St. Bernard of the Latin, so St. John Damascenus, in the viii<sup>th</sup> century, is revered as the last father of the Greek church.

<sup>115</sup> Hume's Essays, vol. i. p. 125.

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<sup>a</sup> The *πολιτικὰ στίχοι* are accentual verses, and are so called from having been invented at Constantinople. "Whether there was any other Greek metre on the accentual principle in the middle ages is uncertain; no specimen has reached us. Now is it certain at what time the *versus politici* first came into use. In the twelfth century they had become so popular, that Constantine Manasses wrote in this measure his *Σύνοψις χρονική*, and John Tzetzes his *Chiliads*, both composed in Hellenic, though the latter shows that he yielded unwillingly to the vulgar taste, by his complaint in iambs at the commencement of his book, entitled *Ἀλφὰ Τζετιρ-ζικὴν συνημάτων*. It is remarkable that this measure, although seldom, if ever, found in the poetry of other modern European nations, was common in the

"earliest English poetry, and has continued to be a favourite with us in compositions of particular kinds. The only difference is, that, instead of fifteen syllables with an accent on the penultimate syllable, the English measure is of fourteen, with an accent on the last syllable. Rhyme, which is found in the earliest specimens of English verse, appears to have been adopted by the Greeks in a later age from the Italians, as it is not found before the time when the Venetians in Crete, the Genoese at Constantinople and elsewhere, and other Italians in several parts of the islands and continent of Greece, had introduced many of their customs, and when the greater part of the Romain poetry consisted of translations or imitations of Italian romances." Leake, *Peloponnesiaca*, p. 135.—S.

national character, a similar emulation was kindled among the states of Latium and Italy; and in the arts and sciences they aspired to equal or surpass their Grecian masters. The empire of the Cæsars undoubtedly checked the activity and progress of the human mind: its magnitude might indeed allow some scope for domestic competition; but when it was gradually reduced, at first to the East, and at last to Greece and Constantinople, the Byzantine subjects were degraded to an abject and languid temper, the natural effect of their solitary and insulated state. From the North they were oppressed by nameless tribes of barbarians, to whom they scarcely imparted the appellation of men. The language and religion of the more polished Arabs were an insurmountable bar to all social intercourse. The conquerors of Europe were their brethren in the Christian faith; but the speech of the Franks or Latins was unknown, their manners were rude, and they were rarely connected, in peace or war, with the successors of Heraclius. Alone in the universe, the self-satisfied pride of the Greeks was not disturbed by the comparison of foreign merit; and it is no wonder if they fainted in the race, since they had neither competitors to urge their speed, nor judges to crown their victory. The nations of Europe and Asia were mingled by the expeditions to the Holy Land; and it is under the Comnenian dynasty that a faint emulation of knowledge and military virtue was rekindled in the Byzantine empire.

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NOTE A. (See p. 2.)

As Gibbon has not given an account of the Byzantine law in any part of his work, a brief history of its sources may be stated in this place, more especially as the labours of modern scholars have thrown new light upon the subject. Although the compilation of Justinian was mainly intended for people who spoke Greek, the emperor restricted its use by promulgating it in the Latin language, which was unintelligible to the greater part of his subjects. This defect was remedied to a great extent by a Greek school of jurists, which had flourished even before his reign, and who translated the *Corpus Juris* into the Greek language. The consequence was that the original was soon disused throughout the Eastern empire, and that Greek translations of the *Institutions*, the *Pandects*, and the *Code* usurped their place. These translations, however, were not stamped by any official authority; and in the times of confusion which followed the reign of Heraclius even the translations were neglected, and their place was supplied by

the writings of commentators, who had published abridgments of the laws. Leo III., the Isaurian, attempted to remedy this evil by publishing a Greek Manual of Law, which became the primary authority in all the courts of the empire. This Manual, which was revised by Constantine Copronymus, the son of Leo, bore the title of *Eckloga* (*Ἐκλογή τῶν νόμων*), and is still extant in many manuscripts, which till a recent time were erroneously supposed to be the *Prochiron*, or Manual of Basil, Constantine, and Leo, of which we shall speak presently. The *Eckloga* of Leo and Constantine Copronymus contains eighteen titles, and adopts an order entirely different from that of the *Institutions* of Justinian. It omits entirely several very important matters, such as servitudes and the different modes of acquiring property. Its authority was abrogated by Basil I., who severely censures it on account of its imperfections, and declares it to be an insult to the earlier legislators. It was not, however, entirely disused, since the MSS. which

contain it are all later than the ninth century.

A more complete reform in the Byzantine law was effected by Basil I. His legislation was comprised in three works:—1. *Prochiron* (πρόχειρος νόμος), a manual intended to serve as an introduction to the science. 2. *Basilica* (τὰ βασιλικὰ), a revision of the ancient laws. 3. *Epanochoe* (Ἐπαναγωγή τῶν νόμων), a second edition of the *Prochiron* Manual published after the *Basilica*.

The *Prochiron* is issued in the names of Basil, and of his two sons, Constantine and Leo, and was probably published in A.D. 870. It contains forty titles. The former half of the work is executed in an entirely different manner from the latter. In the first twenty titles the same plan has been followed as in the *Basilica*; the extracts from the *Institutiones* are first given, and these are followed successively by extracts from the *Pandects*, *Code*, *Novellæ* of Justinian, and then by the *Novellæ* of subsequent emperors; but in the last twenty titles this well-arranged plan is abandoned, from a determination to hurry the work to a conclusion. The *Ecloga* of Leo, which Basil so strongly condemns, now becomes the basis of his work; the extracts from the *Institutiones* and the *Novellæ* are very numerous, while the *Pandects* and the *Code* are almost entirely neglected. A complete edition of the *Prochiron* was published for the first time by Zachariä in 1837.

The *Basilica* contains a complete code of Byzantine law. It was originally published by Basil about 884, under the title of the Revision of the Old Laws (Ἀνατάβασις τῶν παλαιῶν νόμων). It was divided into forty books, although Basil in his *Prochiron* had announced that the new Code would consist of sixty books. This Code, however, was again revised and enlarged by Leo the Philosopher, and was published in his own name and that of his son Constantine Porphyrogenitus between 905 and 911. It is this new and revised

Code in sixty books which we now possess under the title of *Basilica* or *Imperialis* laws. The earlier code of Basil has entirely disappeared. The *Basilica*, like the compilation of Justinian, is a collection of all the authorities of Byzantine law. It is compiled from the Greek translations of Justinian's laws, and from the Greek commentaries on them, which had received the sanction of the Byzantine legal schools. It was not a new translation of the Latin text of Justinian, but it employed the Greek texts which had been in existence more than three centuries. Each of the sixty books is distributed into titles, which are again subdivided into chapters and paragraphs. Each title contains, with more or less accuracy, all the laws relating to this subject in the *Institutiones*, the *Pandects*, the *Code*, and the *Novellæ*, and thus presents in one place the enactments upon a subject previously dispersed in four collections. The *Basilica* does not contain everything which is found in the *Corpus Juris*, but it contains numerous fragments of the opinions of the ancient jurists and of imperial constitutions which are not in the compilation of Justinian. There is no complete MS. of the *Basilica*. The best edition is by Heimbach, in five volumes 4to., Leipzig, 1833, *seq.*

The publication of the *Basilica* led to the gradual disuse of the original compilations of Justinian in the East. But the Roman law was thus more firmly established in Eastern Europe and Western Asia. The *Basilica* continued to be the law of the Byzantine empire till its conquest by the Turks, and has been declared to be the law of the new kingdom of Greece.

The best histories of the Byzantine law are by Zachariä, *Historiæ Juris Græco-Romani Delineatio*, and by Montreuil, *Histoire du Droit Byzantin*, Paris, 3 vols. 8vo., 1843-46. See also Finlay, *History of the Byzantine Empire*, vol. i. p. 281, *seq.*—S.

## CHAPTER LIV.

ORIGIN AND DOCTRINE OF THE PAULICIANS. — THEIR PERSECUTION BY THE GREEK EMPERORS. — REVOLT IN ARMENIA, ETC. — TRANSPLANTATION INTO THRACE. — PROPAGATION IN THE WEST. — THE SEEDS, CHARACTER, AND CONSEQUENCES OF THE REFORMATION.

IN the profession of Christianity the variety of national characters may be clearly distinguished. The natives of Syria and Egypt abandoned their lives to lazy and contemplative devotion: Rome again aspired to the dominion of the world; and the wit of the lively and loquacious Greeks was consumed in the disputes of metaphysical theology. The incomprehensible mysteries of the Trinity and Incarnation, instead of commanding their silent submission, were agitated in vehement and subtle controversies, which enlarged their faith at the expense, perhaps, of their charity and reason. From the council of Nice to the end of the seventh century the peace and unity of the church was invaded by these spiritual wars; and so deeply did they affect the decline and fall of the empire, that the historian has too often been compelled to attend the synods, to explore the creeds, and to enumerate the sects, of this busy period of ecclesiastical annals. From the beginning of the eighth century to the last ages of the Byzantine empire the sound of controversy was seldom heard: curiosity was exhausted, zeal was fatigued, and in the decrees of six councils the articles of the Catholic faith had been irrevocably defined. The spirit of dispute, however vain and pernicious, requires some energy and exercise of the mental faculties; and the prostrate Greeks were content to fast, to pray, and to believe in blind obedience to the patriarch and his clergy. During a long dream of superstition the Virgin and the saints, their visions and miracles, their relics and images, were preached by the monks, and worshipped by the people; and the appellation of people might be extended, without injustice, to the first ranks of civil society. At an unseasonable moment the Isaurian emperors attempted somewhat rudely to awaken their subjects: under their influence reason might obtain some proselytes, a far greater number was swayed by interest or fear; but the Eastern world embraced or deplored their visible deities, and the restoration of images was celebrated as the feast of orthodoxy. In this passive

Suplne  
superstition  
of the Greek  
church.

and unanimous state the ecclesiastical rulers were relieved from the toil, or deprived of the pleasure, of persecution. The Pagans had disappeared; the Jews were silent and obscure; the disputes with the Latins were rare and remote hostilities against a national enemy; and the sects of Egypt and Syria enjoyed a free toleration under the shadow of the Arabian caliphs. About the middle of the seventh century a branch of Manichæans was selected as the victims of spiritual tyranny: their patience was at length exasperated to despair and rebellion; and their exile has scattered over the West the seeds of reformation. These important events will justify some inquiry into the doctrine and story of the PAULICIANS;<sup>1</sup> and, as they cannot plead for themselves, our candid criticism will magnify the *good*, and abate or suspect the *evil*, that is reported by their adversaries.

The Gnostics, who had distracted the infancy, were oppressed by the greatness and authority of the church. Instead of emulating or surpassing the wealth, learning, and numbers of the Catholics, their obscure remnant was driven from the capitals of the East and West, and confined to the villages and mountains along the borders of the Euphrates. Some vestige of the Marcionites may be detected in the fifth century;<sup>2</sup> but the numerous sects were finally lost in the odious name of the Manichæans: and these heretics, who presumed to reconcile the doctrines of Zoroaster and Christ, were pursued by the two religions with equal and unrelenting hatred. Under the grandson of Heraclius, in the neighbourhood of Samosata, more famous for the birth of Lucian than for the title of a Syrian kingdom, a reformer arose, esteemed by the *Paulicians* as the chosen messenger of truth. In his humble dwelling of Mananalis, Constantine entertained a deacon who returned from Syrian captivity, and received the inestimable gift of the New Testament, which was already concealed from the vulgar by the prudence of the Greek, and perhaps of the Gnostic, clergy.<sup>3</sup> These books be-

Origin of the Paulicians or disciples of St. Paul, A.D. 660, &c.

<sup>1</sup> The errors and virtues of the Paulicians are weighed, with his usual judgment and candour, by the learned Mosheim (Hist. Ecclesiast. seculum ix. p. 311, &c.). He draws his original intelligence from Photius (contra Manichæos, l. i.) and Peter Siculus (Hist. Manichæorum). The first of these accounts has not fallen into my hands; the second, which Mosheim prefers, I have read in a Latin version inserted in the *Maxima Bibliotheca Patrum* (tom. xvi. p. 754-764) from the edition of the Jesuit Raderus (Ingolstadii, 1604, in 4to.).<sup>a</sup> c.

<sup>2</sup> In the time of Theodoret, the diocese of Cyrrhus, in Syria, contained eight hundred villages. Of these, two were inhabited by Arians and Eunomians, and eight by Marcionites, whom the laborious bishop reconciled to the Catholic church (Dupin, *Biblioth. Ecclésiastique*, tom. iv. p. 81, 82).

<sup>3</sup> *Nobis profanis ista (sacra Evangelia) legere non licet sed sacerdotibus duntaxat,*

<sup>a</sup> Compare Hallam's *Middle Ages*, vol. iii. p. 379, 10th ed. •Mr. Hallam "to be accurate as well as luminous, and "is at least far superior to any modern justly observes that this chapter "appears "work on the subject."—M.

came the measure of his studies and the rule of his faith; and the Catholics, who dispute his interpretation, acknowledge that his text was genuine and sincere. But he attached himself with peculiar devotion to the writings and character of St. Paul: the name of the Paulicians is derived by their enemies from some unknown and domestic teacher; but I am confident that they gloried in their affinity to the apostle of the Gentiles. His disciples, Titus, Timothy, Sylvanus, Tychichus, were represented by Constantine and his fellow-labourers: the names of the apostolic churches were applied to the congregations which they assembled in Armenia and Cappadocia; and this innocent allegory revived the example and memory of the

first ages. In the Gospel and the Epistles of St. Paul his faithful follower investigated the creed of primitive Christianity; and, whatever might be the success, a Protestant reader will applaud the spirit of the inquiry. But if the Scriptures of the Paulicians were pure, they were not perfect. Their founders rejected the two Epistles of St. Peter,<sup>4</sup> the apostle of the circumcision, whose dispute with their favourite for the observance of the law could not easily be forgiven.<sup>5</sup> They agreed with their Gnostic brethren in the universal contempt for the Old Testament, the books of Moses and the prophets, which have been consecrated by the decrees of the Catholic church. With equal boldness, and doubtless with more reason, Constantine, the new Sylvanus, disclaimed the visions which in so many bulky and splendid volumes had been published by the Oriental sects;<sup>6</sup> the fabulous productions of the Hebrew patriarchs and the sages of the East; the spurious gospels, epistles, and acts, which in the first age had overwhelmed the orthodox code; the theology of Manes, and the authors of the kindred heresies; and the thirty generations, or æons, which had been created by the fruitful fancy of Valentine. The Paulicians sincerely condemned the memory

was the first scruple of a Catholic when he was advised to read the Bible (Petr. Sicul. p. 761).

<sup>4</sup> In rejecting the *second* Epistle of St. Peter, the Paulicians are justified by some of the most respectable of the ancients and moderns (see Wetstein ad loc., Simon, *Hist. Critique du Nouveau Testament*, c. 17). They likewise overlooked the Apocalypse (Petr. Sicul. p. 756); but as such neglect is not imputed as a crime, the Greeks of the ixth century must have been careless of the credit and honour of the Revelations.

<sup>5</sup> This contention, which has not escaped the malice of Porphyry, supposes some error and passion in one or both of the apostles. By Chrysostom, Jerome and Erasmus, it is represented as a sham quarrel, a pious fraud, for the benefit of the Gentiles and the correction of the Jews (Middleton's Works, vol. ii. p. 1-20).

<sup>6</sup> Those who are curious of this heterodox library may consult the researches of Beausobre (*Hist. Critique du Manichéisme*, tom. i. p. 305-437). Even in Africa, St. Austin could describe the Manichean books, *tam multi, tam grandes, tam pretiosi codices* (contra Faust. xiii. 14); but he adds, without pity, *Incendite omnes illas membranas*: and his advice has been rigorously followed.



and opinions of the Manichæan sect, and complained of the injustice which impressed that invidious name on the simple votaries of St. Paul and of Christ.

Of the ecclesiastical chain, many links had been broken by the Paulician reformers; and their liberty was enlarged, as they reduced the number of masters at whose voice profane reason must bow to mystery and miracle. The simplicity of their belief and worship The early separation of the Gnostics had preceded the establishment of the Catholic worship; and against the gradual innovations of discipline and doctrine they were as strongly guarded by habit and aversion as by the silence of St. Paul and the evangelists. The objects which had been transformed by the magic of superstition appeared to the eyes of the Paulicians in their genuine and naked colours. An image made without hands was the common workmanship of a mortal artist, to whose skill alone the wood and canvas must be indebted for their merit or value. The miraculous relics were an heap of bones and ashes, destitute of life or virtue, or of any relation, perhaps, with the person to whom they were ascribed. The true and vivifying cross was a piece of sound or rotten timber; the body and blood of Christ, a loaf of bread and a cup of wine, the gifts of nature and the symbols of grace. The mother of God was degraded from her celestial honours and immaculate virginity; and the saints and angels were no longer solicited to exercise the laborious office of mediation in heaven and ministry upon earth. In the practice, or at least in the theory, of the sacraments, the Paulicians were inclined to abolish all visible objects of worship, and the words of the Gospel were, in their judgment, the baptism and communion of the faithful. They indulged a convenient latitude for the interpretation of Scripture: and as often as they were pressed by the literal sense, they could escape to the intricate mazes of figure and allegory. Their utmost diligence must have been employed to dissolve the connection between the Old and the New Testament; since they adored the latter as the oracles of God, and abhorred the former as the fabulous and absurd invention of men or dæmons. We cannot be surprised that they should have found in the Gospel the orthodox mystery of the Trinity: but instead of confessing the human nature and substantial sufferings of Christ, they amused their fancy with a celestial body that passed through the virgin like water through a pipe; with a fantastic crucifixion, that eluded the vain and impotent malice of the Jews. They hold the two principles of the Magians and Manichæans. A creed thus simple and spiritual was not adapted to the genius of the times;<sup>7</sup> and the rational Christian, who might

<sup>7</sup> The six capital errors of the Paulicians are defined by Peter Siculus (p. 756) with much prejudice and passion.

have been contented with the light yoke and easy burden of Jesus and his apostles, was justly offended that the Paulicians should dare to violate the unity of God, the first article of natural and revealed religion. Their belief and their trust was in the Father, of Christ, of the human soul, and of the invisible world. But they likewise held the eternity of matter; a stubborn and rebellious substance, the origin of a second principle, of an active being, who has created this visible world, and exercises his temporal reign till the final consummation of death and sin.<sup>8</sup> The appearances of moral and physical evil had established the two principles in the ancient philosophy and religion of the East, from whence this doctrine was transfused to the various swarms of the Gnostics. A thousand shades may be devised in the nature and character of *Ahriman*, from a rival god to a subordinate dæmon, from passion and frailty to pure and perfect malevolence: but, in spite of our efforts, the goodness and the power of Ormusd are placed at the opposite extremities of the line; and every step that approaches the one must recede in equal proportion from the other.<sup>9</sup>

The apostolic labours of Constantine-Sylvanus soon multiplied the number of his disciples, the secret recompence of spiritual ambition. The remnant of the Gnostic sects, and especially the Manichæans of Armenia, were united under his standard; many Catholics were converted or seduced by his arguments; and he preached with success in the regions of Pontus<sup>10</sup> and Cappadocia, which had long since imbibed the religion of Zoroaster. The Paulician teachers were distinguished only by their Scriptural names, by the modest title of Fellow-pilgrims, by the austerity of their lives, their zeal or knowledge, and the credit of some extraordinary gifts of the Holy Spirit. But they were incapable of desiring, or at least of obtaining, the wealth and honours of the Catholic prelacy: such anti-Christian pride they bitterly censured: and even the rank of elders or presbyters was condemned as an institution of the Jewish synagogue. The new sect was loosely spread over the provinces of Asia Minor to the westward of the Euphrates; six of their principal congregations

The establishment of the Paulicians in Armenia, Pontus, &c.

<sup>8</sup> *Primum illorum axioma est, duo rerum esse principia; Deum malum et Deum bonum, aliumque hujus mundi conditorem et principem, et alium futuri ævi* (Petr. Sicul. p. 756).

<sup>9</sup> Two learned critics, Beausobre (*Hist. Critique du Manichéisme*, l. i. iv. v. vi.) and Mosheim (*Institut. Hist. Eccles. and de Rebus Christianis ante Constantinum*, sec. i. ii. iii.), have laboured to explore and discriminate the various systems of the Gnostics on the subject of the two principles.

<sup>10</sup> The countries between the Euphrates and the Halys were possessed above 350 years by the Medes (Herodot. l. i. c. 103) and Persians; and the kings of Pontus were of the royal race of the Achæmenides (Sallust. Fragment. l. iii. with the French supplement and notes of the *Président de Brosses*).

represented the churches to which St. Paul had addressed his epistles; and their founder chose his residence in the neighbourhood of Colonia,<sup>11</sup> in the same district of Pontus which had been celebrated by the altars of Bellona<sup>12</sup> and the miracles of Gregory.<sup>13</sup> After a mission of twenty-seven years, Sylvanus, who had retired from the tolerating government of the Arabs, fell a sacrifice to Roman persecution. The laws of the pious emperors, which seldom touched the lives of less odious heretics, proscribed without mercy or disguise the tenets, the books, and the persons of the Montanists and Manichæans: the books were delivered to the flames; and all who should presume to secrete such writings, or to profess such opinions, were devoted to an ignominious death.<sup>14</sup> A Greek minister, armed with legal and military powers, appeared at Colonia to strike the shepherd, and to reclaim, if possible, the lost sheep. By a refinement of cruelty, Simeon placed the unfortunate Sylvanus before a line of his disciples, who were commanded, as the price of their pardon and the proof of their repentance, to massacre their spiritual father. They turned aside from the impious office; the stones dropped from their filial hands; and of the whole number only one executioner could be found, a new David, as he is styled by the Catholics, who boldly overthrew the giant of heresy. This apostate, Justus was his name, again deceived and betrayed his unsuspecting brethren, and a new conformity to the acts of St. Paul may be found in the conversion of Simeon: like the apostle, he embraced the doctrine which he had been sent to persecute, renounced his honours and fortunes, and acquired among the Paulicians the fame of a missionary and a martyr. They were not ambitious of martyrdom,<sup>15</sup> but in a calamitous period

Persecution  
of the Greek  
emperors.

<sup>11</sup> Most probably founded by Pómpéy after the conquest of Pontus. This Colonia, on the Lycus above Neo-Cæsarea, is named by the Turks Coulei-lusar, or Chonac, a populous town in a strong country (D'Anville, *Géographie Ancienne*, tom. ii. p. 34; Tournefort, *Voyage du Levant*, tom. iii. lettre xxi. p. 293).

<sup>12</sup> The temple of Bellona, at Comana in Pontus, was a powerful and wealthy foundation, and the high priest was respected as the second person in the kingdom. As the sacerdotal office had been occupied by his mother's family, Strabo (l. xii. p. 809, 835, 836, 837 [p. 535, 557, *sqq.*, ed. Casaub.]) dwells with peculiar complacency on the temple, the worship, and festival, which was twice celebrated every year. But the Bellona of Pontus had the features and character of the goddess, not of war, but of love.

<sup>13</sup> Gregory, bishop of Neo-Cæsarea (A.D. 240–265), surnamed Thaumaturgus, or the Wonder-worker. An hundred years afterwards, the history or romance of his life was composed by Gregory of Nyssa, his namesake and countryman, the brother of the great St. Basil.

<sup>14</sup> Hoc cæterum ad sua egregia facinora, divini atque orthodoxi Imperatores addiderunt, ut Manichæos Montanosque capitali puniri sententiâ juberent, eorumque libros, quocunque in loco inventi essent, flammis tradi; quod si quis uspiam eosdem occultasse deprehenderetur, hunc eundem mortis poenæ addici, ejusque bona in fiscum inferri (Petr. Sicul. p. 759). What more could bigotry and persecution desire?

<sup>15</sup> It should seem that the Paulicians allowed themselves some latitude of equivocation and mental reservation, till the Catholics discovered the pressing questions which reduced them to the alternative of apostacy or martyrdom (Petr. Sicul. p. 760).

of one hundred and fifty years their patience sustained whatever zeal could inflict; and power was insufficient to eradicate the obstinate vegetation of fanaticism and reason. From the blood and ashes of the first victims a succession of teachers and congregations repeatedly arose: amidst their foreign hostilities they found leisure for domestic quarrels: they preached, they disputed, they suffered; and the virtues, the apparent virtues, of Sergius, in a pilgrimage of thirty-three years, are reluctantly confessed by the orthodox historians.<sup>16</sup> The native cruelty of Justinian the Second was stimulated by a pious cause; and he vainly hoped to extinguish, in a single conflagration, the name and memory of the Paulicians. By their primitive simplicity, their abhorrence of popular superstition, the Iconoclast princes might have been reconciled to some erroneous doctrines; but they themselves were exposed to the calumnies of the monks, and they chose to be the tyrants, lest they should be accused as the accomplices, of the Manichæans. Such a reproach has sullied the clemency of Nicephorus, who relaxed in their favour the severity of the penal statutes, nor will his character sustain the honour of a more liberal motive. The feeble Michael the First, the rigid Leo the Armenian, were foremost in the race of persecution; but the prize must doubtless be adjudged to the sanguinary devotion of Theodora, who restored the images to the Oriental church. Her inquisitors explored the cities and mountains of the lesser Asia, and the flatterers of the empress have affirmed that, in a short reign, one hundred thousand Paulicians were extirpated by the sword, the gibbet, or the flames. Her guilt or merit has perhaps been stretched beyond the measure of truth: but if the account be allowed, it must be presumed that many simple Iconoclasts were punished under a more odious name; and that some who were driven from the church, unwillingly took refuge in the bosom of heresy.

The most furious and desperate of rebels are the sectaries of a religion long persecuted, and at length provoked. In an holy cause they are no longer susceptible of fear or remorse: the justice of their arms hardens them against the feelings of humanity; and they revenge their fathers' wrongs on the children of their tyrants. Such have been the Hussites of Bohemia and the Calvinists of France, and such, in the ninth century, were the Paulicians of Armenia and the adjacent provinces.<sup>17</sup> They were first

Revolt of the  
Paulicians,  
A.D. 845-880.

<sup>16</sup> The persecution is told by Petrus Siculus (p. 579-763)\* with satisfaction and pleasantry. Justus *justa* persolvit. Simeon was not *τιρας* but *αἰρας* (the pronunciation of the two vowels must have been nearly the same), a great whale that drowned the mariners who mistook him for an island. See likewise Cedrenus (p. 432-435 [tom. i. p. 756-761, ed. Bonn]).

<sup>17</sup> Petrus Siculus (p. 763, 764), the continuator of Theophanes (l. iv. c. 4 [c. 16],

awakened to the massacre of a governor and bishop, who exercised the Imperial mandate of converting or destroying the heretics; and the deepest recesses of Mount Argæus protected their independence and revenge. A more dangerous and consuming flame was kindled by the persecution of Theodora, and the revolt of Carbeas, a valiant Paulician, who commanded the guards of the general of the East. His father had been impaled by the Catholic inquisitors; and religion, or at least nature, might justify his desertion and revenge. Five thousand of his brethren were united by the same motives; they renounced the allegiance of anti-Christian Rome; a Saracen emir introduced Carbeas to the caliph; and the commander of the faithful extended his sceptre to the implacable enemy of the Greeks. <sup>They fortify</sup> In the mountains between Siwas and Trebizond he founded Tephrike, or fortified the city of Tephrike,<sup>18</sup> which is still occupied by a fierce and licentious people, and the neighbouring hills were covered with the Paulician fugitives, who now reconciled the use of the Bible and the sword. During more than thirty years Asia was afflicted by the calamities of foreign and domestic war: in their hostile inroads the disciples of St. Paul were joined with those of Mahomet; and the peaceful Christians, the aged parent and tender virgin, who were delivered into barbarous servitude, might justly accuse the intolerant spirit of their sovereign. So urgent was the mischief, so intolerable the shame, that even the dissolute Michael, the son of Theodora, was compelled to march in person against the Paulicians: he was defeated under the walls of Samosata; and the Roman emperor fled before the heretics whom his mother had condemned to the flames. The Saracens fought under the same banners, but the victory was ascribed to Carbeas; and the captive generals, with more than an hundred tribunes, were either released by his avarice or tortured by his fanaticism. The valour and ambition of Chrysocheir,<sup>19</sup> his successor, embraced a wider circle of rapine and revenge. In alliance with his faithful Moslems, he boldly penetrated into the heart of Asia; the troops of the frontier and the palace were repeatedly overthrown; the edicts of persecution were answered by the pillage of <sup>and pillage</sup> Nice and Nicomedia, of Ancyra and Ephesus; nor could Asia Minor.

p. 103, 104 [p. 165-167, ed. Bonn], Cedrenus (p. 541, 542, 545 [tom. ii. p. 153 sqq.]), and Zonaras (tom. ii. l. xvi. [c. 2] p. 156), describe the revolt and exploits of Carbeas and his Paulicians.

<sup>18</sup> Otter (*Voyage en Turquie et en Perse*, tom. ii.) is probably the only Frank who has visited the independent barbarians of Tephrike, now Divrigi, from whom he fortunately escaped in the train of a Turkish officer.

<sup>19</sup> In the history of Chrysocheir, Genesius (*Chron.* p. 67-70, edit. Venet.) has exposed the nakedness of the empire. Constantine Porphyrogenitus (in *Vit. Basil.* c. 37-43, p. 166-171 [p. 266-276, ed. Bonn]) has displayed the glory of his grandfather. Cedrenus (p. 570-573 [tom. ii. p. 209-212, ed. Bonn]) is without their passions or their knowledge.

the apost. St. John protect from violation his city and sepulchre. The cathedral of Ephesus was turned into a stable for mules and horses; and the Paulicians vied with the Saracens in their contempt and abhorrence of images and relics. It is not unpleasing to observe the triumph of rebellion over the same despotism which has disclaimed the prayers of an injured people. The emperor Basil, the Macedonian, was reduced to sue for peace, to offer a ransom for the captives, and to request, in the language of moderation and charity, that Chrysocheir would spare his fellow-Christians, and content himself with a royal donative of gold and silver and silk garments. "If the emperor," replied the insolent fanatic, "be desirous of peace, let him abdicate the East, and reign without molestation in the West. If he refuse, the servants of the Lord will precipitate him from the throne." The reluctant Basil suspended the treaty, accepted the defiance, and led his army into the land of heresy, which he wasted with fire and sword. The open country of the Paulicians was exposed to the same calamities which they had inflicted; but when he had explored the strength of Tephrike, the multitude of the barbarians, and the ample magazines of arms and provisions, he desisted with a sigh from the hopeless siege. On his return to Constantinople he laboured, by the foundation of convents and churches, to secure the aid of his celestial patrons, of Michael the archangel and the prophet Elijah; and it was his daily prayer that he might live to transpierce, with three arrows, the head of his impious adversary. Beyond his expectations, the wish was accomplished: after a successful inroad Chrysocheir was surprised and slain in his retreat; and the rebel's head was triumphantly presented at the foot of the throne. On the reception of this welcome trophy, Basil instantly called for his bow, discharged three arrows with unerring aim; and accepted the applause of the court, who hailed the victory of the royal archer. With Chrysocheir, the glory of the Paulicians faded and  
Their decline. withered: <sup>20</sup> on the second expedition of the emperor, the impregnable Tephrike was deserted by the heretics, who sued for mercy or escaped to the borders. The city was ruined, but the spirit of independence survived in the mountains: the Paulicians defended, above a century, their religion and liberty, infested the Roman limits, and maintained their perpetual alliance with the enemies of the empire and the Gospel.

About the middle of the eighth century, Constantine, surnamed Copronymus by the worshippers of images, had made an expedition into Armenia, and found, in the cities of Melitene and Theodosio-

<sup>20</sup> Συναπταμένη πᾶσα ἡ ἀνθρώπων τῆς Τεφρικῆς διαδοχή [p. 212]. How elegant is the Greek tongue, even in the mouth of Cedrenus!

polis, a great number of Paulicians, his kindred heretics. As a favour, or punishment, he transplanted them from the banks of the Euphrates to Constantinople and Thrace; and by this emigration their doctrine was introduced and diffused in Europe.<sup>21</sup> If the sectaries of the metropolis were soon mingled with the promiscuous mass, those of the country struck a deep root in a foreign soil. The Paulicians of Thrace resisted the storms of persecution, maintained a secret correspondence with their Armenian brethren, and gave aid and comfort to their preachers, who solicited, not without success, the infant faith of the Bulgarians.<sup>22</sup> In the tenth century they were restored and multiplied by a more powerful colony which John Zimisceus<sup>23</sup> transported from the Chalybian hills to the valleys of Mount Hæmus. The Oriental clergy, who would have preferred the destruction, impatiently sighed for the absence, of the Manichæans: the warlike emperor had felt and esteemed their valour: their attachment to the Saracens was pregnant with mischief; but, on the side of the Danube, against the barbarians of Scythia, their service might be useful, and their loss would be desirable. Their exile in a distant land was softened by a free toleration: the Paulicians held the city of Philippopolis and the keys of Thrace; the Catholics were their subjects; the Jacobite emigrants their associates: they occupied a line of villages and castles in Macedonia and Epirus; and many native Bulgarians were associated to the communion of arms and heresy. As long as they were awed by power and treated with moderation, their voluntary bands were distinguished in the armies of the empire; and the courage of these *dogs*, ever greedy of war, ever thirsty of human blood, is noticed with astonishment, and almost with reproach, by the pusillanimous Greeks. The same spirit rendered them arrogant and contumacious: they were easily provoked by caprice or injury; and their privileges were often violated by the faithless bigotry of the government and clergy. In the midst of the Norman war, two thousand five hundred Manichæans deserted the standard of Alexius Comnenus,<sup>24</sup> and retired to their native homes. He dissembled till

Their  
transplan-  
tation from  
Armenia to  
Thrace.

<sup>21</sup> Copronymus transported his *συγγενεῖς*, heretics; and thus *ἡ πλειονότης ἡ αἵρεσις τῶν Παυλικιανῶν*, says Cedrenus (p. 463 [tom. ii. p. 10, ed. Bonn]), who has copied the annals of Theophanes.

<sup>22</sup> Petrus Siculus, who resided nine months at Tephrike (A.D. 870) for the ransom of captives (p. 764), was informed of their intended mission, and addressed his preservative, the *Historia Manichæorum*, to the new archbishop of the Bulgarians (p. 754).

<sup>23</sup> The colony of Paulicians and Jacobites transplanted by John Zimisceus (A.D. 970) from Armenia to Thrace is mentioned by Zonaras (tom. ii. l. xvii. [c. 1] p. 209) and Anna Comnena (Alexiad, l. xiv. p. 450, &c. [ed. Par. 1651]).

<sup>24</sup> The Alexiad of Anna Comnena (l. v. p. 131 [t. i. p. 232, ed. Bonn], l. vi. p. 154, 155 [p. 272 sq., ed. Bonn], l. xiv. p. 450-457 [ed. Par. 1651], with the Annotations of

the moment of revenge; invited the chiefs to a friendly conference; and punished the innocent and guilty by imprisonment, confiscation, and baptism. In an interval of peace the emperor undertook the pious office of reconciling them to the church and state: his winter-quarters were fixed at Philippopolis; and the thirteenth apostle, as he is styled by his pious daughter, consumed whole days and nights in theological controversy. His arguments were fortified, their obstinacy was melted, by the honours and rewards which he bestowed on the most eminent proselytes; and a new city, surrounded with gardens, enriched with immunities, and dignified with his own name, was founded by Alexius, for the residence of his vulgar converts. The important station of Philippopolis was wrested from their hands; the contumacious leaders were secured in a dungeon, or banished from *their country*; and *their lives were spared by the prudence*, rather than the mercy, of an emperor, at whose command a poor and solitary heretic was burnt alive before the church of St. Sophia.<sup>25</sup> But the proud hope of eradicating the prejudices of a nation was speedily overturned by the invincible zeal of the Paulicians, who ceased to dissemble or refused to obey. After the departure and death of Alexius they soon resumed their civil and religious laws. In the beginning of the thirteenth century their pope or primate (a manifest corruption) resided on the confines of Bulgaria, Croatia, and Dalmatia, and governed by his vicars the filial congregations of Italy and France.<sup>26</sup> From that æra a minute scrutiny might prolong and perpetuate the chain of tradition. At the end of the last age the sect or colony still inhabited the valleys of Mount Hæmus, where their ignorance and poverty were more frequently tormented by the Greek clergy than by the Turkish government. The modern Paulicians have lost all memory of their origin; and their religion is disgraced by the worship of the cross, and the practice of bloody sacrifice, which some captives have imported from the wilds of Tartary.<sup>27</sup>

Their introduction into Italy and France.

In the West the first teachers of the Manichæan theology had been repulsed by the people or suppressed by the prince. The favour and success of the Paulicians in the eleventh and twelfth centuries must be imputed to the strong, though

Ducange) records the transactions of her apostolic father with the Manichæans, whose abominable heresy she was desirous of refuting.

<sup>25</sup> Basil, a monk, and the author of the Bogomiles, a sect of Gnostics who soon vanished (Anna Comnena, Alexiad, l. xv. p. 486-494 [ed. Paf.]; Mosheim, Hist. Ecclesiastica, p. 420).

<sup>26</sup> Matt. Paris, Hist. Major, p. 267. This passage of our English historian is alleged by Ducange in an excellent note on Villehardouin (No. 208), who found the Paulicians at Philippopolis the friends of the Bulgarians.

<sup>27</sup> See Marsigli, Stato Militare dell' Imperio Ottomano, p. 24



secret, discontent which armed the most pious Christians against the church of Rome. Her avarice was oppressive, her despotism odious—less degenerate perhaps than the Greeks in the worship of saints and images, her innovations were more rapid and scandalous: she had rigorously defined and imposed the doctrine of transubstantiation: the lives of the Latin clergy were more corrupt, and the Eastern bishops might pass for the successors of the apostles if they were compared with the lordly prelates who wielded by turns the crosier, the sceptre, and the sword. Three different roads might introduce the Paulicians into the heart of Europe. After the conversion of Hungary the pilgrims who visited Jerusalem might safely follow the course of the Danube: in their journey and return they passed through Philippopolis; and the sectaries, disguising their name and heresy, might accompany the French or German caravans to their respective countries. The trade and dominion of Venice pervaded the coast of the Adriatic, and the hospitable republic opened her bosom to foreigners of every climate and religion. Under the Byzantine standard the Paulicians were often transported to the Greek provinces of Italy and Sicily: in peace and war they freely conversed with strangers and natives, and their opinions were silently propagated in Rome, Milan, and the kingdoms beyond the Alps.<sup>28</sup> It was soon discovered that many thousand Catholics of every rank, and of either sex, had embraced the Manichæan heresy; and the flames which consumed twelve canons of Orleans was the first act and signal of persecution. The Bulgarians,<sup>29</sup> a name so innocent in its origin, so odious in its application, spread their branches over the face of Europe. United in common hatred of idolatry and Rome, they were connected by a form of episcopal and presbyterian government; their various sects were discriminated by some fainter or darker shades of theology; but they generally agreed in the two principles—the contempt of the Old Testament, and the denial of the body of Christ

<sup>28</sup> The introduction of the Paulicians into Italy and France is amply discussed by Muratori (*Antiquitat. Italiæ mediæ ævi*, tom. v. dissert. lx. p. 81-152) and Mosheim (p. 379-382, 419-422). Yet both have overlooked a curious passage of William the Apulian, who clearly describes them in a battle between the Greeks and Normans, A.D. 1040 (in Muratori, *Script. Rerum Ital.* tom. v. p. 256):

Cum Græcis aderant quidam, quos pessimus error  
Fecerat amentes, et ab ipso nomen habebant.

But he is so ignorant of their doctrine as to make them a kind of Sabellians or Patripassians.\*

<sup>29</sup> *Bulgari*, *Boulgres*, *Bougres*, a national appellation, has been applied by the French as a term of reproach to usurers and unnatural sinners. The *Paterini*, or *Patelini* has been made to signify a smooth and flattering hypocrite, such as *l'Avocat Patelin* &c. that original and pleasant face (*Ducange*, *Gloss. Latinitat. mediæ et infimæ ævi*). The Manichæans were likewise named *Cathari*, or the pure, by corruption, *Gazari*, &c.

either on the cross or in the Eucharist. A confession of simple worship and blameless manners is extorted from their enemies; and so high was their standard of perfection, that the increasing congregations were divided into two classes of disciples, of those who practised and of those who aspired. It was in the country of the Albigeois,<sup>30</sup> in the southern provinces of France, that the Paulicians were most deeply implanted; and the same vicissitudes of martyrdom and revenge which had been displayed in the neighbourhood of the Euphrates were repeated in the thirteenth century on the banks of the Rhône. The laws of the Eastern emperors were revived by Frederic the Second. The insurgents of Tephrike were represented by the barons and cities of Languedoc: Pope Innocent III. surpassed the sanguinary fame of Theodora. It was in cruelty alone that her soldiers could equal the heroes of the Crusades, and the cruelty of her priests was far excelled by the founders of the Inquisition<sup>31</sup>—an office more adapted to confirm than to refute the belief of an evil principle. The visible assemblies of the Paulicians, or Albigeois, were extirpated by fire and sword; and the bleeding remnant escaped by flight, concealment, or Catholic conformity. But the invincible spirit which they had kindled still lived and breathed in the Western world. In the state, in the church, and even in the cloister, a latent succession was preserved of the disciples of St. Paul, who protested against the tyranny of Rome, embraced the Bible as the rule of faith, and purified their creed from all the visions of the Gnostic theology.<sup>b</sup> The struggles of Wickliff in England, of Huss

<sup>30</sup> Of the laws, crusade, and persecution against the Albigeois, a just, though general, idea is expressed by Mosheim (p. 477-481). The detail may be found in the ecclesiastical historians, ancient and modern, Catholics and Protestants; and among these Fleury is the most impartial and moderate.

<sup>31</sup> The Acts (*Liber Sententiarum*) of the Inquisition of Toulouse (A.D. 1307-1323) have been published by Limborch (Amstelodami, 1692), with a previous History of the Inquisition in general. They deserved a more learned and critical editor. As we must not calumniate even Satan, or the Holy Office, I will observe that, of a list of criminals which fills nineteen folio pages, only fifteen men and four women were delivered to the secular arm.\*

\* Dr. Maitland, in his 'Facts and Documents relating to the ancient Albigenes and Waldenses,' remarks (p. 217, note) that Gibbon ought to have said *thirty-two* men and *eight* women. He imagines that Gibbon was misled by the fact that the index-maker most commonly (but by no means always) states the nature of the sentence passed on each person. From the book, however, it appears that forty persons were delivered to the secular arm, viz. twenty-nine Albigenes, seven Waldenses, and four Beguins.—S.

<sup>b</sup> The popularity of 'Milner's History of the Church' with some readers may make it proper to observe that his attempt to exculpate the Paulicians from the charge of Gnosticism or Manicheism is in direct defiance, if not in ignorance, of all the original authorities. Gibbon himself, it appears, was not acquainted with the work of Photius, '*Contra Manicheos Repullulantes*,' the first book of which was edited by Montfaucon, *Bibliotheca Coisliniana*, pars ii. p. 349, 375, the whole by Wolf, in his *Anecdota Græca*. Ham-

in Bohemia, were premature and ineffectual ; but the names of Zuinglius, Luther, and Calvin are pronounced with gratitude as the deliverers of nations.

A philosopher, who calculates the degree of their merit and the value of their reformation, will prudently ask from what articles of faith, *above or against* our reason, they have enfranchised the Christians ; for such enfranchisement is doubtless a benefit so far as it may be compatible with truth and piety. After a fair discussion we shall rather be surprised by the timidity than scandalised by the freedom of our first reformers.<sup>32</sup> With the Jews, they adopted the belief and defence of all the Hebrew Scriptures, with all their prodigies, from the garden of Eden to the visions of the prophet Daniel ; and they were bound, like the Catholics, to justify against the Jews the abolition of a divine law. In the great mysteries of the Trinity and Incarnation the reformers were severely orthodox : they freely adopted the theology of the four or the six first councils ; and with the Athanasian creed they pronounced the eternal damnation of all who did not believe the Catholic faith. Transubstantiation, the invisible change of the bread and wine into the body and blood of Christ, is a tenet that may defy the power of argument and pleasantry ; but instead of consulting the evidence of their senses, of their sight, their feeling, and their taste, the first Protestants were entangled in their own scruples, and awed by the words of Jesus in the institution of the sacrament. Luther maintained a *corporeal*, and Calvin a *real*, presence of Christ in the eucharist ; and the opinion of Zuinglius, that it is no more than a spiritual communion, a simple memorial, has slowly prevailed in the reformed churches.<sup>33</sup> But the loss of one mystery was amply compensated by the stupendous doctrines of original sin, redemption, faith, grace, and predestination, which have been strained from the epistles of St. Paul. These subtle questions had most assuredly been prepared by the fathers and schoolmen ; but the final improvement and popular use may be attributed to the first reformers, who enforced them as the absolute and essential terms of salvation. Hitherto the

Character  
and conse-  
quences of  
the Re-  
formation.

<sup>32</sup> The opinions and proceedings of the reformers are exposed in the second part of the general history of Mosheim ; but the balance, which he has held with so clear an eye and so steady an hand, begins to incline in favour of his Lutheran brethren.

<sup>33</sup> Under Edward VI. our reformation was more bold and perfect : but in the fundamental articles of the church of England, a strong and explicit declaration against the real presence was obliterated in the original copy, to please the people, or the Lutherans, or Queen Elizabeth (Burnet's History of the Reformation, vol. ii. p. 82, 128, 302).

weight of supernatural belief inclines against the Protestants; and many a sober Christian would rather admit that a wafer is God than that God is a cruel and capricious tyrant.

Yet the services of Luther and his rivals are solid and important; and the philosopher must own his obligations to these fearless enthusiasts.<sup>34</sup> I. By their hands the lofty fabric of superstition, from the abuse of indulgences to the intercession of the Virgin, has been levelled with the ground. Myriads of both sexes of the monastic profession were restored to the liberty and labours of social life. An hierarchy of saints and angels, of imperfect and subordinate deities, were stripped of their temporal power, and reduced to the enjoyment of celestial happiness: their images and relics were banished from the church; and the credulity of the people was no longer nourished with the daily repetition of miracles and visions. The imitation of paganism was supplied by a pure and spiritual worship of prayer and thanksgiving, the most worthy of man, the least unworthy of the Deity. It only remains to observe whether such sublime simplicity be consistent with popular devotion; whether the vulgar, in the absence of all visible objects, will not be inflamed by enthusiasm or insensibly subside in languor and indifference. II. The chain of authority was broken, which restrains the bigot from thinking as he pleases, and the slave from speaking as he thinks: the popes, fathers, and councils were no longer the supreme and infallible judges of the world; and each Christian was taught to acknowledge no law but the Scriptures, no interpreter but his own conscience. This freedom, however, was the consequence rather than the design of the Reformation. The patriot reformers were ambitious of succeeding the tyrants whom they had dethroned. They imposed with equal rigour their creeds and confessions; they asserted the right of the magistrate to punish heretics with death. The pious or personal animosity of Calvin proscribed in Servetus<sup>35</sup> the guilt of his own rebellion;<sup>36</sup> and the

<sup>34</sup> "Had it not been for such men as Luther and myself," said the fanatic Whiston to Halley the philosopher, "you would now be kneeling before an image of St. Winifred."

<sup>35</sup> The article of *Servet* in the *Dictionnaire Critique* of *Chaupepié* is the best account which I have seen of this shameful transaction. See likewise the *Abbé d'Artigny*, *Nouveaux Mémoires d'Histoire*, &c., tom. ii. p. 55-154.

<sup>36</sup> I am more deeply scandalised at the single execution of Servetus than at the hecatombs which have blazed in the *Auto da Fés* of Spain and Portugal. 1. The zeal of Calvin seems to have been envenomed by personal malice, and perhaps envy. He accused his adversary before their common enemies, the judges of Vienne, and betrayed, for his destruction, the sacred trust of a private correspondence. 2. The deed of cruelty was not varnished by the pretence of danger to the church or state. In his passage through Geneva Servetus was an harmless stranger, who neither preached, nor printed, nor made proselytes. 3. A Catholic inquisitor yields the same obedience which he requires, but Calvin violated the golden rule of doing as he would be done by; a rule which I read in a moral treatise of *Isocrates* (in *Niccole*, tom. i. p. 93, edit.

flames of Smithfield, in which he was afterwards consumed, had been kindled for the Anabaptists by the zeal of Cranmer.<sup>37</sup> The nature of the tiger was the same, but he was gradually deprived of his teeth and fangs. A spiritual and temporal kingdom was possessed by the Roman pontiff: the Protestant doctors were subjects of an humble rank, without revenue or jurisdiction. *His* decrees were consecrated by the antiquity of the Catholic church; *their* arguments and disputes were submitted to the people; and their appeal to private judgment was accepted, beyond their wishes, by curiosity and enthusiasm. Since the days of Luther and Calvin a secret reformation has been silently working in the bosom of the reformed churches; many weeds of prejudice were eradicated; and the disciples of Erasmus<sup>38</sup> diffused a spirit of freedom and moderation. The liberty of conscience has been claimed as a common benefit, an inalienable right:<sup>39</sup> the free governments of Holland<sup>40</sup> and England<sup>41</sup> introduced the practice of toleration; and the narrow allowance of the laws has been enlarged by the prudence and humanity of the times. In the exercise the mind has understood the limits of its powers, and the words and shadows that might amuse the child can no longer satisfy his manly reason. The volumes of controversy are overspread with cobwebs: the doctrine of a Protestant church is far removed from the knowledge or belief of its private members; and the forms of orthodoxy, the articles of faith, are subscribed with a sigh, or a smile, by the modern clergy. Yet the friends of Christianity are alarmed at the boundless impulse of inquiry and scepticism. The predictions of the Catholics are accomplished: the web of mystery is unravelled by the Arminians, Arians, and Socinians, whose numbers must not be computed from their separate congregations; and the pillars of Revela-

Battie), four hundred years before the publication of the Gospel. "Α πάσης οὐρτις ὑφ' ἰσίων ἐργήζοντι, ταῦτα τοῖς ἄλλοις μὴ ποιῶσι.

<sup>37</sup> See Burnet, vol. ii. p. 84-86. The sense and humanity of the young king were oppressed by the authority of the primate.

<sup>38</sup> Erasmus may be considered as the father of rational theology. After a slumber of an hundred years, it was revived by the Arminians of Holland, Grotius, Limborch, and Le Clerc: in England by Chillingworth, the latitudinarians of Cambridge (Burnet, Hist. of own Times, vol. i. p. 261-268, octavo edition), Tillotson, Clarke, Hoadley, &c.

<sup>39</sup> I am sorry to observe that the three writers of the last age, by whom the rights of toleration have been so nobly defended, Bayle, Leibnitz, and Locke, are all laymen and philosophers.

<sup>40</sup> See the excellent chapter of Sir William Temple on the Religion of the United Provinces. I am not satisfied with Grotius (de Rebus Belgicis, Annal. l. i. p. 13, 14, edit. in 12mo.), who approves the Imperial laws of persecution, and only condemns the bloody tribunal of the Inquisition.

<sup>41</sup> Sir William Blackstone (Commentaries, vol. iv. p. 53, 54) explains the law of England as it was fixed at the Revolution. The exceptions of Papists, and of those who deny the Trinity, would still leave a tolerable scope for persecution, if the national spirit were not more effectual than an hundred statutes.

tion are shaken by those men who preserve the name without the substance of religion, who indulge the licence without the temper of philosophy.<sup>42</sup> <sup>a</sup>

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<sup>42</sup> I shall recommend to public animadversion two passages in Dr. Priestley which betray the ultimate tendency of his opinions. At the first of these (*Hist. of the Corruptions of Christianity*, vol. i. p. 275, 276) the priest, at the second (vol. ii. p. 484) the magistrate, may tremble!

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<sup>a</sup> There is something ludicrous, if it were not offensive, in Gibbon holding up to "public animadversion" the opinions of any believer in Christianity, however imperfect his creed. The observations which the whole of this passage on the effects of the Reformation, in which much

truth and justice is mingled with much prejudice, would suggest, could not possibly be compressed into a note; and would indeed embrace the whole religious and irreligious history of the time which has elapsed since Gibbon wrote.—M.

## CHAPTER LV.

THE BULGARIANS. — ORIGIN, MIGRATIONS, AND SETTLEMENT OF THE HUNGARIANS. — THEIR INROADS IN THE EAST AND WEST. — THE MONARCHY OF RUSSIA. — GEOGRAPHY AND TRADE. — WARS OF THE RUSSIANS AGAINST THE GREEK EMPIRE. — CONVERSION OF THE BARBARIANS.

UNDER the reign of Constantine, the grandson of Heraclius, the ancient barrier of the Danube, so often violated and so often restored, was irretrievably swept away by a new deluge of barbarians. Their progress was favoured by the caliphs, their unknown and accidental auxiliaries: the Roman legions were occupied in Asia; and after the loss of Syria, Egypt, and Africa, the Cæsars were twice reduced to the danger and disgrace of defending their capital against the Saracens. If, in the account of this interesting people, I have deviated from the strict and original line of my undertaking, the merit of the subject will hide my transgression, or solicit my excuse. In the East, in the West, in war, in religion, in science, in their prosperity, and in their decay, the Arabians press themselves on our curiosity: the first overthrow of the church and empire of the Greeks may be imputed to their arms; and the disciples of Mahomet still hold the civil and religious sceptre of the Oriental world. But the same labour would be unworthily bestowed on the swarms of savages who, between the seventh and the twelfth century, descended from the plains of Scythia, in transient inroad or perpetual emigration.<sup>1</sup> Their names are uncouth, their origins doubtful, their actions obscure, their superstition was blind, their valour brutal, and the uniformity of their public and private lives was neither softened by innocence nor refined by policy. The majesty of the Byzantine throne repelled and survived their disorderly attacks; the greater part of these barbarians has disappeared without leaving any memorial of their existence, and the despicable remnant continues, and may long continue, to groan under the dominion of a foreign tyrant. From the antiquities of,

<sup>1</sup> All the passages of the Byzantine history which relate to the barbarians are compiled, methodised, and transcribed, in a Latin version, by the laborious John Gotthelf Stritter, in his '*Memorie Populorum, ad Danubium, Pontum Euxinum, Paludem Mæotidem, Caucasum, Mare Caspium, et inde magis ad Septemtriones incolentium.*' Petropoli, 1771-1779; in four tomes, or six volumes, in 4to. But the fashion has not enhanced the price of these raw materials.

I. *Bulgarians*, II. *Hungarians*, and, III. *Russians*, I shall content myself with selecting such facts as yet deserve to be remembered. The conquests of the, IV. *NORMANS*, and the monarchy of the, V. *TURKS*, will naturally terminate in the memorable Crusades to the Holy Land and the double fall of the city and empire of Constantine.

I. In his march to Italy, Theodoric,<sup>2</sup> the Ostrogoth, had trampled on the arms of the Bulgarians. After this defeat the name and the nation are lost during a century and a half; and it may be suspected that the same or a similar appellation was revived by strange colonies from the Borysthenes, the Tanais, or the Volga. A king of the ancient Bulgaria<sup>3</sup> bequeathed to his five sons a last lesson of moderation and concord. It was received as youth has ever received the counsels of age and experience: the five princes buried their father; divided his subjects and cattle; forgot his advice; separated from each other; and wandered in quest of fortune, till we find the most adventurous in the heart of Italy, under the protection of the exarch of Ravenna.<sup>4</sup> But the stream of emigration was directed or impelled towards the capital. The modern Bulgaria, along the southern banks of the Danube, was stamped with the name and image which it has retained to the present hour: the new conquerors successively acquired, by war or treaty, the Roman provinces of Dardania, Thessaly, and the two Epirus;<sup>5</sup> the ecclesiastical supremacy was translated from the native city of Justinian; and, in their prosperous age, the obscure town of Lychnidus, or Achrida, was honoured with the throne of a king and a patriarch.<sup>6</sup> The unquestionable evidence of language attests the descent of the Bulgarians from the original stock of the Sclavonian, or more pro-

<sup>2</sup> Hist. vol. v. p. 8.

<sup>3</sup> Theophanes, p. 296-299 [tom. i. p. 544-550, ed. Bonn]; Anastasius, p. 113; Nicephorus, C. P. p. 22, 23. Theophanes places the old Bulgaria on the banks of the Atoll or Volga; but he deprives himself of all geographical credit by discharging that river into the Euxine Sea.

<sup>4</sup> Paul. Diacon. de Gestis Langobard. l. v. c. 29, p. 881, 882. The apparent difference between the Lombard historian and the above-mentioned Greeks is easily reconciled by Camillo Pellegrino (de Ducatû Beneventano, dissert. vii. in the *Scriptores Rerum Ital.* tom. v. p. 186, 187) and Beretti (*Chorograph. Italiae mediæ ævi*, p. 273, &c.). This Bulgarian colony was planted in a vacant district of Samnium, and learned the Latin without forgetting their native language.

<sup>5</sup> These provinces of the Greek idiom and empire are assigned to the Bulgarian kingdom in the dispute of ecclesiastical jurisdiction between the patriarchs of Rome and Constantinople (Baronius, *Annal. Eccles.* A.D. 869, No. 75).

<sup>6</sup> The situation and royalty of Lychnidus, or Achrida, are clearly expressed in Cedrenus (p. 713 [tom. ii. p. 468, ed. Bonn]). The removal of an archbishop or patriarch from Justinianea prima to Lychnidus, and at length to Ternovo, has produced some perplexity in the ideas or language of the Greeks (Nicephorus Gregoras, l. ii. c. 2, p. 14, 15 [tom. i. p. 27, ed. Bonn]; Thomassin, *Discipline de l'Eglise*, tom. i. l. i. c. 19, 23); and a Frenchman (D'Anville) is more accurately skilled in the geography of their own country (*Hist. de l'Académie des Inscriptions*, tom. xxxi.).



per y Slavonian, race; <sup>a</sup> and the kindred bands of Servians, Bosnians, Rascians, Croatians, Wallachians, <sup>b</sup> &c., followed either the standard

<sup>a</sup> Chalcocondyles, a competent judge, affirms the identity of the language of the Dalmatians, Bosnians, Servians, *Bulgarians*, Poles (de Rebus Turcicis, l. x. p. 283 [ed. Par.; p. 530, ed. Bonn]), and elsewhere of the Bohemians (l. ii. p. 38 [p. 73, ed. Bonn]). The same author has marked the separate idiom of the Hungarians.

<sup>b</sup> See the work of John Christopher de Jordan, de Originibus Sclavicis, Vindobonæ,

\* This is a mistake. Gibbon has been misled by the present language of the Bulgarians, which is Slavonic, but was not so originally. The authority of Chalcocondyles, whom Gibbon quotes in his note, is of no value for an earlier period, as he lived in the fifteenth century, after the capture of Constantinople by the Turks. In a previous chapter (vol. v. p. 167, 168) Gibbon had correctly identified the Bulgarians and the Huns, and had observed, in a note, "I adopt the appellation of Bulgarians from Ennodius, 'Jornandes, Theophanes, and the Chronicles of Cassiodorus and Marcellinus. The name of Huns is too vague; the tribes of Cutturgurians and Utturgurians are too minute and too harsh.' That the Bulgarians were Huns has been clearly proved by Zeuss, and they consequently belonged to the Turkish, and not the Slavonic race; for there can be no doubt that the Huns were Turks. (See Editor's note, vol. iii. p. 306.) It may be regarded as an historical fact that the Bulgarians were the remains of the Huns, who, after their defeat on the death of Attila, retreated eastward to the Euxine and the lake Mæotis. The Bulgarians are first mentioned by name by Ennodius, in his panegyric oration addressed to the Gothic king Theodoric, their conqueror; but he speaks of them as a well-known and terrible nation, not as one which now appeared for the first time. ('Hæc est natio, cujus ante te fuit omne quod voluit . . . quæ prolixis temporibus solo bella consummavit excursu. . . His ante mundus pervius esse credebatur.' Ennod. ap. Opp. Sirm. tom. i. p. 1598, 1599.) In a letter of the Gothic king Athalaric, the Bulgarians are plainly identified with the Huns. (Cassiod. Var. viii. 10.) Procopius never mentions Bulgarians, only Huns; but certain deeds ascribed by Procopius to Huns are attributed by Jornandes and others to Bulgarians. (For the proofs, see Zeuss, p. 711.) Further, Bulgarian, like Hun, was a collective name; and thus we find the same tribes called Bulgarians in one author and Huns in another.

In the sixth century several tribes of  
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the Bulgarians were subject to the Avars; but, in 634, Cubrat, a friend of the Romans, threw off the yoke of the Avars. A few years afterwards (about 670) the Bulgarians appear as enemies of the Romans; and, to the great terror of Constantinople, they crossed the Danube, and, uniting themselves with the Slavonic inhabitants, founded the Bulgarian kingdom between this river and the Hæmus. The name of the conquerors still continues, but their language has long given way to that of the Slavonians. A portion, however, of the Bulgarians remained in their earlier abodes, to the eastward; and Theophanes, in a passage quoted by Gibbon (note 3), correctly places old Bulgaria on the Etel, or Atal, or the Volga, the former being the name of this river in the Tatar languages, while the latter probably comes from the Bulgarians. The Bulgarian kingdom upon the Volga is called by the Russian historians Great Bulgaria, and the Danubian Bulgaria sometimes takes the name of Little Bulgaria. Great Bulgaria extended from the confluence of the Kama and the Volga to the shores of the Euxine and the Caspian. The ruins of its capital city, Bolgari, have been discovered on the banks of the Danube. In the middle ages this kingdom became one of considerable importance, and an active commerce was carried on between the east and the north of Europe through the country of the Bulgarians and the rivers which traversed it. In the tenth century the Bulgarians were Mahometans, and, as we learn from Nestor, attempted to convert the Czar Vladimir of Russia with his people to the religion of the prophet. The Bulgarians are frequently mentioned by the Arabs, who visited their country for the purposes of commerce, and they continued a powerful people till they were overwhelmed by the invasion of the Mongols. See Zeuss, Die Deutschen und die Nachbarstämme, p. 710, seq.; Prichard, Physical History of Mankind, vol. iv. p. 325, seq.; Schafarik, Slawische Alterthümer, vol. ii. p. 152, seq.—S.

<sup>b</sup> This, again, is a mistake. The Wallachians are not akin to the Servians,

or the example of the leading tribe. From the Euxine to the Adriatic, in the state of captives, or subjects, or allies, or enemies, of the Greek empire, they overspread the land; and the national appellation of the SLAVES<sup>9</sup> has been degraded by chance, or malice from the signification of glory to that of servitude.<sup>10</sup> Among these colonies, the Chrobatians,<sup>11</sup> or Croats, who now attend the motions of an Austrian army, are the descendants of a mighty people, the conquerors and sovereigns of Dalmatia. The maritime cities, and of these the infant republic of Ragusa, implored the aid and instructions of the Byzantine court: they were advised by the magnanimous Basil to reserve a small acknowledgment of their fidelity to the Roman empire, and to appease, by an annual tribute, the wrath of these irresistible barbarians. The kingdom of Croatia was shared by eleven *Zoupan*s, or feudatory lords; and their united forces were numbered at sixty thousand horse and one hundred thousand foot. A long sea-coast, indented with capacious harbours, covered with a string of islands, and almost in sight of the Italian shores, disposed both the natives and strangers to the practice of navigation. The boats or brigantines of the Croats were constructed after the fashion of the old Liburnians: one hundred and eighty vessels may excite the idea of a respectable navy; but our seamen will smile at the allowance of ten, or twenty, or forty men, for each of these ships of war. They were gradually converted to the more

Croats or  
Sclavonians  
of Dalmatia,  
A.D. 900, &c.

1745, in four parts, or two volumes in folio. His collections and researches are useful to elucidate the antiquities of Bohemia and the adjacent countries; but his plan is narrow, his style barbarous, his criticism shallow, and the Aulic counsellor is not free from the prejudices of a Bohemian.<sup>a</sup>

<sup>9</sup> Jordan subscribes to the well-known and probable derivation from *Slava*, *laus*, *gloria*, a word of familiar use in the different dialects and parts of speech, and which forms the termination of the most illustrious names (de Originibus Sclavicis, pars i. p. 40, pars iv. p. 101, 102).<sup>b</sup>

<sup>10</sup> This conversion of a national into an appellative name appears to have arisen in the ninth century, in the Oriental France, where the princes and bishops were rich in Sclavonian captives, not of the Bohemian (exclaims Jordan), but of Sorabian race. From thence the word was extended to general use, to the modern languages, and even to the style of the last Byzantines (see the Greek and Latin Glossaries of Ducange). The confusion of the *Σκλαυ*, or Servians, with the Latin *Servi*, was still more fortunate and familiar (Constant. Porphy. de Administrando Imperio, c. 32, p. 99 [tom. iii. p. 152, ed. Bonn]).

<sup>11</sup> The emperor Constantine Porphyrogenitus, most accurate for his own times, most fabulous for preceding ages, describes the Sclavonians of Dalmatia ([de Admin. Imp.] c. 29-36).

Rosnians, and other Slavonic nations. They are a Romance people, speaking a language derived from the Latin, like the French, Italian, and Spanish. They still call themselves Rumunjë, Romans. The name of Wallachians, i. e. Wälschen or Welch, was first given to them by the Germans.—S.

<sup>a</sup> We have at length a profound and satisfactory work on the Slavonian races, Schafarik, *Slawische Alterthümer*, 2 vols. Leipzig, 1843.—M. 1845.

<sup>b</sup> On the origin of the word Slavi, and on the Slavonic languages in general, see Editor's note, vol. v. p. 167.—S.

nonourable service of commerce; yet the Slavonian pirates were still frequent and dangerous; and it was not before the close of the tenth century that the freedom and sovereignty of the Gulf were effectually vindicated by the Venetian republic.<sup>12</sup> The ancestors of these Dalmatian kings were equally removed from the use and abuse of navigation: they dwelt in the White Croatia, in the inland regions of Silesia and Little Poland, thirty days' journey, according to the Greek computation, from the sea of darkness.

The glory of the Bulgarians<sup>13</sup> was confined to a narrow scope both of time and place. In the ninth and tenth centuries they reigned to the south of the Danube, but the more powerful nations that had followed their emigration repelled all return to the north and all progress to the west. Yet in the obscure catalogue of their exploits they might boast an honour which had hitherto been appropriated to the Goths, that of slaying in battle one of the successors of Augustus and Constantine. The emperor Nicephorus had lost his fame in the Arabian, he lost his life in the Slavonian, war. In his first operations he advanced with boldness and success into the centre of Bulgaria, and burnt the *royal court*, which was probably no more than an edifice and village of timber. But while he searched the spoil and refused all offers of treaty, his enemies collected their spirits and their forces; the passes of retreat were insuperably barred, and the trembling Nicephorus was heard to exclaim, "Alas, alas! unless we could assume the wings of birds, we cannot hope to escape." Two days he waited his fate in the inactivity of despair, but, on the morning of the third, the Bulgarians surprised the camp, and the Roman prince, with the great officers of the empire, were slaughtered in their tents. The body of Valens had been saved from insult, but the head of Nicephorus was exposed on a spear, and his skull, encased with gold, was often replenished in the feasts of victory. The Greeks bewailed the dishonour of the throne, but they acknowledged the just punishment of avarice and cruelty. This savage cup was deeply tinged with the manners of the Scythian wilderness, but they were softened before the end of the same century by a peaceful intercourse with the Greeks, the possession of a cultivated region, and the introduction of the Christian worship. The nobles of Bulgaria were

First kingdom of the Bulgarians, A.D. 640-1017.

A.D. 811.

<sup>12</sup> See the anonymous Chronicle of the xith century, ascribed to John Sagorninus (p. 94-102), and that composed in the xivth by the Doge Andrew Dandolo (Script. Rerum Ital. tom. xii. p. 227-230)—the two oldest monuments of the history of Venice.

<sup>13</sup> The first kingdom of the Bulgarians may be found, under the proper dates, in the Annals of Cedrenus and Zonaras. The Byzantine materials are collected by Stritter (Memoriae Populorum, tom. ii. pars ii. p. 441-647); and the series of their kings is disposed and settled by Ducange (Fam. Byzant. p. 305-318).

educated in the schools and palace of Constantinople, and Simeon,<sup>14</sup> a youth of the royal line, was instructed in the rhetoric of Demosthenes and the logic of Aristotle. He relinquished the profession of a monk for that of a king and warrior, and in his reign of more than forty years Bulgaria assumed a rank among the civilised powers of the earth.<sup>a</sup> The Greeks, whom he repeatedly attacked, derived a faint consolation from indulging themselves in the reproaches of perfidy and sacrilege. They purchased the aid of the pagan Turks,<sup>b</sup> but Simeon, in a second battle, redeemed the loss on the first, at a time when it was esteemed a victory to elude the arms of that formidable nation. The Servians were overthrown, made captive, and dispersed; and those who visited the country before their restoration could discover no more than fifty vagrants, without women or children, who extorted a precarious subsistence from the chase. On classic ground, on the banks of the Achelöus, the Greeks were defeated: their horn was broken by the strength or the barbaric Hercules.<sup>15</sup> He formed the siege of Constantinople, and, in a personal conference with the emperor, Simeon imposed the conditions of peace. They met with the most jealous precautions: the royal galley was drawn close to an artificial and well-fortified platform, and the majesty of the purple was emulated by the pomp of the Bulgarian. "Are you a Christian?" said the humble Romanus; "it is your duty to abstain from the blood of your fellow-Christians. Has the thirst of riches seduced you from the blessings of peace? Sheathe your sword, open your hand, and I will satiate the utmost measure of your desires." The reconciliation was sealed by a domestic alliance; the freedom of trade was granted or restored; the first honours of the court were secured to the friends of Bulgaria,

<sup>14</sup> Simeonem semi-Græcum esse niebant, eo quod à pueritiâ Byzantii Demosthenis rhetoricam et Aristotelis syllogismos didicerat. Liutprand, l. iii. c. 8. He says, in another place, Simeon, fortis bellator, Bulgaria: [Bulgaris] præerat; Christianus, sed vicinis Græcis valde inimicus (l. i. c. 2).

<sup>15</sup> — Rigidum fera dextera cornu  
Dum tenet infregit, truncâque à fronte revollit.

Ovid (*Metamorph.* ix. 1-100) has boldly painted the combat of the river-god and the hero—the native and the stranger.

<sup>a</sup> He was a patron of Slavonic literature, and was the earliest Slavonic author of the royal family. Schafarik, *Slawische Alterthümer*, vol. ii. p. 186.—S.

<sup>b</sup> These Turks were the Patzinaks or Petcheneges. Respecting this people, see below, note <sup>d</sup>, p. 79.—S.

<sup>c</sup> It was not on the banks of the Achelous, but at a place of that name in Bul-

garia, near Anchialus, that the battle was fought. See Finlay, *Byzantine Empire*, vol. i. p. 342, who remarks,—“The name ‘Achelous’ seems to have misled Gibbon into a singular complication of errors. ‘He transports the battle into Greece;’ ‘calls the Asiatic troops of Phocas ‘Greeks; and grows more poetical than ‘Ovid, whom he quotes.’”—S.

above the ambassadors of enemies or strangers;<sup>16</sup> and her princes were dignified with the high and invidious title of *Basileus*, or emperor. But this friendship was soon disturbed: after the death of Simeon the nations were again in arms, his feeble successors were divided and extinguished, and, in the beginning of <sup>A.D. 950, &c.</sup> the eleventh century, the second Basil, who was born in the purple, deserved the appellation of conqueror of the Bulgarians. His avarice was in some measure gratified by a treasure of four hundred thousand pounds sterling (ten thousand pounds weight of gold), which he found in the palace of Lychnidus. His cruelty inflicted a cool and exquisite vengeance on fifteen thousand captives who had been guilty of the defence of their country. They were deprived of sight, but to one of each hundred a single eye was left, that he might conduct his blind century to the presence of their king. Their king is said to have expired of grief and horror; the nation was awed by this terrible example; the Bulgarians were swept away from their settlements, and circumscribed within a narrow province; the surviving chiefs bequeathed to their children the advice of patience and the duty of revenge.

II. When the black swarm of Hungarians first hung over Europe, about nine hundred years after the Christian æra, they were mistaken by fear and superstition for the Gog and Magog of the Scriptures, the signs and forerunners of the end of the world.<sup>17</sup> Since the introduction of letters

Emigration  
of the Turks  
or Hunga-  
rians,  
A.D. 884.

<sup>16</sup> The ambassador of Otho was provoked by the Greek excuses, cum Christophori filiam Petrus Bulgarorum *Vasileus* conjugem duceret, *Symphona*, id est consonantia, scripto juramento firmata sunt, ut omnium gentium *Apostolis*, id est nunciis, penes nos Bulgarorum Apostoli præponantur, honorentur, diligantur (Liutprand in *Legatione*, p. 482). See the *Ceremoniale* of Constantine Porphyrogenitus, tom. i. p. 82 [p. 139, ed. Bonn], tom. ii. p. 429, 430, 434, 435, 443, 444, 446, 447 [tom. i. p. 740-743, 749-752, 767, *sqq.*, ed. Bonn], with the annotations of Reiske.

<sup>17</sup> A bishop of Wurtzburg submitted this opinion to a reverend abbot; but he more gravely decided that Gog and Magog were the spiritual persecutors of the church; since Gog signifies the roof, the pride of the heresiarchs, and Magog what comes from the roof, the propagation of their sects. Yet these men once commanded the respect of mankind (Fleury, *Hist. Eccles.* tom. xi. p. 594, &c.).<sup>a</sup>

<sup>a</sup> On this note Dr. Maitland remarks,—  
“I do not know why Gibbon says a  
“‘bishop of Wurtzburg,’ when Fleury and  
“D’Achery (Fleury’s only authority) say  
“*Verdun*. The document exists as ‘Epis-  
“*tola cujusdam Abbatis Monasterii S.*  
“*Germani ad V. Episcopum Virdunens-*  
“*sem de Hungris.*’ Neither the bishop  
“nor the abbot seems to have given any  
“credit to the notion of the Hungarians  
“being Gog and Magog. In writing to  
“the abbot, the bishop appears (for I  
“believe his letter is not extant, and is

“only known by the answer) to have  
“mentioned that the idea was current in  
“his diocese, and to have desired him to  
“look at the prophecy of Ezekiel, and let  
“him know what he supposed to be its  
“meaning. That the bishop did not ex-  
“press or imply any belief in the opinion,  
“may be presumed from the terms in  
“which the abbot (after saying that it  
“was current in his part of the world  
“also) sets it down as mere nonsense—  
“*frivolam esse et nihil verum habere*—  
“contrasted with the language of deep

they have explored their own antiquities with a strong and laudable impulse of patriotic curiosity.<sup>18</sup> Their rational criticism can no longer be amused with a vain pedigree of Attila and the Huns: but they complain that their primitive records have perished in the Tartar war; that the truth or fiction of their rustic songs is long since forgotten; and that the fragments of a rude chronicle<sup>19</sup> must be painfully reconciled with the contemporary though foreign intelligence of the Imperial geographer.<sup>20</sup> *Magyar* is the national and oriental denomination of the Hungarians; but, among the tribes of Scythia, they are distinguished by the Greeks under the proper and peculiar name of *Turks*, as the descendants of that mighty people who had conquered and reigned from China to the Volga. The Pannonian colony preserved a correspondence of trade and amity with the eastern Turks on the confines of Persia; and after a separation of three hundred and fifty years the missionaries of the king of Hungary discovered and visited their ancient country near the banks of the Volga. They were hospitably entertained by a people of pagans and savages who still bore the name of Hungarians; conversed in their native tongue, recollected a tradition of their long-lost brethren, and listened with amazement to the marvellous tale of their new kingdom and religion. The zeal of conversion was animated by the interest of consanguinity, and one of the greatest of

<sup>18</sup> The two national authors from whom I have derived the most assistance are George Pray (*Dissertationes ad Annales veterum Hungarorum*, &c., Vindobonæ, 1775, in folio) and Stephen Katona (*Hist. Critica Ducum et Regum Hungariæ stirpis Arpadianæ*, Pæstini, 1778-1781, 5 vols. in octavo). The first embraces a large and often conjectural space; the latter, by his learning, judgment, and perspicuity, deserves the name of a critical historian.\*

<sup>19</sup> The author of this Chronicle is styled the rotary of king Bela. Katona has assigned him to the xiith century, and defends his character against the hypercriticism of Pray. This rude annalist must have transcribed some historical records, since he could affirm with dignity, *rejectis falsis fabulis rusticorum, et garrulo cantû jocularum*. In the xvth century these fables were collected by Thurotzius, and embellished by the Italian Bonfinius. See the Preliminary Discourse in the *Hist. Critica Ducum*, p. 7-33.

<sup>20</sup> See Constantine de Administrando Imperio, c. 3, 4, 13, 38-42. Katona has nicely fixed the composition of this work to the years 949, 950, 951 (p. 4-7). The critical historian (p. 34-107) endeavours to prove the existence, and to relate the actions, of a first duke *Almus*, the father of Arpad, who is tacitly rejected by Constantine.

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"respect and affection in which he  
"addresses the bishop. But farther—the  
"sarcasm can scarcely be said to touch  
"either of the parties; for the abbot  
"gives the notion about Gog and Magog  
"being the roof, and the heretics, &c., as  
"the exposition of Jerome, without the  
"expression of any opinion as to its cor-  
"rectness; unless indeed we may find  
"something like apology in the language

"of the single sentence of comment which  
"he bestows on it—*quæ quia a B. Hiero-*  
"*nymo exposita sunt, et brevitatis epistolæ*  
"*plura de his dicere non permittit.*"  
(*The Dark Ages*, p. 230.)—S.

\* Compare Engel, *Geschichte des Ungarischen Reichs und seiner Nebenländer*, Halle, 1797, and Mailath, *Geschichte der Magyaren*, Wien, 1828.—M.

their princes had formed the generous, though fruitless, design of replenishing the solitude of Pannonia by this domestic colony from the heart of Tartary.<sup>21</sup> From this primitive country they were driven to the West by the tide of war and emigration, by the weight of the more distant tribes, who at the same time were fugitives and conquerors. Reason or fortune directed their course towards the frontiers of the Roman empire; they halted in the usual stations along the banks of the great rivers; and in the territories of Moscow, Kiow, and Moldavia, some vestiges have been discovered of their temporary residence. In this long and various peregrination they could not always escape the dominion of the stronger, and the purity of their blood was improved or sullied by the mixture of a foreign race; from a motive of compulsion or choice, several tribes of the Chazars were associated to the standard of their ancient vassals, introduced the use of a second language, and obtained by their superior renown the most honourable place in the front of battle. The military force of the Turks and their allies marched in seven equal and artificial divisions: each division was formed of thirty thousand eight hundred and fifty-seven warriors, and the proportion of women, children, and servants supposes and requires at least a million of emigrants. Their public counsels were directed by seven *vayvods*, or hereditary chiefs; but the experience of discord and weakness recommended the more simple and vigorous administration of a single person. The sceptre, which had been declined by the modest Lebedias, was granted to the birth or merit of Almus and his son Arpad, and the authority of the supreme khan of the Chazars confirmed the engagement of the prince and people; of the people to obey his commands, of the prince to consult their happiness and glory.

With this narrative we might be reasonably content, if the penetration of modern learning had not opened a new and larger prospect of the antiquities of nations. The Hungarian lan- Their Fennic origin. guage stands alone, and as it were insulated, among the Slavonian dialects; but it bears a close and clear affinity to the idioms of the Fennic race,<sup>22</sup> of an obsolete and savage race, which formerly occupied the northern regions of Asia and Europe.<sup>a</sup> The genuine appellation

<sup>21</sup> Pray (Dissert. p. 37-39, &c.) produces and illustrates the original passages of the Hungarian missionaries, Bonfinius and Æneas Sylvius.

<sup>22</sup> Fischer, in the *Questiones Petropolitane, de Origine Ungrorum*, and Pray, *Dissertat. i. ii. iii., &c.*, have drawn up several comparative tables of the Hungarian

<sup>a</sup> Gibbon is correct in connecting the language of the Hungarians with that of the Finnish or Tschudish race. The original abode of the Hungarians was in the

country called Ugría, or Jugoria, in the southern part of the Uralian mountains, which is now inhabited by the Voguls and Ostiaks, who are the eastern branches

of *Ugri* or *Igours* is found on the western confines of China,<sup>23</sup> their migration to the banks of the Irtysh is attested by Tartar evidence;<sup>24</sup> a similar name and language are detected in the southern parts of Siberia;<sup>25</sup> and the remains of the Fennic tribes are widely, though thinly, scattered from the sources of the Oby to the shores of Lapland.<sup>26</sup> The consanguinity of the Hungarians and Laplanders would display the powerful energy of climate on the children of a common parent; the lively contrast between the bold adventurers who are

with the Fennic dialects. The affinity is indeed striking, but the lists are short; the words are purposely choser; and I read in the learned Bayer (Comment. Academ. Petropol. tom. x. p. 374) that, although the Hungarian has adopted many Fennic words (innumeras voces), it essentially differs *toto genio et naturâ*.

<sup>23</sup> In the region of Turfan, which is clearly and minutely described by the Chinese Geographers (Gaubil, *Hist. du Grand Gengiscan*, p. 13; De Guignes, *Hist. des Huns*, tom. ii. p. 31, &c.).

<sup>24</sup> *Hist. G  n  alogique des Tartars*, par Abulghazi Bahadur Khan, partie ii. p. 90-98.

<sup>25</sup> In their journey to Peking, both Isbrand Ives (*Harris's Collection of Voyages and Travels*, vol. ii. p. 920, 921) and Bell (*Travels*, vol. i. p. 174) found the Vogulitz in the neighbourhood of Tobolsky. By the tortures of the etymological art, *Ugur* and *Vogul* are reduced to the same name; the circumjacent mountains really bear the appellation of *Ugrian*; and of all the Fennic dialects, the Vogulian is the nearest to the Hungarian (Fischer, *Dissert.* i. p. 20-30; Pray, *Dissert.* ii. p. 31-34).

<sup>26</sup> The eight tribes of the Fennic race are described in the curious work of M. L  v  que (*Hist. des Peuples soumis    la Domination de la Russie*, tom. i. p. 361-561)

of the Finnish race, while the most important of the western branches are the Finns and Lappes. Ugria is called Great Hungary by the Franciscan monk Plano Carpini, who travelled in 1246 to the court of the Great Khan. From Ugria the Hungarians were expelled by the Turkish tribes of Petcheneges and Chazars, and sought refuge in the plains of the lower Danube, where they first appeared in the reign of the Greek emperor Theophilus, between 829 and 842. They called themselves Magyars, but the Russians gave them the name of Ugri, as originating from Ugria; and this name has been corrupted into Ungri and Hungarians. Although it is difficult to believe that the present Magyars, who are the foremost people in eastern Europe, are of the same race as the degraded Voguls and Ostiaks, this fact is not only attested by historical authority, and the unerring affinity of language; but, when they first appeared in the central parts of Europe, the description given of them by an old chronicler of the ninth century (quoted by Zeuss, p. 746) accords precisely with that of the Voguls and Ostiaks. They are represented as fishermen and hunters, skilled in the use of bows and arrows, but unlike the equestrian and nomadic hordes of the Turkish race. Some writers have ascribed the great difference which

exists between the Magyars and the other tribes of the same race to intermixture with Turkish or Tatar nations, but we would rather account for it, with Dr. Prichard, by the influence of external circumstances exercised during ten centuries, and by the change of habits induced by the events of history "They exchanged "their abode in the most rigorous climate "of the old continent, a wilderness where "Ostiaks and Samoiedes pursue the chase "during only the mildest season, for one in "the south of Europe, amid fertile plains, "which abound in rich harvests of corn "and wine. They laid aside the habits of "rude and savage hunters, far below the "condition of the nomadic hordes, for the "manners of civilised life." F. H. M  ller, *Der Ugriache Volkstamm*, Berlin, 1837-38, 2 vols. 8vo.; Zeuss, *Die Deutschen und die Nachbarst  mme*, p. 745, seq.; Prichard, *Physical History of Mankind*, vol. iii. p. 324.—S.

\* Gibbon has here confounded the *Ugri*, the inhabitants of Ugria, to the south of the Uralian mountains (see preceding note), with the *Igours*, or *Onigours*, as they are more correctly called, a Mongolian tribe, who were the first of the Mongolian race to make use of the art of writing. See Editor's note, vol. iii. p. 307, 308.—S.



intoxicated with the wines of the Danube, and the wretched fugitives who are immersed beneath the snows of the polar circle. Arms and freedom have ever been the ruling, though too often the unsuccessful, passion of the Hungarians, who are endowed by nature with a vigorous constitution of soul and body.<sup>27</sup> Extreme cold has diminished the stature and congealed the faculties of the Laplanders; and the Arctic tribes, alone among the sons of men, are ignorant of war and unconscious of human blood: a happy ignorance, if reason and virtue were the guardians of their peace!<sup>28</sup>

It is the observation of the Imperial author of the *Tactics*,<sup>29</sup> that all the Scythian hordes resembled each other in their pastoral and military life, that they all practised the same means of subsistence, and employed the same instruments of destruction. But he adds that the two nations of Bulgarians and Hungarians were superior to their brethren, and similar to each other, in the improvements, however rude, of their discipline and government: their visible likeness determines Leo to confound his friends and enemies in one common description; and the picture may be heightened by some strokes from their contemporaries of the tenth century. Except the merit and fame of military prowess, all that is valued by mankind appeared vile and contemptible to these barbarians, whose native fierceness was stimulated by the consciousness of numbers and freedom. The tents of the Hungarians were of leather, their garments of fur; they shaved their hair and scarified their faces: in speech they were slow, in action prompt, in treaty perfidious; and they shared the common reproach of barbarians, too ignorant to conceive the importance of truth, too proud to deny or palliate the breach of their most solemn engagements. Their simplicity has been praised; yet they abstained only from the luxury they had never known: whatever they saw they coveted; their desires were insatiate, and their sole industry was the hand of violence and rapine. By the definition of a pastoral nation I have recalled a long descrip-

*Tactics and manners of the Hungarians and Bulgarians, A.D. 900, &c.*

<sup>27</sup> This picture of the Hungarians and Bulgarians is chiefly drawn from the *Tactics* of Leo, p. 796-801, and the *Italian Annals*, which are alleged by Baronius, Pagi, and Muratori, A.D. 889, &c.

<sup>28</sup> Buffon, *Hist. Naturelle*, tom. v. p. 6, in 12mo. Gustavus Adolphus attempted, without success, to form a regiment of Laplanders. Grotius says of these Arctic tribes, *arma arcus et pharetra, sed adversus feras* (*Annal.* l. iv. p. 236); and attempts, after the manner of Tacitus, to varnish with philosophy their brutal ignorance.

<sup>29</sup> Leo has observed that the government of the Turks was monarchical, and that their punishments were rigorous. (*Tactic.* p. 796 [c. xviii. § 46] *ἀριστία καὶ βασιλίας*). Regino (*in Chron.* A.D. 889) mentions theft as a capital crime, and his jurisprudence is confirmed by the original code of St. Stephen (A.D. 1016). If a slave were guilty, he was chastised, for the first time, with the loss of his nose, or a fine of five heifers; for the second, with the loss of his ears, or a similar fine; for the third, with death; which the freeman did not incur till the fourth offence, as his first penalty was the loss of liberty (*Katona, Hist. Regum Hungar.* tom. i. p. 231, 232).

tion of the economy, the warfare, and the government that prevail in that state of society ; I may add, that to fishing as well as to the chase the Hungarians were indebted for a part of their subsistence ; and since they *seldom* cultivated the ground, they must, at least in their new settlements, have sometimes practised a slight and unskilful husbandry. In their emigrations, perhaps in their expeditions, the host was accompanied by thousands of sheep and oxen, which increased the cloud of formidable dust, and afforded a constant and wholesome supply of milk and animal food. A plentiful command of forage was the first care of the general ; and if the flocks and herds were secure of their pastures, the hardy warrior was alike insensible of danger and fatigue. The confusion of men and cattle that overspread the country exposed their camp to a nocturnal surprise, had not a still wider circuit been occupied by their light cavalry, perpetually in motion to discover and delay the approach of the enemy. After some experience of the Roman tactics, they adopted the use of the sword and spear, the helmet of the soldier, and the iron breastplate of his steed : but their native and deadly weapon was the Tartar bow : from the earliest infancy their children and servants were exercised in the double science of archery and horsemanship ; their arm was strong ; their aim was sure ; and in the most rapid career they were taught to throw themselves backwards, and to shoot a volley of arrows into the air. In open combat, in secret ambush, in flight, or pursuit, they were equally formidable : an appearance of order was maintained in the foremost ranks, but their charge was driven forwards by the impatient pressure of succeeding crowds. They pursued, headlong and rash, with loosened reins and horrific outcries ; but, if they fled, with real or dissembled fear, the ardour of a pursuing foe was checked and chastised by the same habits of irregular speed and sudden evolution. In the abuse of victory they astonished Europe, yet smarting from the wounds of the Saracen and the Dane : mercy they rarely asked, and more rarely bestowed : both sexes were accused as equally inaccessible to pity ; and their appetite for raw flesh might countenance the popular tale that they drank the blood and feasted on the hearts of the slain. Yet the Hungarians were not devoid of those principles of justice and humanity which nature has implanted in every bosom. The licence of public and private injuries was restrained by laws and punishments ; and in the security of an open camp, theft is the most tempting and most dangerous offence. Among the barbarians there were many whose spontaneous virtue supplied their laws and corrected their manners, who performed the duties, and sympathised with the affections, of social life.

After a long pilgrimage of flight or victory, the Turkish hordes

approached the common limits of the French and Byzantine empires. Their first conquests and final settlements extended on either side of the Danube above Vienna, below Belgrade, and beyond the measure of the Roman province of Pannonia, or the modern kingdom of Hungary.<sup>30</sup> That ample and fertile land was loosely occupied by the Moravians, a Slavonian name and tribe, which were driven by the invaders into the compass of a narrow province. Charlemagne had stretched a vague and nominal empire as far as the edge of Transylvania; but, after the failure of his legitimate line, the dukes of Moravia forgot their obedience and tribute to the monarchs of Oriental France. The bastard Arnulph was provoked to invite the arms of the Turks: they rushed through the real or figurative wall which his indiscretion had thrown open; and the king of Germany has been justly reproached as a traitor to the civil and ecclesiastical society of the Christians. During the life of Arnulph the Hungarians were checked by gratitude or fear; but in the infancy of his son Lewis they discovered and invaded Bavaria; and such was their Scythian speed, that in a single day a circuit of fifty miles was stripped and consumed. In the battle of Augsburg the Christians maintained their advantage till the seventh hour of the day: they were deceived and vanquished by the flying stratagems of the Turkish cavalry. The conflagration spread over the provinces of Bavaria, Swabia, and Franconia; and the Hungarians<sup>31</sup> promoted the reign of anarchy by forcing the stoutest barons to discipline their vassals and fortify their castles. The origin of walled towns is ascribed to this calamitous period; nor could any distance be secure against an enemy who, almost at the same instant, laid in ashes the Helvetic monastery of St. Gall, and the city of Bremen on the shores of the northern ocean. Above thirty years the Germanic empire, or kingdom, was subject to the ignominy of tribute; and resistance was disarmed by the menace, the serious and effectual menace, of dragging the women and children into captivity, and of slaughtering the males above the age of ten years. I have neither power nor inclination to follow the Hungarians beyond the Rhine; but I must observe with surprise that the southern provinces of France were blasted by the tempest, and that Spain, behind her Pyrenees, was astonished at the approach of these formidable

Establishment and inroads of the Hungarians. A.D. 889.

A.D. 900, &c.

<sup>30</sup> See Katona, *Hist. Ducum Hungar.* p. 321-352.

<sup>31</sup> *Hungarorum gens, cujus omnes fere nationes expertæ sævitiam, &c.*, is the preface of Liutprand (l. i. c. 2), who frequently expatiates on the calamities of his own times. See l. i. c. 5, l. ii. c. 1, 2, 4, 5, 6, 7, l. iii. c. 1, &c., l. v. c. 8, 15, in *Legat.* p. 485. His colours are glaring, but his chronology must be rectified by Pagi and Muratori.

strangers.<sup>32</sup> The vicinity of Italy had tempted their early inroads ,

but from their camp on the Brenta they beheld with some  
 A.D. 900. terror the apparent strength and populousness of the new-discovered country. They requested leave to retire; their request was proudly rejected by the Italian king; and the lives of twenty thousand Christians paid the forfeit of his obstinacy and rashness. Among the cities of the West the royal Pavia was conspicuous in fame and splendour; and the pre-eminence of Rome itself was only derived

from the relics of the apostles. The Hungarians appeared;  
 A.D. 924. Pavia was in flames; forty-three churches were consumed; and, after the massacre of the people, they spared about two hundred wretches who had gathered some bushels of gold and silver (a vague exaggeration) from the smoking ruins of their country. In these annual excursions from the Alps to the neighbourhood of Rome and Capua, the churches that yet escaped resounded with a fearful litany: "Oh! save and deliver us from the arrows of the Hungarians!" But the saints were deaf or inexorable; and the torrent rolled forwards, till it was stopped by the extreme land of Calabria.<sup>33</sup> A composition was offered and accepted for the head of each Italian subject; and ten bushels of silver were poured forth in the Turkish camp. But falsehood is the natural antagonist of violence; and the robbers were defrauded both in the numbers of the assessment and the standard of the metal. On the side of the East the Hungarians were opposed in doubtful conflict by the equal arms of the Bulgarians, whose faith forbade an alliance with the pagans, and whose situation

formed the barrier of the Byzantine empire. The barrier  
 A.D. 924. was overturned; the emperor of Constantinople beheld the waving banners of the Turks; and one of their boldest warriors presumed to strike a battle-axe into the golden gate. The arts and treasures of the Greeks diverted the assault; but the Hungarians might boast in their retreat that they had imposed a tribute on the

<sup>32</sup> The three bloody reigns of Arpad, Zoltan, and Toxus are critically illustrated by Katona (*Hist. Ducum, &c.*, p. 107-499). His diligence has searched both natives and foreigners; yet to the deeds of mischief, or glory, I have been able to add the destruction of Bremen (*Adam Bremensis*, i. 43).

<sup>33</sup> Muratori has considered with patriotic care the danger and resources of Modena. The citizens besought St. Geminianus, their patron, to avert, by his intercession, the *rabies, flagellum, &c.*

Nunc te rogamus, licet servi pessimi,  
 Ab Ungerorum nos defendas jaculis.

The bishop erected walls for the public defence, not contra dominos serenbs (*Antiquitat. Ital. med. Ævi*, tom. i. dissertat. i. p. 21, 22), and the song of the nightly watch is not without elegance or use (tom. iii. diss. xl. p. 709). The Italian arnalist has accurately traced the series of their inroads (*Annali d'Italia*, tom. vii. p. 365, 367, 393, 401, 437, 440; tom. viii. p. 19, 41, 52, &c.).

spirit of Bulgaria and the majesty of the Cæsars.<sup>34</sup> The remote and rapid operations of the same campaign appear to magnify the power and numbers of the Turks; but their courage is most deserving of praise, since a light troop of three or four hundred horse would often attempt and execute the most daring inroads to the gates of Thessalonica and Constantinople. At this disastrous æra of the ninth and tenth centuries, Europe was afflicted by a triple scourge from the North, the East, and the South: the Norman, the Hungarian, and the Saracen sometimes trod the same ground of desolation; and these savage foes might have been compared by Homer to the two lions growling over the carcase of a mangled stag.<sup>35</sup>

The deliverance of Germany and Christendom was achieved by the Saxon princes Henry the Fowler and Otho the Great, who, in two memorable battles, for ever broke the power of the Hungarians.<sup>36</sup> The valiant Henry was roused from a bed of sickness by the invasion of his country, but his mind was vigorous and his prudence successful. "My companions," said he, on the morning of the combat, "maintain your ranks, receive on your bucklers the first arrows of the pagans, and prevent their second discharge by the equal and rapid career of your lances." They obeyed and conquered; and the historical picture of the castle of Merseburgh expressed the features, or at least the character, of Henry, who, in an age of ignorance, intrusted to the finer arts the perpetuity of his name.<sup>37</sup> At the end of twenty years the children

Victory of  
Henry the  
Fowler,  
A.D. 934:

<sup>34</sup> Both the Hungarian and Russian annals suppose that they besieged, or attacked, or insulted Constantinople (Pray, dissertat. x. p. 239; Katona, Hist. Ducum, p. 354-360); and the fact is almost confessed by the Byzantine historians (Leo Grammaticus, p. 506 [ed. Par.; p. 322, ed. Bonn]; Cedrenus, tom. ii. p. 629 [tom. ii. p. 316, ed. Bonn]); yet, however glorious to the nation, it is denied or doubted by the critical historian, and even by the notary of Bela. Their scepticism is ineritorious; they could not safely transcribe or believe the rusticorum fabulas; but Katona might have given due attention to the evidence of Liutprand, Bulgarorum gentem atque Græcorum tributariam fecerant (Hist. l. ii. c. 4, p. 435).

<sup>35</sup> ——— λίονδ' ὧς, θρηνήσων,

"Ὅτ' ὅρισ' κορυφῇσι περὶ παμίνης ἰλάφου,

"Ἀμφὶ πυνάοντι, μέγα φρονέοντι μάχιστον.—Iliad. xvi. 756.

<sup>36</sup> They are amply and critically discussed by Katona (Hist. Ducum, p. 360-368, 427-470). Liutprand (l. ii. c. 8, 9) is the best evidence for the former, and Witichind (Annal. Saxon. l. iii.) of the latter; but the critical historian will not even overlook the horn of a warrior, which is said to be preserved at Jaz-berin.

<sup>37</sup> Hunc vero triumphum, tam laude quam memoriâ dignum, ad Meresburgum rex in superiori conaculo domûs per ζωγραφίαν, id est, picturam, notari præcepit, adeo ut rem veram potius quam verisimilem videas: an high encomium (Liutprand, l. ii. c. 9). Another palace in Germany had been painted with holy subjects by the order of Charlemagne; and Muratori may justly affirm, nulla sæcula fuere in quibus pictores desiderati fuerint (Antiquitat. Ital. medii ævi, tom. ii. dissert. xxiv. p. 360, 361). Our domestic claims to antiquity of ignorance and original imperfection (Mr. Walpole's lively words) are of a much more recent date (Anecdotes of Painting, vol. i. p. 2, &c.).

of the Turks who had fallen by his sword invaded the empire of his son, and their force is defined, in the lowest estimate, at one hundred thousand horse. They were invited by domestic faction; the gates of Germany were treacherously unlocked, and they spread, far beyond the Rhine and the Meuse, into the heart of Flanders. But the vigour and prudence of Otho dispelled the conspiracy; the princes were made sensible that, unless they were true to each other, their religion and country were irrecoverably lost, and the national powers were reviewed in the plains of Augsburg. They marched and fought in eight legions, according to the division of provinces and tribes: the first, second, and third were composed of Bavarians, the fourth of Franconians, the fifth of Saxons under the immediate command of the monarch, the sixth and seventh consisted of Swabians, and the eighth legion, of a thousand Bohemians, closed the rear of the host. The resources of discipline and valour were fortified by the arts of superstition, which, on this occasion, may deserve the epithets of generous and salutary. The soldiers were purified with a fast, the camp was blessed with the relics of saints and martyrs, and the Christian hero girded on his side the sword of Constantine, grasped the invincible spear of Charlemagne, and waved the banner of St. Maurice, the præfect of the Thebæan legion. But his firmest confidence was placed in the holy lance,<sup>38</sup> whose point was fashioned of the nails of the cross, and which his father had extorted from the king of Burgundy by the threats of war and the gift of a province. The Hungarians were expected in the front; they secretly passed the Lech, a river of Bavaria that falls into the Danube, turned the rear of the Christian army, plundered the baggage, and disordered the legions of Bohemia and Swabia. The battle was restored by the Franconians; whose duke, the valiant Conrad, was pierced with an arrow as he rested from his fatigues; the Saxons fought under the eyes of their king, and his victory surpassed, in merit and importance, the triumphs of the last two hundred years. The loss of the Hungarians was still greater in the flight than in the action; they were encompassed by the rivers of Bavaria, and their past cruelties excluded them from the hope of mercy. Three captive princes were hanged at Ratisbon, the multitude of prisoners was slain or mutilated, and the fugitives who presumed to appear in the face of their country were condemned to everlasting poverty and disgrace.<sup>39</sup> Yet the spirit of the nation was humbled,

<sup>38</sup> See Baronius, *Annal. Eccles.*, A.D. 929, No. 2-5. The lance of Christ is taken from the best evidence—Liutprand (l. iv. c. 12), Sigebert, and the Acts of St. Gerard; but the other military relics depend on the faith of the *Gesta Anglorum post Bedam*, l. ii. c. 8.

<sup>39</sup> Katona, *Hist. Ducum Hungariæ*, p. 500, &c

and the most accessible passes of Hungary were fortified with a ditch and rampart. Adversity suggested the counsels of moderation and peace: the robbers of the West acquiesced in a sedentary life; and the next generation was taught, by a discerning prince, that far more might be gained by multiplying and exchanging the produce of a fruitful soil. The native race, the Turkish or Fennic blood, was mingled with new colonies of Scythian or Sclavonian origin:<sup>40</sup> many thousands of robust and industrious captives had been imported from all the countries of Europe;<sup>41</sup> and after the marriage of Geisa with a Bavarian princess, he bestowed honours and estates on the nobles of Germany.<sup>42</sup> The son of Geisa was invested

A.D. 972.

<sup>40</sup> Among these colonies we may distinguish — 1. The Chazars, or Cabari, who joined the Hungarians on their march (Constant. de Admin. Imp. c. 39, 40, p. 108, 109 [tom. iii. p. 171, *seqq.*, ed. Bonn]).<sup>a</sup> 2. The Jazyges, Moravians, and Siculi, whom they found in the land; the last were *perhaps* a remnant of the Iluns of Attila, and were intrusted with the guard of the borders.<sup>b</sup> 3. The Russians, who, like the Swiss in France, imparted a general name to the royal porters. 4. The Bulgarians, whose chiefs (A.D. 956) were invited, cum magna multitudo *Hismahelitarum*. Had any of these Sclavonians embraced the Mahometan religion? 5. The Bisseni and Cumans, a mixed multitude of Patzinacites, Uzi, Chazars, &c., who had spread to the lower Danube.<sup>c</sup> The last colony of 40,000 Cumans, A.D. 1239, was received and converted by the kings of Hungary, who derived from that tribe a new regal appellation (Pray, dissert. vi. vii. p. 109-173; Katona, Hist. Ducum, p. 95-99, 259-264, 476, 479-483, &c.).

<sup>41</sup> Christiani autem, quorum pars major populi est, qui ex omni parte mundi illuc tracti sunt captivi, &c. Such was the language of Pilgrinus, the first missionary who entered Hungary, A.D. 973. Pars major is strong. Hist. Ducum, p. 517.

<sup>42</sup> The fideles Teutonici of Geisa are authenticated in old charters; and Katona, with his usual industry, has made a fair estimate of these colonies, which had been so loosely magnified by the Italian Ranzanus (Hist. Critic. Ducum, p. 667-681).

<sup>a</sup> Respecting the Chazars, a Turkish tribe, see Editor's note, vol. v p. 406, 407. We learn from Constantine Porphyrogenitus (de Admin. Imp. c. 39, 40) that the Chazars, who united with the Hungarians, spoke the language of the latter as well as their own.—S.

<sup>b</sup> These Jazyges must not be confounded with the earlier Sarmatian people of this name. They were a division of the Cumanians, called by the Hungarians *Jászok* (from singular *jász*), archers, whence their name Jazyges; they dwelt on the right bank of the Theiss. The Siculi (Hungarian *Székelyek*, from sing. *Székely*) are said by the Hungarian chroniclers to have been a remnant of the Huns of Attila, as Gibbon states. They were stationed on the eastern frontier of the kingdom, and their name signifies watchers or guardians. They were perhaps Chazars. Zeuss, Die Deutschen, &c., p. 755, 756.—S.

<sup>c</sup> These *Hismahelitæ* must have been Mahometans, as Gibbon conjectures. They were probably Baschkirs, who had settled

in Bulgaria. An Arabic writer in the thirteenth century conversed at Aleppo with one of the Mahometan Baschkirs, who related that his countrymen were subject to the Hungarians. Frahn, De Baschkiris Exc. p. 7, 8; Zeuss, Die Deutschen, p. 755.—S.

<sup>d</sup> Bisseni is the name given by the Hungarian chroniclers to the Turkish tribe of the *Petcheneges*, called *Πατζιναίται* by Constantine Porphyrogenitus, and *Peczenjezi* by the Slavonians. The Cumani, afterwards called Kiptschaks, were the people named Uzi by Constantine Porph. They are called Gussees, or Goss, by the Arabic writers. (See below, ch. lvii. note 31.) The Uzi or Cumani were also Turks, and spoke the same language as the Petcheneges, and are mentioned together by the Byzantine writers. (Anna Comnena, Alex. viii. p. 231, ed. Paris; p. 402, ed. Bonn.) At a later period these two peoples were found in possession of the whole country to the northward of the Euxine. Zeuss, Die Deutschen, &c., p. 742, *seq.*—S.

with the regal title, and the house of Arpad reigned three hundred years in the kingdom of Hungary. But the freeborn barbarians were not dazzled by the lustre of the diadem, and the people asserted their indefeasible right of choosing, deposing, and punishing the hereditary servant of the state.

III. The name of RUSSIANS<sup>43</sup> was first divulged, in the ninth

<sup>43</sup> Among the Greeks, this national appellation has a singular form, *Ῥῶς*, as an undeclinable word, of which many fanciful etymologies have been suggested. I have perused, with pleasure and profit, a dissertation de Origine Russorum (Comment. Academ. Petropolitana, tom. viii. p. 388-436) by Theophilus Sigefrid Bayer, a learned German, who spent his life and labours in the service of Russia. A geographical tract of D'Anville, de l'Empire de Russie, son Origine, et ses Accroissemens (Paris, 1772, in 12mo.), has likewise been of use."

\* The Scandinavian origin of the Russians, related by Nestor, the old Russian annalist, and adopted by Gibbon, has generally been received by the best modern scholars, and indeed rests upon evidence which can hardly be rejected. But while there can be little doubt of the general fact that the Russians were a race of Scandinavian conquerors, and brothers of the other Northmen, who, about the same period, ravaged so many countries in Europe, the details of their conquests, as given by Nestor, belong rather to mythology than to history. The tale of the three Scandinavian brothers, Rurik, Sineus, and Truvor, who settled in Russia and became masters of the country, reminds one of similar stories in the traditions of other Scandinavian and Germanic races. So much, however, appears certain:—Among the various Slavonic tribes that dwelt north of the Danube, two principal states arose at an early period: one to the north near Lake Ilmen, of which Novogorod was the capital; and the other to the south on the Dnieper, with Kiev as its chief town. The northern state, which contained the more important tribes, several of which were Finns, was conquered by Scandinavians, called by themselves Russians, and by the Slavonians *Varjazi* or *Varangians*. The latter name is said to signify allies, and to come from the word *vara*, a compact or alliance. The southern state was in like manner subdued by the Chazars. The power of the Scandinavian conquerors gradually extended; but the name of Russians was at first confined to the northern state. Oleg, the first successor of Rurik, is said to have conquered Kiev in 884, and hence the southern Slavonians were also called Russians.

The statement of Nestor respecting the

Scandinavian origin of the Russians is confirmed by the following circumstances:—1. In the account of the embassy sent by the emperor Theophilus to Lewis, the son of Charlemagne, in 839, mentioned by Gibbon, the Russians were said to be Swedes ("comperit eos gentis esse Sueonum," Annal. Bertin.). Liutprand also states that the Russians were the same people as the Norrians. Two Byzantine writers, who relate the last expedition of the Russians against Constantinople, say that the Russians were of the race of the Franks; by which they must clearly mean that the Russians were of Teutonic origin, as it was well known that the Franks were Germans. *Οἱ Ῥῶς, οἱ καὶ Δρομίται λεγόμενοι, οἱ ἐκ γένους τῶν Φράγκων καθίστανται.* Script. post Theophan. p. 262, ed. Paris. *Οἱ Ῥῶς, οἱ καὶ Δρομίται λεγόμενοι, οἱ ἐκ γένους τοῦ Φράγγων ὄντες.* Symeon Mag. p. 490. *Δρομίται* is probably a translation of the name *Ros*; since in the old Norse *rás* is *dróms*, running, and the verb *rása* is to run. It may be added that the naval expeditions of the Russians against Constantinople bear a striking resemblance to those of the Danes and Normans about the same period.

2. Constantine Porphyrogenitus (de Admin. Imp. c. 9) distinguishes the Russian from the Slavonic language, and gives the names of the cataracts in the Dnieper both in Russian and Slavonic: most of the former are clearly Scandinavian. (Lehrberg, Untersuchungen, p. 337, seq.) Moreover, most of the names of the early Russians, although disguised by the Slavonic pronunciation, may be recognised as Scandinavian, and cannot be explained by the Slavonic or by any other language. This is the case with Rurik, Truvor, and Sineus (Sniof), Igor or Inger; Ragvald or Raguvald, and his daughter Ragnied;



century, by an embassy from Theophilus, emperor of the East, to the emperor of the West, Lewis, the son of Charlemagne. The Greeks were accompanied by the envoys of the great duke, or chagan, or *czar*, of the Russians. In their journey to Constantinople they had traversed many hostile nations, and they hoped to escape the dangers of their return by requesting the French monarch to transport them by sea to their native country. A closer examination detected their origin: they were the brethren of the Swedes and Normans, whose name was already odious and formidable in France; and it might justly be apprehended that these Russian strangers were not the messengers of peace, but the emissaries of war. They were detained, while the Greeks were dismissed; and Lewis expected a more satisfactory account, that he might obey the laws of hospitality or prudence according to the interest of both empires.<sup>44</sup> This Scandinavian origin of the people, or at least the princes, of Russia, may be confirmed and illustrated by the national annals<sup>45</sup> and the general history of the North. The Normans, who had so long been concealed by a veil of impenetrable darkness, suddenly burst forth in the spirit of naval and military enterprise. The vast, and, as it is said, the populous, regions of Denmark, Sweden, and Norway were crowded with independent chieftains and desperate adventurers, who sighed in the laziness of peace, and smiled in the agonies of death. Piracy was the exercise, the trade, the glory, and the virtue of the Scandinavian youth. Impa-

Origin of  
the Russian  
monarchy.

A.D., 839.

<sup>44</sup> See the entire passage (*dignum, says Bayer, ut aureis in tabulis figatur*) in the *Annales Bertiniani Francorum* (in *Script. Ital. Muratori*, tom. ii. pars i. p. 525), A.D. 839, twenty-two years before the era of Ruric. In the xth century Liutprand (*Hist. l. v. c. 6*) speaks of the Russians and Normans as the same *Aquilonares homines* of a red complexion.

<sup>45</sup> My knowledge of these annals is drawn from M. Levéque, *Histoire de Russie*. Nestor, the first and best of these ancient annalists, was a monk of Kiow, who died in the beginning of the xith century; but his *Chronicle* was obscure till it was published at Petersburg, 1767, in 4to.; Levéque, *Hist. de Russie*, tom. i. p. xvi.; Coxe's *Travels*, vol. ii. p. 184.\*

Oskold; and others. Moreover, at the present day the Finns and Esthonians call Sweden *Ruotsi Ruotsimaa*, and a Swede *Ruotsalainen* and *Ruotslane*. We have already seen that the Slavonians gave the name of Varangians to the Russian conquerors; and we know that this name was in like manner given by the Greeks at Constantinople to the Scandinavian body-guard of the emperor. Some Byzantine writers say that they spoke English (see Gibbon's note 48); others call them Germans; but these statements may have arisen from the confusion of the northern nations made by the Byzantines: and, even if interpreted literally, indicate at

least the Teutonic origin of the Varangians.

5. The Scandinavian origin of the Russians is also confirmed by the Arabic writers, who are quoted at length by Zeuss. See Zeuss, *Die Deutschen und die Nachbarstämme*, p. 547, seq.; Prichard, *Physical History*, vol. iii. p. 408, seq.; Karamsin, *Histoire de la Russie*; Strahl, *Geschichte des Russischen Staates*, vol. i. p. 55, seq.—S.

\* The late M. Schlözer has translated and added a commentary to the '*Annals of Nestor*;' and his work is the mine from which henceforth the history of the North must be drawn.—G.

tient of a bleak climate and narrow limits, they started from the banquet, grasped their arms, sounded their horn, ascended their vessels, and explored every coast that promised either spoil or settlement. The Baltic was the first scene of their naval achievements; they visited the eastern shores, the silent residence of Fennic and Sclavonian tribes; and the primitive Russians of the lake Ladoga paid a tribute, the skins of white squirrels, to these strangers, whom they saluted with the title of *Varangians*<sup>46</sup> or Corsairs. Their superiority in arms, discipline, and renown commanded the fear and reverence of the natives. In their wars against the more inland savages the Varangians condescended to serve as friends and auxiliaries, and gradually, by choice or conquest, obtained the dominion of a people whom they were qualified to protect. Their tyranny was expelled,

their valour was again recalled, till at length Ruric, a

A.D. 862.

Scandinavian chief, became the father of a dynasty which reigned above seven hundred years. His brothers extended his influence; the example of service and usurpation was imitated by his companions in the southern provinces of Russia; and their establishments, by the usual methods of war and assassination, were cemented into the fabric of a powerful monarchy.

As long as the descendants of Ruric were considered as aliens and conquerors, they ruled by the sword of the Varangians. distributed estates and subjects to their faithful captains, and supplied their numbers with fresh streams of adventurers from the Baltic coast.<sup>47</sup> But when the Scandinavian chiefs had struck a deep and permanent root into the soil, they mingled with the Russians in blood, religion, and language, and the first Waladimir had the merit of delivering his country from these foreign mercenaries. They had seated him on the throne; his riches were insufficient to satisfy their demands; but they listened to his pleasing advice, that they should seek, not a more grateful, but a more wealthy, master, that they should embark for Greece, where, instead of the skins of squirrels, silk and gold would be the recompence of their service. At the same time the Russian prince admonished his Byzantine ally to disperse and employ, to recompense and restrain, these impetuous children of the North. Contemporary writers have recorded the introduction, name, and character of the *Varangians*: each day they rose in confidence and esteem the whole body was assembled at

The Varangians of Constantinople.

<sup>46</sup> Theophil. Sig. Bayer de Varagis (for the name is differently spelt), in Comment. Academ. Petropolitane, tom. iv. p. 275-311.

<sup>47</sup> Yet, as late as the year 1018, Kiow and Russia were still guarded *ex fugitivorum servorum robore, confluentium et maxime Danorum*. Bayer, who quotes (p. 292) the Chronicle of Ditmar of Merseburg, observes that it was unusual for the Germans to enlist in a foreign service

Constantinople to perform the duty of guards; and their strength was recruited by a numerous band of their countrymen, from the island of Thule. On this occasion the vague appellation of Thule is applied to England; and the new Varangians were a colony of English and Danes who fled from the yoke of the Norman conqueror. The habits of pilgrimage and piracy had approximated the countries of the earth; these exiles were entertained in the Byzantine court; and they preserved, till the last age of the empire, the inheritance of spotless loyalty, and the use of the Danish or English tongue. With their broad and double-edged battle-axes on their shoulders, they attended the Greek emperor to the temple, the senate, and the hippodrome; he slept and feasted under their trusty guard; and the keys of the palace, the treasury, and the capital, were held by the firm and faithful hands of the Varangians.<sup>48</sup>

In the tenth century the geography of Scythia was extended far beyond the limits of ancient knowledge; and the monarchy of the Russians obtains a vast and conspicuous place in the map of Constantine.<sup>49</sup> The sons of Ruric were masters of the spacious province of Wolodomir, or Moscow; and, if they were confined on that side by the hordes of the East, their western frontier in those early days was enlarged to the Baltic Sea and the country of the Prussians. Their northern reign ascended above the sixtieth degree of latitude, over the Hyperborean regions, which fancy had peopled with monsters, or clouded with eternal darkness. To the south they followed the course of the Borysthene, and approached with that river the neighbourhood of the Euxine Sea. The tribes that dwelt, or wandered, in this ample circuit were obedient to the same conqueror, and insensibly blended into the same nation. The language of Russia is a dialect of the Slavonian; but in the tenth century these two modes of speech were different from each other; and, as the Slavonian prevailed in the South, it may be presumed that the original Russians of the North, the primitive subjects of the

Geography  
and trade  
of Russia,  
A.D. 950.

<sup>48</sup> Ducange has collected from the original authors the state and history of the Varangi at Constantinople (Glossar. Med. et Infimæ Græcitat. sub voce Βάραγγοι; Med. et Infimæ Latinitatis, sub voce Vagri; Not. ad Alexiad. Annæ Comnenæ, p. 256, 257, 258; Notes sur Villehardouin, p. 296-299). See likewise the annotations of Reiske to the Cereemoniale Aulae Byzant. of Constantine, tom. ii. p. 149, 150. Saxo Grammaticus affirms that they spoke Danish; but Codinus maintains them till the fifteenth century in the use of their native English: Πολυχρονίζουσι οἱ Βάραγγοι κατὰ τὴν πατρίαν γλῶσσαν αὐτῶν, ἣν οὖν Ἰγγλινιστί [p. 57, ed. Bonn].

<sup>49</sup> The original record of the geography and trade of Russia is produced by the emperor Constantine Porphyrogenitus (de Administrat. Imperii, c. 2, p. 55, 56, c. 9, p. 59-61, c. 13, p. 63-67, c. 37, p. 106, c. 42, p. 112, 113 [tom. iii. p. 59, sq., p. 74-79, p. 82-90, p. 165, p. 177, sqq., ed. Bonn]), and illustrated by the diligence of Bayer (de Geographiâ Russiæ vicinarumque Regionum circiter A.C. 948, in Comment. Academ. Petropol. tom. ix. p. 367-422, tom. x. p. 371-421), with the aid of the chronicles and traditions of Russia, Scandinavia, &c.

Varangian chief, were a portion of the Fennic race. With the emigration, union, or dissolution of the wandering tribes, the loose and indefinite picture of the Scythian desert has continually shifted. But the most ancient map of Russia affords some places which still retain their name and position; and the two capitals, Novogorod<sup>50</sup> and Kiow,<sup>51</sup> are coeval with the first age of the monarchy. Novogorod had not yet deserved the epithet of great, nor the alliance of the Hanseatic League, which diffused the streams of opulence and the principles of freedom. Kiow could not yet boast of three hundred churches, an innumerable people, and a degree of greatness and splendour which was compared with Constantinople by those who had never seen the residence of the Cæsars. In their origin the two cities were no more than camps or fairs, the most convenient stations in which the barbarians might assemble for the occasional business of war or trade. Yet even these assemblies announce some progress in the arts of society; a new breed of cattle was imported from the southern provinces; and the spirit of commercial enterprise pervaded the sea and land, from the Baltic to the Euxine, from the mouth of the Oder to the port of Constantinople. In the days of idolatry and barbarism the Slavonic city of Julin was frequented and enriched by the Normans, who had prudently secured a free mart of purchase and exchange.<sup>52</sup> From this harbour, at the entrance of the Oder, the corsair, or merchant, sailed in forty-three days to the eastern shores of the Baltic, the most distant nations were intermingled, and the holy groves of Curland *are said* to have been decorated with *Grecian* and Spanish gold.<sup>53</sup> Between the sea and Novogorod an

<sup>50</sup> The haughty proverb, "Who can resist God and the great Novogorod?" is applied by M. Lévêque (*Hist. de Russie*, tom. i. p. 60) even to the times that preceded the reign of Ruric. In the course of his history he frequently celebrates this republic, which was suppressed A.D. 1475 (tom. ii. p. 252-266). That accurate traveller, Adam Olearius, describes (in 1635) the remains of Novogorod, and the route by sea and land of the Holstein ambassadors, tom. i. p. 123-129.

<sup>51</sup> In hac magnâ civitate, quæ est caput regni, plus trecentæ ecclesiæ habentur et nundinæ octo, populi etiam ignota manus (Eggehardus ad A.D. 1018, apud Bayer, tom. ix. p. 412). He likewise quotes (tom. x. p. 397) the words of the Saxon annalist, Cujus (*Russie*) metropolis est Chive, æmula sceptri Constantinopolitani, quæ est clarissimum decus Græciæ. The fame of Kiow, especially in the xith century, had reached the German and the Arabian geographers.

<sup>52</sup> In Odoræ ostio quâ Scythicas alluit paludes, nobilissima civitas Julinum, celeberrimam Barbaris et Græcis, qui sunt in circuitu, præstans stationem. Est sane maxima omnium quas Europa claudit civitatum (Adam Bremensis, *Hist. Eccles.* p. 19 [l. ii. c. 12]). A strange exaggeration even in the xith century. The trade of the Baltic, and the Hanseatic League, are carefully treated in Anderson's *Historical Deduction of Commerce*; at least, in our language, I am not acquainted with any book so satisfactory.\*

<sup>53</sup> According to Adam of Bremen (de Sitû Danicæ, p. 58 [c. 223, p. 146, ed. Maderi]), the old Curland extended eight days' journey along the coast; and by Peter Teute-

\* For the work of authority on the Hanseatic League, see vol. vi. p. 191.—S.

easy intercourse was discovered; in the summer, through a gulf, a lake, and a navigable river; in the winter season, over the hard and level surface of boundless snows. From the neighbourhood of that city the Russians descended the streams that fall into the Borysthenes; their canoes, of a single tree, were laden with slaves of every age, furs of every species, the spoil of their beehives, and the hides of their cattle; and the whole produce of the North was collected and discharged in the magazines of Kiow. The month of June was the ordinary season of the departure of the fleet: the timber of the canoes was framed into the oars and benches of more solid and capacious boats; and they proceeded without obstacle down the Borysthenes, as far as the seven or thirteen ridges of rocks, which traverse the bed, and precipitate the waters, of the river. At the more shallow falls it was sufficient to lighten the vessels; but the deeper cataracts were impassable; and the mariners, who dragged their vessels and their slaves six miles over land, were exposed in this toilsome journey to the robbers of the desert.<sup>54</sup> At the first island below the falls, the Russians celebrated the festival of their escape: at a second, near the mouth of the river, they repaired their shattered vessels for the longer and more perilous voyage of the Black Sea. If they steered along the coast, the Danube was accessible; with a fair wind they could reach in thirty-six or forty hours the opposite shores of Anatolia; and Constantinople admitted the annual visit of the strangers of the North. They returned at the stated season with a rich cargo of corn, wine, and oil, the manufactures of Greece, and the spices of India. Some of their countrymen resided in the capital and provinces; and the national treaties protected the persons, effects, and privileges of the Russian merchant.<sup>55</sup>

But the same communication which had been opened for the benefit, was soon abused for the injury, of mankind. In a period of

burgicus (p. 68, A.D. 1326) Memel is defined as the common frontier of Russia, Curland, and Prussia. Aurum ibi plurimum (says Adam), divinis, auguribus, atque necromanticis omnes domus sunt plenæ . . . . a toto orbe ibi responsa petuntur, maxime ab Hispanis (forsan *Zupanis*, id est regulis Lettovic) et Græcis. The name of Greeks was applied to the Russians even before their conversion; an imperfect conversion, if they still consulted the wizards of Curland (Bayer, tom. x. p. 378, 402, &c.; Grotius, Prolegomen. ad Hist. Goth. p. 99).

<sup>54</sup> Constantine only reckons seven cataracts, of which he gives the Russian and Slavonic names; but thirteen are enumerated by the Sieur de Beauplan, a French engineer, who had surveyed the course and navigation of the Dnieper or Borysthenes (Description de l'Ukraine, Rouen, 1660, a thin quarto); but the map is unluckily wanting in my copy.

<sup>55</sup> Nestor, apud Leveque, Hist. de Russie, tom. i. p. 78-80. From the Dnieper or Borysthenes, the Russians went to Black Bulgaria, Chazaria, and Syria. To Syria, how? where? when? May we not, instead of *Zupia*, read *Zuvia* (de Administrat. Imp. c. 42, p. 113)? The alteration is slight; the position of Suania, between Chazaria and Lazion, is perfectly suitable; and the name was still used in the xith century (Cedren. tom. ii. p. 770 [p. 573, ed. Bonn.]).

one hundred and ninety years the Russians made four attempts to plunder the treasures of Constantinople: the event was various, but the motive, the means, and the object were the same in these naval expeditions.<sup>56</sup> The Russian traders had seen the magnificence, and tasted the luxury, of the city of the Cæsars. A marvellous tale, and a scanty supply, excited the desires of their savage countrymen: they envied the gifts of nature which their climate denied; they coveted the works of art, which they were too lazy to imitate and too indigent to purchase; the Varangian princes unfurled the banners of piratical adventure, and their bravest soldiers were drawn from the nations that dwelt in the northern isles of the ocean.<sup>57</sup> The image of their naval armaments was revived in the last century in the fleets of the Cosacks, which issued from the Borysthenes to navigate the same seas for a similar purpose.<sup>58</sup> The Greek appellation of *monoxyla*, or single canoes, might be justly applied to the bottom of their vessels. It was scooped out of the long stem of a beech or willow, but the slight and narrow foundation was raised and continued on either side with planks, till it attained the length of sixty and the height of about twelve feet. These boats were built without a deck, but with two rudders and a mast; to move with sails and oars; and to contain from forty to seventy men, with their arms, and provisions of fresh water and salt fish. The first trial of the Russians was made with two hundred boats; but when the national force was exerted they might arm against Constantinople a thousand or twelve hundred vessels. Their fleet was not much inferior to the royal navy of Agamemnon, but it was magnified in the eyes of fear to ten or fifteen times the real proportion of its strength, and numbers. Had the Greek emperors been endowed with foresight to discern, and vigour to prevent, perhaps they might have sealed with a maritime force the mouth of the Borysthenes. Their indolence abandoned the coast of Anatolia to the calamities of a piratical war, which, after an interval of six hundred years, again infested the Euxine; but as long as the capital was respected, the sufferings of a distant province escaped the notice both of the prince and the historian. The storm, which had swept along from the Phasis and Trebizond, at length burst on the Bosphorus of Thrace; a strait of fifteen miles, in which the rude

<sup>56</sup> The wars of the Russians and Greeks in the ixth, xth, and xith centuries, are related in the Byzantine annals, especially those of Zonaras and Cedrenus; and all their testimonies are collected in the *Russica* of Stritter, tom. ii. pars ii. p. 939-1044.

<sup>57</sup> Προσιπαιρισμένοι δὲ καὶ συμμαχικὴν οὐκ ὀλίγον ἀπὸ τῶν κατοικούντων ἐν ταῖς προσαμαθίαις τοῦ Ὀκλιανῆς ἤσαν. Cedrenus in Compend. p. 758 [tom. ii. p. 551, ed. Bonn].

<sup>58</sup> See Beauplan (Description de l'Ukraine, p. 54-61): his descriptions are lively, his plans accurate, and, except the circumstance of fire-arms, we may read old Russians for modern Cosacks.

vessels of the Russian might have been stopped and destroyed by a more skilful adversary. In their first enterprise<sup>59</sup> under the princes of Kiow, they passed without opposition, and occupied the port of Constantinople in the absence of the emperor Michael, the son of Theophilus. Through a crowd of perils he landed at the palace-stairs, and immediately repaired to a church of the Virgin Mary.<sup>60</sup> By the advice of the patriarch, her garment, a precious relic, was drawn from the sanctuary and dipped in the sea; and a seasonable tempest, which determined the retreat of the Russians, was devoutly ascribed to the mother of God.<sup>61</sup> The silence of the Greeks may inspire some doubt of the truth, or at least of the importance, of the second attempt by Oleg, the guardian of the sons of Ruric.<sup>62</sup> A strong barrier of arms and fortifications defended the Bosphorus: they were eluded by the usual expedient of drawing the boats over the isthmus; and this simple operation is described in the national chronicles as if the Russian fleet had sailed over dry land with a brisk and favourable gale. The leader of the third armament, Igor, the son of Ruric, had chosen a moment of weakness and decay, when the naval powers of the empire were employed against the Saracens. But if courage be not wanting, the instruments of defence are seldom deficient. Fifteen broken and decayed galleys were boldly launched against the enemy; but instead of the single tube of Greek fire usually planted on the prow, the sides and stern of each vessel were abundantly supplied with that liquid combustible. The engineers were dexterous; the weather was propitious; many thousand Russians, who chose rather to be drowned than burnt, leaped into the sea; and those who escaped to the Thracian shore were inhumanly slaughtered by the peasants and soldiers. Yet one third of the canoes escaped into shallow water; and the next spring Igor was again prepared to retrieve his disgrace and claim his revenge.<sup>63</sup> After a long peace,

The first,  
A.D. 865.

The second,  
A.D. 904.

The third,  
A.D. 941.

<sup>59</sup> It is to be lamented that Bayer has only given a *Dissertation de Russorum primâ Expeditione Constantinopolitanâ* (Comment. Acad. Petropol. tom. vi. p. 365-391). After disentangling some chronological intricacies, he fixes it in the years 861 or 865, a date which might have smoothed some doubts and difficulties in the beginning of M. Levêque's history.

<sup>60</sup> When Photius wrote his encyclic epistle on the conversion of the Russians, the miracle was not yet sufficiently ripe; he reproaches the nation as *eis âmôtata kai mikrophotia pântas diutipous tarrômenon*.

<sup>61</sup> Leo Grammaticus, p. 463, 464 [p. 241, ed. Bonn]; Constantini Continuator, in Script. post Theophanem, p. 121, 122 [p. 196, 197, ed. Bonn]; Symeon Logothet. p. 445, 446 [p. 674, 675, ed. Bonn]; Georg. Monach. p. 535, 536 [p. 826, 827, ed. Bonn]; Cedrenus, tom. ii. p. 551 [p. 173, ed. Bonn]; Zonaras, tom. ii. p. 162 [l. xvi. c. 5].

<sup>62</sup> See Nestor and Nikon, in Levêque's *Hist. de Russie*, tom. i. p. 74-80. Katona (Hist. Ducum, p. 75-79) uses his advantage to disprove this Russian victory, which would cloud the siege of Kiow by the Hungarians.

<sup>63</sup> Leo Grammaticus, p. 506, 507 [p. 323, 324, ed. Bonn]; Incert. Contin. p. 263,

Jaroslous, the great-grandson of Igor, resumed the same project of a naval invasion. A fleet, under the command of his son, was repulsed at the entrance of the Bosphorus, by the same artificial flames. But in the rashness of pursuit the vanguard of the Greeks was encompassed by an irresistible multitude of boats and men; their provision of fire was probably exhausted; and twenty-four galleys were either taken, sunk, or destroyed.<sup>64</sup>

Yet the threats or calamities of a Russian war were more frequently diverted by treaty than by arms. In these naval hostilities every disadvantage was on the side of the Greeks; their savage enemy afforded no mercy: his poverty promised no spoil; his impenetrable retreat deprived the conqueror of the hopes of revenge; and the pride or weakness of empire indulged an opinion that no honour could be gained or lost in the intercourse with barbarians. At first their demands were high and inadmissible, three pounds of gold for each soldier or mariner of the fleet: the Russian youth adhered to the design of conquest and glory; but the counsels of moderation were recommended by the hoary sages. "Be co tent," they said, "with the liberal offers of Cæsar; is it not far better to obtain without a combat the possession of gold, silver, silks, and all the objects of our desires? Are we sure of victory? Can we conclude a treaty with the sea? We do not tread on the land; we float on the abyss of water, and a common death hangs over our heads."<sup>65</sup> The memory of these Arctic fleets, that seemed to descend from the polar circle, left a deep impression of terror on the Imperial city. By the vulgar of every rank it was asserted and believed that an equestrian statue in the square of Taurus was secretly inscribed with a prophecy, how the Russians, in the last days, should become masters of Constantinople.<sup>66</sup> In our own time,

264 [p. 424, *sqq.*, ed. Bonn]; Symeon Logothet. p. 490, 491; Georg. Monach. p. 588, 589 [p. 914, 915, ed. Bonn]; Cedren. tom. ii. p. 629 [p. 316, ed. Bonn]; Zonaras, tom. ii. p. 190, 191 [l. xvi. c. 19]; and Liutprand, l. v. c. 6, who writes from the narratives of his father-in-law, then ambassador at Constantinople, and corrects the vain exaggeration of the Greeks.

<sup>64</sup> I can only appeal to Cedronus (tom. ii. p. 758, 759 [p. 551, *sq.*, ed. Bonn]) and Zonaras (tom. ii. p. 253, 254 [l. xvii. c. 24]); but they grow more weighty and credible as they draw near to their own times.

<sup>65</sup> Nestor, apud Levêque, Hist. de Russie, tom. i. p. 87.

<sup>66</sup> This brazen statue, which had been brought from Antioch, and was melted down by the Latins, was supposed to represent either Joshua or Bellerophon—an odd dilemma. See Nicetas Choniates (p. 413, 414 [ed. Par.; p. 848, 849, ed. Bonn]), Co-

\* This prophecy is not mentioned by Nicetas Choniates, who only speaks of a human figure under the fore-hoof of the horse of the equestrian statue, and who states that this figure was destroyed by

the Latins because it was supposed to be one of the charmed defences of the city. The passage in Codinus (p. 43, ed. Bonn) is taken from the anonymous writer in Banduri, who thus becomes the only



a Russian armament, instead of sailing from the Borysthènes, has circumnavigated the continent of Europe; and the Turkish capital has been threatened by a squadron of strong and lofty ships of war, each of which, with its naval science and thundering artillery, could have sunk or scattered an hundred canoes, such as those of their ancestors. Perhaps the present generation may yet behold the accomplishment of the prediction, of a rare prediction, of which the style is unambiguous and the date unquestionable.

By land the Russians were less formidable than by sea; and as they fought for the most part on foot, their irregular legions must often have been broken and overthrown by the cavalry of the Scythian hordes. Yet their growing towns, however slight and imperfect, presented a shelter to the subject, and a barrier to the enemy: the monarchy of Kiow, till a fatal partition, assumed the dominion of the North; and the nations from the Volga to the Danube were subdued or repelled by the arms of Swatoslaus,<sup>67</sup> the son of Igor, the son of Oleg, the son of Ruric. The vigour of his mind and body was fortified by the hardships of a military and savage life. Wrapped in a bear-skin, Swatoslaus usually slept on the ground, his head reclining on a saddle; his diet was coarse and frugal, and, like the heroes of Homer,<sup>68</sup> his meat (it was often horse-flesh) was broiled or roasted on the coals. The exercise of war gave stability and discipline to his army; and it may be presumed that no soldier was permitted to transcend the luxury of his chief. By an embassy from Nicephorus, the Greek emperor, he was moved to undertake the conquest of Bulgaria; and a gift of fifteen hundred pounds of gold was laid at his feet to defray the expense, or reward the toils, of the expedition. An army of sixty thousand men was assembled and

Reign of  
Swatoslaus,  
A.D. 955-973.

dinus (de Originibus, C. P. p. 34), and the anonymous writer de Antiquitat. C. P. (Banduri, Imp. Orient. tom. i. p. 17, 18), who lived about the year 1100. They witness the belief of the prophecy; the rest is immaterial.

<sup>67</sup> The life of Swatoslaus, or Sviatoslaf, or Spheodosthabus, is extracted from the Russian Chronicles by M. Levêque (Hist. de Russie, tom. i. p. 94-107).

<sup>68</sup> This resemblance may be clearly seen in the ninth book of the Iliad (205-221) in the minute detail of the cookery of Achilles. By such a picture a modern epic poet would disgrace his work and disgust his reader; but the Greek verses are harmonious—a dead language can seldom appear low or familiar; and, at the distance of two thousand seven hundred years, we are amused with the primitive manners of antiquity.

authority. The words of the monk are—*ἔχου ἰγγοραμμένης ἱστορίας τῶν ἰσχύων τῇ πόλει, τῶν ἑσῶν μιλλόθων πορθῶν τὴν αὐτῶν πόλιν.* But it is not clear from this passage that the name of the Russians appeared in the inscription. It is more probable that the inscription was supposed to relate to the fated destroyers of the city, and

that the monk, writing when the memory of the Russian attack was fresh, identified these destroyers with the Russians. See Fraser's Magazine for July, 1854. As to the prophecies still in circulation respecting the capture of Constantinople by the Russians, see Edinburgh Review, vol. i. p. 340, seq.—S.

embarked; they sailed from the Borysthenes to the Danube; their landing was effected on the Mæsan shore; and, after a sharp encounter, the swords of the Russians prevailed against the arrows of the Bulgarian horse. The vanquished king sunk into the grave; his children were made captive; and his dominions, as far as Mount Hæmus, were subdued or ravaged by the northern invaders. But instead of relinquishing his prey, and performing his engagements, the Varangian prince was more disposed to advance than to retire, and, had his ambition been crowned with success, the seat of empire in that early period might have been transferred to a more temperate and fruitful climate. Swatoslaus enjoyed and acknowledged the advantages of his new position, in which he could unite, by exchange or rapine, the various productions of the earth. By an easy navigation he might draw from Russia the native commodities of furs, wax, and hydromel: Hungary supplied him with a breed of horses and the spoils of the West; and Greece abounded with gold, silver, and the foreign luxuries which his poverty had affected to disdain. The bands of Patzinacites, Chazars, and Turks repaired to the standard of victory; and the ambassador of Nicephorus betrayed his trust, assumed the purple, and promised to share with his new allies the treasures of the Eastern world. From the banks of the Danube the Russian prince pursued his march as far as Adrianople; a formal summons to evacuate the Roman province was dismissed with contempt; and Swatoslaus fiercely replied that Constantinople might soon expect the presence of an enemy and a master.

Nicephorus could no longer expel the mischief which he had introduced; but his throne and wife were inherited by John Zimisce,<sup>69</sup> who, in a diminutive body, possessed the spirit and abilities of an hero. The first victory of his lieutenants deprived the Russians of their foreign allies, twenty thousand of whom were either destroyed by the sword, or provoked to revolt, or tempted to desert. Thrace was delivered, but seventy thousand barbarians were still in arms; and the legions that had been recalled from the new conquests of Syria prepared, with the return of the

His defeat  
by John  
Zimisce,  
A.D. 970-973.

<sup>69</sup> This singular epithet is derived from the Armenian language, and *Τζιμισκός* is interpreted in Greek by *μυζακίτης*, or *μοισακίτης*. As I profess myself equally ignorant of these words, I may be indulged in the question in the play, "Pray, which of you is the interpreter?" From the context, they seem to signify *Adolescentulus* (Leo Diacon. l. iv. MS. apud Ducange, Glossar. Græc. p. 1570).<sup>a</sup>

<sup>a</sup> Cerbied, the learned Armenian, gives another derivation. There is a city called Tschemisch-gaizag, which means a bright or purple sandal, such as women wear in the East. He was called Tschemisch-ghigh

(for so his name is written in Armenian, from this city, his native place). Hase, Note to Leo Diac. p. 454, in Niebuhr's Byzant. Hist.—M.

spring, to march under the banners of a warlike prince, who declared himself the friend and avenger of the injured Bulgaria. The passes of Mount Hæmus had been left unguarded; they were instantly occupied; the Roman vanguard was formed of the *immortals* (a proud imitation of the Persian style); the emperor led the main body of ten thousand five hundred foot; and the rest of his forces followed in slow and cautious array, with the baggage and military engines. The first exploit of Zimisce was the reduction of Marcianopolis, or Peristhlaba,<sup>70</sup> in two days; the trumpets sounded; the walls were scaled; eight thousand five hundred Russians were put to the sword, and the sons of the Bulgarian king were rescued from an ignominious prison, and invested with a nominal diadem. After these repeated losses Swatoslaus retired to the strong post of Dristra, on the banks of the Danube, and was pursued by an enemy who alternately employed the arms of celerity and delay. The Byzantine galleys ascended the river; the legions completed a line of circumvallation; and the Russian prince was encompassed, assaulted, and famished in the fortifications of the camp and city. Many deeds of valour were performed; several desperate sallies were attempted; nor was it till after a siege of sixty-five days that Swatoslaus yielded to his adverse fortune. The liberal terms which he obtained announce the prudence of the victor, who respected the valour and apprehended the despair of an unconquered mind. The great duke of Russia bound himself, by solemn imprecations, to relinquish all hostile designs; a safe passage was opened for his return; the liberty of trade and navigation was restored; a measure of corn was distributed to each of his soldiers; and the allowance of twenty-two thousand measures attests the loss and the remnant of the barbarians. After a painful voyage they again reached the mouth of the Borysthenes; but their provisions were exhausted; the season was unfavourable; they passed the winter on the ice; and, before they could prosecute their march, Swatoslaus was surprised and oppressed by the neighbouring tribes, with whom the Greeks entertained a perpetual and useful correspondence.<sup>71</sup> Far different was the return of Zimisce, who was received in his capital like Camillus or Marius, the saviours of ancient Rome. But the merit of the victory was attributed by the pious emperor to

<sup>70</sup> In the Slavonic tongue the name of Peristhlaba implied the great or illustrious city, *μεγάλη καὶ οὐσα καὶ λειτουργίη*, says Anna Comnena (Alexiad, l. vii. p. 194). From its position between Mount Hæmus and the Lower Danube, it appears to fill the ground, or at least the station, of Marcianopolis. The situation of Durostolus, or Dristra, is well known and conspicuous (Comment. Academ. Petropol. tom. ix. p. 415, 416; D'Anville, Géographie Ancienne, tom. i. p. 307, 311).

<sup>71</sup> The political management of the Greeks, more especially with the Patzinacæ, is explained in the seven first chapters, de Administratione Imperii.

the mother of God: and the image of the Virgin Mary, with the divine infant in her arms, was placed on a triumphal car, adorned with the spoils of war and the ensigns of Bulgarian royalty. Zimisce made his public entry on horseback; the diadem on his head, a crown of laurel in his hand; and Constantinople was astonished to applaud the martial virtues of her sovereign.<sup>72</sup>

Photius of Constantinople, a patriarch whose ambition was equal to his curiosity, congratulates himself and the Greek church on the conversion of the Russians.<sup>73</sup> Those fierce and bloody barbarians had been persuaded, by the voice of reason and religion, to acknowledge Jesus for their God, the Christian missionaries for their teachers, and the Romans for their friends and brethren. His triumph was transient and premature. In the various fortune of their piratical adventures, some Russian chiefs might allow themselves to be sprinkled with the waters of baptism; and a Greek bishop, with the name of metropolitan, might administer the sacraments in the church of Kiow to a congregation of slaves and natives. But the seed of the Gospel was sown on a barren soil: many were the apostates, the converts were few, and the baptism of Olga may be fixed as the æra of Russian Christianity.<sup>74</sup> A female, perhaps of the basest origin, who could revenge the death and assume the sceptre of her husband Igor, must have been endowed with those active virtues which command the fear and obedience of barbarians. In a moment of foreign and domestic peace she sailed from Kiow to Constantinople, and the emperor Constantine Porphyrogenitus has described, with minute diligence, the ceremonial of her reception in his capital and palace. The steps, the titles, the salutations, the banquet, the presents, were exquisitely adjusted to gratify the vanity of the stranger, with due reverence to the superior majesty of the purple.<sup>75</sup> In the sacrament of baptism she received the venerable name of the empress Helena;

Conversion  
of Russia,  
A.D. 864.

Baptism of  
Olga,  
A.D. 955;

<sup>72</sup> In the narrative of this war Leo the Deacon (apud Pagi, Critica, tom. iv. A.D. 958-973) is more authentic and circumstantial than Cedrenus (tom. ii. p. 660-683) and Zonaras (tom. ii. p. 205-214). These declaimers have multiplied to 308,000 and 330,000 men those Russian forces of which the contemporary had given a moderate and consistent account.

<sup>73</sup> Phot. Epistol. ii. No. 35, p. 58, edit. Montacut. It was unworthy of the learning of the editor to mistake the Russian nation, τὸ 'Ρῶς, for a war-cry of the Bulgarians; nor did it become the enlightened patriarch to accuse the Slavonian idolaters τῶν Ἑλλανιστῶν καὶ ἁθίων δόξας. They were neither Greeks nor atheists.

<sup>74</sup> M. Levêque has extracted, from old chronicles and modern researches, the most satisfactory account of the religion of the Slavi and the conversion of Russia (Hist. de Russie, tom. i. p. 35-54, 59, 92, 93, 113-121, 124-129, 148, 149, &c.).

<sup>75</sup> See the Cereemoniale Aulæ Byzant. tom. ii. c. 15, p. 343-345: the style of Olga, or Elga, is Ἀρχιεπιστοῦ 'Ρωσίας. For the chief of barbarians the Greeks whimsically borrowed the title of an Athenian magistrate, with a female termination, which would have astonished the ear of Demosthenes.

and her conversion might be preceded or followed by her uncle, two interpreters, sixteen damsels of an higher, and eighteen of a lower rank, twenty-two domestics or ministers, and forty-four Russian merchants, who composed the retinue of the great princess Olga. After her return to Kiow and Novogorod, she firmly persisted in her new religion; but her labours in the propagation of the Gospel were not crowned with success; and both her family and nation adhered with obstinacy or indifference to the gods of their fathers. Her son Swatoslaus was apprehensive of the scorn and ridicule of his companions; and her grandson Wolodomir devoted his youthful zeal to multiply and decorate the monuments of ancient worship. The savage deities of the North were still propitiated with human sacrifices: in the choice of the victim a citizen was preferred to a stranger, a Christian to an idolater; and the father who defended his son from the sacerdotal knife was involved in the same doom by the rage of a fanatic tumult. Yet the lessons and example of the pious Olga had made a deep, though secret, impression on the minds of the prince and people: the Greek missionaries continued to preach, to dispute, and to baptize; and the ambassadors or merchants of Russia compared the idolatry of the woods with the elegant superstition of Constantinople. They had gazed with admiration on the dome of St. Sophia: the lively pictures of saints and martyrs, the riches of the altar, the number and vestments of the priests, the pomp and order of the ceremonies; they were edified by the alternate succession of devout silence and harmonious song; nor was it difficult to persuade them that a choir of angels descended each day from heaven to join in the devotion of the Christians.<sup>76</sup> But the conversion of Wolodomir was determined, or hastened, by his desire of a Roman bride. At the same time, and in the city of Cherson, the rites of baptism and marriage were celebrated by the Christian pontiff: the city he restored to the emperor Basil, the brother of his spouse; but the brazen gates were transported, as it is said, to Novogorod, and erected before the first church as a trophy of his victory and faith.<sup>77</sup> At his despotic command Peroun, the

of Wolodomir,  
A.D. 988.

<sup>76</sup> See an anonymous fragment, published by Banduri (*Imperium Orientale*, tom. ii. p. 112, 113), de Conversione Russorum.

<sup>77</sup> Cherson, or Corsun, is mentioned by Herberstein (*apud Pagi*, tom. iv. p. 56) as the place of Wolodomir's baptism and marriage; and both the tradition and the gates are still preserved at Novogorod. Yet an observing traveller transports the brazen gates from Magdeburg in Germany (*Coxe's Travels into Russia*, &c., vol. i. p. 452), and quotes an inscription which seems to justify his opinion. The modern reader must not confound this old Cherson of the Tauric or Crimean peninsula with a new city of the same name which has arisen near the mouth of the Borysthene, and was lately honoured by the memorable interview of the empress of Russia with the emperor of the West.

god of thunder, whom he had so long adored, was dragged through the streets of Kiow, and twelve sturdy barbarians battered with clubs the misshapen image, which was indignantly cast into the waters of the Borysthenes. The edict of Wolodomir had proclaimed that all who should refuse the rites of baptism would be treated as the enemies of God and their prince; and the rivers were instantly filled with many thousands of obedient Russians, who acquiesced in the truth and excellence of a doctrine which had been embraced by the great duke and his boyars. In the next generation the relics of paganism were finally extirpated; but as the two brothers of Wolodomir had died without baptism, their bones were taken from the grave and sanctified by an irregular and posthumous sacrament.

In the ninth, tenth, and eleventh centuries of the Christian æra the reign of the Gospel and of the church was extended over  
Christianity  
of the  
North,  
A.D. 800-1100.
 Bulgaria, Hungary, Bohemia, Saxony, Denmark, Norway, Sweden, Poland, and Russia.<sup>78</sup> The triumphs of apostolic zea. were repeated in the iron age of Christianity; and the northern and eastern regions of Europe submitted to a religion more different in theory than in practice from the worship of their native idols. A laudable ambition excited the monks both of Germany and Greece to visit the tents and huts of the barbarians: poverty, hardships, and dangers were the lot of the first missionaries; their courage was active and patient; their motive pure and meritorious; their present reward consisted in the testimony of their conscience and the respect of a grateful people; but the fruitful harvest of their toils was inherited and enjoyed by the proud and wealthy prelates of succeeding times. The first conversions were free and spontaneous: an holy life and an eloquent tongue were the only arms of the missionaries; but the domestic fables of the pagans were silenced by the miracles and visions of the strangers; and the favourable temper of the chiefs was accelerated by the dictates of vanity and interest. The leaders of nations, who were saluted with the titles of kings and saints,<sup>79</sup> held it lawful and pious to impose the Catholic faith on their subjects and neighbours: the coast of the Baltic, from Holstein to the gulf of Finland, was invaded under the standard of the cross; and the reign of idolatry was closed by the conversion of Lithuania in the fourteenth century. Yet truth and candour must acknowledge that the conversion of the

<sup>78</sup> Consult the Latin text, or English version, of Mosheim's excellent History of the Church, under the first head or section of each of these centuries.

<sup>79</sup> In the year 1000 the ambassadors of St. Stephen received from Pope Silvester the title of King of Hungary, with a diadem of Greek workmanship. It had been designed for the duke of Poland; but the Poles, by their own confession, were yet too barbarous to deserve an *angelical* and *apostolical* crown. (Katona, Hist. Critic. Regum Stirpis Arpadianæ, tom. i. p. 1-20.)

North imparted many temporal benefits both to the old and the new Christians. The rage of war, inherent to the human species, could not be healed by the evangelic precepts of charity and peace; and the ambition of Catholic princes has renewed in every age the calamities of hostile contention. But the admission of the barbarians into the pale of civil and ecclesiastical society delivered Europe from the depredations, by sea and land, of the Normans, the Hungarians, and the Russians, who learned to spare their brethren and cultivate their possessions.<sup>80</sup> The establishment of law and order was promoted by the influence of the clergy; and the rudiments of art and science were introduced into the savage countries of the globe. The liberal piety of the Russian princes engaged in their service the most skilful of the Greeks to decorate the cities and instruct the inhabitants: the dome and the paintings of St. Sophia were rudely copied in the churches of Kiow and Novogorod: the writings of the fathers were translated into the Slavonic idiom; and three hundred noble youths were invited or compelled to attend the lessons of the college of Jaroslaus. It should appear that Russia might have derived an early and rapid improvement from her peculiar connection with the church and state of Constantinople, which in that age so justly despised the ignorance of the Latins. But the Byzantine nation was servile, solitary, and verging to an hasty decline: after the fall of Kiow the navigation of the Borysthenes was forgotten; the great princes of Wolodomir and Moscow were separated from the sea and Christendom; and the divided monarchy was oppressed by the ignominy and blindness of Tartar servitude.<sup>81</sup> The Slavonic and Scandinavian kingdoms, which had been converted by the Latin missionaries, were exposed, it is true, to the spiritual jurisdiction and temporal claims of the popes; <sup>82</sup> but they were united, in language and religious worship, with each other and with Rome; they imbibed the free and generous spirit of the European republic, and gradually shared the light of knowledge which arose on the western world.

<sup>80</sup> Listen to the exultations of Adam of Bremen (A.D. 1080), of which the substance is agreeable to truth: *Ecce illa ferocissima Danorum, &c., natio . . . jamdudum novis in Dei laudibus Alleluia resonare. Ecce populus ille piraticus . . . suis nunc finibus contentus est. . . . Ecce patria horribilis semper inaccessa propter cultum idolorum . . . prædicatoris veritatis ubique certatim admittit, &c. &c.* (*de Sitâ Danie, &c.*, p. 40, 41, edit. Elzevir [c. 251, p. 161, ed. Maderi]: a curious and original prospect of the north of Europe, and the introduction of Christianity).

<sup>81</sup> The great princes removed in 1156 from Kiow, which was ruined by the Tartars in 1240. Moscow became the seat of empire in the xvth century. See the 1st and 2nd volumes of Levéque's History, and Mr. Coxe's Travels into the North, tom. i. p. 241, &c.

<sup>82</sup> The ambassadors of St. Stephen had used the reverential expressions of *regnum oblatum, debitam obedientiam, &c.*, which were most rigorously interpreted by Gregory VII.; and the Hungarian Catholics are distressed between the sanctity of the pope and the independence of the crown (*Katona, Hist. Critica, tom. i. p. 20-25 tom. ii. p. 304, 345, 360, &c.*).

## CHAPTER LVI.

THE SARACENS, FRANKS, AND GREEKS, IN ITALY. — FIRST ADVENTURES AND SETTLEMENT OF THE NORMANS. — CHARACTER AND CONQUESTS OF ROBERT GUISCARD, DUKE OF APULIA. — DELIVERANCE OF SICILY BY HIS BROTHER ROGER. — VICTORIES OF ROBERT OVER THE EMPERORS OF THE EAST AND WEST. — ROGER KING OF SICILY, INVADES AFRICA AND GREECE. — THE EMPEROR MANUEL COMNENUS. — WARS OF THE GREEKS AND NORMANS. — EXTINCTION OF THE NORMANS.

THE three great nations of the world, the Greeks, the Saracens, and the Franks, encountered each other on the theatre of Italy. The southern provinces, which now compose the kingdom of Naples, were subject, for the most part, to the Lombard dukes and princes of Beneventum<sup>2</sup>—so powerful in war, that they checked for a moment the genius of Charlemagne—so liberal in peace, that they maintained in their capital an academy of thirty-two philosophers and grammarians. The division of this flourishing state produced the rival principalities of Benevento, Salerno, and Capua; and the thoughtless ambition or revenge of the competitors invited the Saracens to the ruin of their common inheritance. During a calamitous period of two hundred years Italy was exposed to a repetition of wounds, which the invaders were not capable of healing by the union and tranquillity of a perfect conquest. Their frequent and almost annual squadrons issued from the port of Palermo, and were entertained with too much indulgence by the Christians of Naples: the more formidable fleets were prepared on the African coast; and even the Arabs of Andalusia were sometimes tempted to assist or oppose the Moslems of an adverse sect. In the revolution

Conflict of  
the Saracens,  
Latins, and  
Greeks, in  
Italy,  
A.D. 840-1017.

<sup>1</sup> For the general history of Italy in the ixth and xth centuries I may properly refer to the vth, viith, and viiith books of Sigonius de Regno Italiae (in the second volume of his works, Milan, 1732); the Annals of Baronius, with the Criticism of Pagi; the viith and viiith books of the Istoria Civile del Regno di Napoli of Giannone; the viiith and viiith volumes (the octavo edition) of the Annali d'Italia of Muratori, and the 2nd volume of the Abrégé Chronologique of M. de St. Marc, a work which, under a superficial title, contains much genuine learning and industry. But my long-accustomed reader will give me credit for saying that I myself have ascended to the fountain-head as often as such ascent could be either profitable or possible; and that I have diligently turned over the originals in the first volumes of Muratori's great collection of the *Scriptores Rerum Italicarum*.

<sup>2</sup> Camillo Pellegrino, a learned Capuan of the last century, has illustrated the history of the duchy of Beneventum, in his two books, *Historia Principum Longobardorum*, in the *Scriptores* of Muratori, tom. ii. pars i. p. 221-345, and tom. v. p. 159-245.



of human events a new **ambuscade** was concealed in the Caudine forks, the fields of Cannæ were bedewed a second time with the blood of the Africans, and the sovereign of Rome again attacked or defended the walls of Capua and Tarentum. A colony of Saracens had been planted at Bari, which commands the entrance of the Adriatic Gulf; and their impartial depredations provoked the resentment and conciliated the union of the two emperors. An offensive alliance was concluded between Basil the Macedonian, the first of his race, and Lewis the great-grandson of Charlemagne;<sup>3</sup> and each party supplied the deficiencies of his associate. It would have been imprudent in the Byzantine monarch to transport his stationary troops of Asia to an Italian campaign; and the Latin arms would have been insufficient if *his* superior navy had not occupied the mouth of the Gulf. The fortress of Bari was invested by the infantry of the Franks, and by the cavalry and galleys of the Greeks; and, after a defence of four years, the Arabian emir submitted to the clemency of Lewis, who commanded in person the operations of the siege. This important conquest had been achieved by the concord of the East and West; but their recent amity was soon embittered by the mutual complaints of jealousy and pride. The Greeks assumed as their own the merit of the conquest and the pomp of the triumph, extolled the greatness of their powers, and affected to deride the intemperance and sloth of the handful of barbarians who appeared under the banners of the Carlovingian prince. His reply is expressed with the eloquence of indignation and truth: "We confess the magnitude of your preparations," says the great-grandson of Charlemagne. "Your armies were indeed as numerous as a cloud of summer locusts, who darken the day, flap their wings, and, after a short flight, tumble weary and breathless to the ground. Like them, ye sunk after a feeble effort; ye were vanquished by your own cowardice, and withdrew from the scene of action to injure and despoil our Christian subjects of the Sclavonian coast. We were few in number, and why were we few? because, after a tedious expectation of your arrival, I had dismissed my host, and retained only a chosen band of warriors to continue the blockade of the city. If they indulged their hospitable feasts in the face of danger and death, did these feasts abate the vigour of their enterprise? Is it by your fasting that the walls of Bari have been overturned? Did not these valiant Franks, diminished as they were by languor and fatigue, intercept and vanquish the three most powerful emirs or the Saracens? and did not their defeat precipitate the fall of the

Conquest of  
Bari,  
A.D. 871.

<sup>3</sup> See Constantin. Porphyrogen. de Thematribus, l. ii. c. xi. [tom. iii. p. 62, ed. Bonn] in Vit. Basil. c. 55, p. 181.

"city? Bari is now fallen; Tarentum trembles; Calabria will be delivered; and, if we command the sea, the island of Sicily may be rescued from the hands of the infidels. My brother" (a name most offensive to the vanity of the Greek), "accelerate your naval succours, respect your allies, and distrust your flatterers."<sup>4</sup>

These lofty hopes were soon extinguished by the death of Lewis, and the decay of the Carlovingian house; and whoever might deserve the honour, the Greek emperors, Basil and his son Leo, secured the advantage, of the reduction of Bari.

The Italians of Apulia and Calabria were persuaded or compelled to acknowledge their supremacy, and an ideal line from Mount Garganus to the bay of Salerno leaves the far greater part of the kingdom of Naples under the dominion of the Eastern empire. Beyond that line the dukes or republics of Amalfi<sup>5</sup> and Naples, who had never forfeited their voluntary allegiance, rejoiced in the neighbourhood of their lawful sovereign; and Amalfi was enriched by supplying Europe with the produce and manufactures of Asia. But the Lombard princes of Benevento, Salerno, and Capua<sup>6</sup> were reluctantly torn from the communion of the Latin world, and too often violated their oaths of servitude and tribute. The city of Bari rose to dignity and wealth as the metropolis of the new theme or province of Lombardy; the title of patrician, and afterwards the singular name of *Catapan*,<sup>7</sup> was assigned to the supreme governor; and the policy both of the church and state was modelled in exact subordination to the throne of Constantinople. As long as the sceptre was disputed by the princes of Italy, their efforts were feeble and adverse; and the Greeks resisted or eluded the forces of Germany which descended from the Alps under the Imperial standard of the Othos. The first and greatest of those Saxon princes was compelled to re-

New province of the Greeks in Italy, A.D. 890.

<sup>4</sup> The original epistle of the emperor Lewis II. to the emperor Basil, a curious record of the age, was first published by Baronius (Annal. Eccles. A.D. 871, No. 51-71), from the Vatican MS. of Erchempert, or rather of the anonymous historian of Salerno.

<sup>5</sup> See an excellent Dissertation de Republicâ Amalphitanâ, in the Appendix (p. 1-42) of Henry Breckmann's *Historia Pandectarum* (Trajecti ad Rhenum, 1722, in 4to.).

<sup>6</sup> Your master, says Nicephorus, has given aid and protection principibus Capuano et Beneventano, servis meis, quos oppugnare dispo. . . . Nova (potius nota) res est quod eorum patres et avi nostro Imperio tributa dederunt (Liutprand, in Legat. p. 484). Salerno is not mentioned, yet the prince changed his party about the same time, and Camillo Pellegrino (Script. Rer. Ital. tom. ii. pars i. p. 285) has nicely discerned this change in the style of the anonymous Chronicle. On the rational ground of history and language, Liutprand (p. 480) had asserted the Latin claim to Apulia and Calabria.

<sup>7</sup> See the Greek and Latin Glossaries of Ducange (*Karissavus*, *catapanus*), and his notes on the Alexias (p. 275). Against the contemporary notion, which derives it from *Karâ nâs*, *juxta omne*, he treats it as a corruption of the Latin *capitaneus*. Yet M. de St. Marc has accurately observed (Abrégé Chronologique, tom. ii. p. 924) that in this age the capitanei were not *captains*, but only nobles of the first rank, the great vassalors of Italy.

linquish the siege of Bari: the second, after the loss of his stoutest bishops and barons, escaped with honour from the bloody field of Crotona. On that day the scale of war was turned against the Franks by the valour of the Saracens.<sup>8</sup> These corsairs had indeed been driven by the Byzantine fleets from the fortresses and coasts of Italy; but a sense of interest was more prevalent than superstition or resentment, and the caliph of Egypt had transported forty thousand Moslems to the aid of his Christian ally. The successors of Basil amused themselves with the belief that the conquest of Lombardy had been achieved, and was still preserved, by the justice of their laws, the virtues of their ministers, and the gratitude of a people whom they had rescued from anarchy and oppression. A series of rebellions might dart a ray of truth into the palace of Constantinople; and the illusions of flattery were dispelled by the easy and rapid success of the Norman adventurers.

Defeat of  
Otho III.,  
A.D. 983.

The revolution of human affairs had produced in Apulia and Calabria a melancholy contrast between the age of Pythagoras and the tenth century of the Christian æra. At the former <sup>Anecdotes.</sup> period the coast of Great Greece (as it was then styled) was planted with free and opulent cities: these cities were peopled with soldiers, artists, and philosophers; and the military strength of Tarentum, Sybaris, or Crotona was not inferior to that of a powerful kingdom. At the second æra these once flourishing provinces were clouded with ignorance, impoverished by tyranny, and depopulated by barbarian war: nor can we severely accuse the exaggeration of a contemporary, that a fair and ample district was reduced to the same desolation which had covered the earth after the general deluge.<sup>9</sup> Among the hostilities of the Arabs, the Franks, and the Greeks in the southern Italy, I shall select two or three anecdotes expressive of their national manners. 1. It was the amusement of the Saracens to profane, as well as to pillage, the monasteries and churches.

A.D. 873.

At the siege of Salerno a Musulman chief spread his couch on the communion-table, and on that altar sacrificed each night the virginity of a Christian nun. As he wrestled with a reluctant maid, a beam in

<sup>8</sup> Οὐ μόνον διὰ πολλῶν ἀκριβῶς τισταγμῶν τὸ τοιοῦτον ὑπόγαγε τὸ ἔθνος (the Lombards) ἀλλὰ καὶ ἀγχιναῖα χρησάμενος, καὶ δικαιοσύνη καὶ χρηστότητι ἰσχυρῶς πρὸς τοὺς προσερχομένους προσφερόμενος, καὶ τὴν ἱλιθυρίαν αὐτοῖς ἀπάσης πρὸς δουλείας, καὶ τῶν ἄλλων φορολογῶν χαρίζομενος (Leon. Tactic. c. xv. [§ 38] p. 741). The little Chronicle of Beneventum (tom. ii. pars i. p. 280) gives a far different character of the Greeks during the five years (A.D. 894-896) that Leo was master of the city.

<sup>9</sup> Calabriam adeunt, eamque inter se divisam reperientes funditus depopulati sunt (or depopularunt), ita ut deserta sit velut in diluvio. Such is the text of Herempert, or Erchempert, according to the two editions of Carraccioli (Rer. Italic. Script. tom. v. p. 23) and of Camillo Pellegrino (tom. ii. pars i. p. 246). Both were extremely scarce when they were reprinted by Muratori.

the roof was accidentally or dexterously thrown down on his head and the death of the lustful emir was imputed to the wrath of Christ, which was at length awakened to the defence of his faithful spouse.<sup>10</sup>

2. The Saracens besieged the cities of Beneventum and  
A.D. 874.

Capua: after a vain appeal to the successors of Charlemagne, the Lombards implored the clemency and aid of the Greek emperor.<sup>11</sup> A fearless citizen dropped from the walls, passed the intrenchments, accomplished his commission, and fell into the hands of the barbarians as he was returning with the welcome news. They commanded him to assist their enterprize, and deceive his countrymen, with the assurance that wealth and honours should be the reward of his falsehood, and that his sincerity would be punished with immediate death. He affected to yield, but as soon as he was conducted within hearing of the Christians on the rampart, "Friends and brethren," he cried with a loud voice, "be bold and patient; maintain the city; your sovereign is informed of your distress, and your deliverers are at hand. I know my doom, and commit my wife and children to your gratitude." The rage of the Arabs confirmed his evidence; and the self-devoted patriot was transpierced with an hundred spears. He deserves to live in the memory of the virtuous, but the repetition of the same story in ancient and modern times may sprinkle some doubts on the reality of this generous deed.<sup>12</sup>

A.D. 930.

3. The recital of the third incident may provoke a smile amidst the horrors of war. Theobald, marquis of Camerino and Spoleto,<sup>13</sup> supported the rebels of Beneventum; and his wanton cruelty was not incompatible in that age with the character of an hero. His captives of the Greek nation or

<sup>10</sup> Baronius (Annal. Eccles. A.D. 874, No. 2) has drawn this story from a MS. of Erchempert, who died at Capua only fifteen years after the event. But the Cardinal was deceived by a false title, and we can only quote the anonymous Chronicle of Salerno (Paralipomena, c. 110), composed towards the end of the xth century, and published in the second volume of Muratori's Collection. See the Dissertations of Camillo Pellegrino, tom. ii. pars i. p. 231-281, &c.

<sup>11</sup> Constantine Porphyrogenitus (in Vit. Basil. c. 58, p. 183 [p. 296, ed. Bonn]) is the original author of this story. He places it under the reigns of Basil and Lewis II.; yet the reduction of Beneventum by the Greeks is dated A.D. 891, after the decease of both of those princes.

<sup>12</sup> In the year 663 the same tragedy is described by Paul the Deacon (de Gestis Langobard. l. v. c. 7, 8, p. 870, 871, edit. Grot.), under the walls of the same city of Beneventum. But the actors are different, and the guilt is imputed to the Greeks themselves, which in the Byzantine edition is applied to the Saracens. In the late war in Germany, M. d'Assas, a French officer of the regiment of Auvergne, is said to have devoted himself in a similar manner. His behaviour is the more heroic, as mere silence was required by the enemy who had made him prisoner (Voltaire, Siècle de Louis XV. c. 33, tom. ix. p. 172).

<sup>13</sup> Theobald, who is styled *Heros* by Liutprand, was properly duke of Spoleto and marquis of Camerino, from the year 926 to 935. The title and office of marquis (commander of the march or frontier) was introduced into Italy by the French emperors (Abrégé Chronologique, tom. ii. p. 645-732, &c.).

party were castrated without mercy, and the outrage was aggravated by a cruel jest, that he wished to present the emperor with a supply of eunuchs, the most precious ornaments of the Byzantine court. The garrison of a castle had been defeated in a sally, and the prisoners were sentenced to the customary operation. But the sacrifice was disturbed by the intrusion of a frantic female, who, with bleeding cheeks, dishevelled hair, and importunate clamours, compelled the marquis to listen to her complaint. "Is it thus," she cried, "ye magnanimous heroes, that ye wage war against women, against women who have never injured ye, and whose only arms are the distaff and the loom?" Theobald denied the charge, and protested that, since the Amazons, he had never heard of a female war. "And how," she furiously exclaimed, "can you attack us more directly, how can you wound us in a more vital part, than by robbing our husbands of what we most dearly cherish, the source of our joys, and the hope of our posterity? The plunder of our flocks and herds I have endured without a murmur, but this fatal injury, this irreparable loss, subdues my patience, and calls aloud on the justice of heaven and earth." A general laugh applauded her eloquence, the savage Franks, inaccessible to pity, were moved by her ridiculous, yet rational, despair; and with the deliverance of the captives she obtained the restitution of her effects. As she returned in triumph to the castle she was overtaken by a messenger, to inquire, in the name of Theobald, what punishment should be inflicted on her husband, were he again taken in arms? "Should such," she answered without hesitation, "be his guilt and misfortune, he has eyes, and a nose, and hands, and feet. These are his own, and these he may deserve to forfeit by his personal offences. But let my lord be pleased to spare what his little handmaid presumes to claim as her peculiar and lawful property."<sup>14</sup>

The establishment of the Normans in the kingdoms of Naples and Sicily<sup>15</sup> is an event most romantic in its origin, and in its conse-

<sup>14</sup> Liutprand, Hist. l. iv. c. 4, in the *Rerum Italic. Script.* tom. ii. pars i. p. 453, 454. Should the licentiousness of the tale be questioned, I may exclaim, with poor Sterne, that it is hard if I may not transcribe with caution what a bishop could write without scruple. What if I had translated, *ut viris certetis testiculos amputare, in quibus nostri corporis refocillatio, &c.?*

<sup>15</sup> The original monuments of the Normans in Italy are collected in the 7th volume of Muratori; and among these we may distinguish the poem of William Appulus (p. 245-278) and the history of Galfridus (*Jeffrey*) Malaterra (p. 537-607). Both were natives of France, but they wrote on the spot, in the age of the first conquerors (before A.D. 1100), and with the spirit of freemen. It is needless to recapitulate the compilers and critics of Italian history, Sigonius, Baronius, Pagi, Giannone, Muratori, St. Marc, &c., whom I have always consulted, and never copied.\*

\* M. Gauttier d'Arc has discovered a monk of Monte Cassino, a contemporary translation of the Chronicle of Aimé, of the first Norman invaders of Italy. He

quences most important both to Italy and the Eastern empire. The broken provinces of the Greeks, Lombards, and Saracens were exposed to every invader, and every sea and land were invaded by the adventurous spirit of the Scandinavian pirates. After a long indulgence of rapine and slaughter, a fair and ample territory was accepted, occupied, and named, by the Normans of France: they renounced their gods for the God of the Christians;<sup>16</sup> and the dukes of Normandy acknowledged themselves the vassals of the successors of Charlemagne and Capet. The savage fierceness which they had brought from the snowy mountains of Norway was refined, without being corrupted, in a warmer climate; the companions of Rollo insensibly mingled with the natives; they imbibed the manners, language,<sup>17</sup> and gallantry of the French nation; and, in a martial age, the Normans might claim the palm of valour and glorious achievements. Of the fashionable superstitions, they embraced with ardour the pilgrimages of Rome, Italy, and the Holy Land.<sup>a</sup> In this active devotion their minds and bodies were invigorated by exercise: danger was the incentive, novelty the recompence; and the prospect of the world was decorated by wonder, credulity, and ambitious hope. They confederated for their mutual defence; and the robbers of the Alps, who had been allured by the garb of a pilgrim, were often chastised by the arm of a warrior. In one of these pious visits to the cavern of Mount Garganus in Apulia, which had been sanctified by the apparition of the archangel Michael,<sup>18</sup>

<sup>16</sup> Some of the first converts were baptized ten or twelve times, for the sake of the white garment usually given at this ceremony. At the funeral of Rollo, the gifts to monasteries for the repose of his soul were accompanied by a sacrifice of one hundred captives. But in a generation or two the national change was pure and general.

<sup>17</sup> The Danish language was still spoken by the Normans of Bayeux on the sea-coast, at a time (A.D. 940) when it was already forgotten at Rouen, in the court and capital. Quem (Richard I.) confestim pater Baiocas mittens Botoni militie sue principi nutriendum tradidit, ut, ibi *linguâ* eruditus *Danicâ*, suis exterisque hominibus sciret aperte dare responsa (Wilhelm. Gemeticensis de Ducibus Normannis, l. iii. c. 8, p. 623, edit. Camden). Of the vernacular and favourite idiom of William the Conqueror (A.D. 1085), Selden (Opera, tom. ii. p. 1640-1656) has given a specimen, obsolete and obscure even to antiquarians and lawyers.

<sup>18</sup> See Leandro Alberti (Descrizione d' Italia, p. 250) and Baronius (A.D. 493, No. 43). If the archangel inherited the temple and oracle, perhaps the cavern, of old Calchas the soothsayer (Strab. Geograph. l. vi. p. 435, 436 [p. 284, ed. Casaub.]),

has made use of it in his *Histoire des Conquêtes des Normands*, and added a summary of its contents. This work was quoted by later writers, but was supposed to have been entirely lost.—M.

<sup>a</sup> A band of Normans returning from the Holy Land had rescued the city of Salerno from the attack of a numerous fleet of Saracens. Gaimar, the Lombard prince of Salerno, wished to retain them

in his service, and take them into his pay. They answered, "We fight for our religion, and not for money." Gaimar entreated them to send some Norman knights to his court. This seems to have been the origin of the connection of the Normans with Italy. See *Histoire des Conquêtes des Normands*, par Gauthier d'Arc, l. i. c. i. Paris, 1830.—M.

they were accosted by a stranger in the Greek habit, but who soon revealed himself as a rebel, a fugitive, and a mortal foe of the Greek empire. His name was Melo; a noble citizen of Bari, who, after an unsuccessful revolt, was compelled to seek new allies and avengers of his country. The bold appearance of the Normans revived his hopes and solicited his confidence: they listened to the complaints, and still more to the promises, of the patriot. The assurance of wealth demonstrated the justice of his cause; and they viewed, as the inheritance of the brave, the fruitful land which was oppressed by effeminate tyrants. On their return to Normandy they kindled a spark of enterprise, and a small but intrepid band was freely associated for the deliverance of Apulia. They passed the Alps by separate roads, and in the disguise of pilgrims; but in the neighbourhood of Rome they were saluted by the chief of Bari, who supplied the more indigent with arms and horses, and instantly led them to the field of action. In the first conflict their valour prevailed; but in the second engagement they were overwhelmed by the numbers and military engines of the Greeks, and indignantly retreated with their faces to the enemy.\* The unfortunate Melo ended his life a suppliant at the court of Germany: his Norman followers, excluded from their native and their promised land, wandered among the hills and valleys of Italy, and earned their daily subsistence by the sword. To that formidable sword the princes of Capua, Beneventum, Salerno, and Naples alternately appealed in their domestic quarrels; the superior spirit and discipline of the Normans gave victory to the side which they espoused; and their cautious policy observed the balance of power, lest the preponderance of any rival state should render their aid less important and their service less profitable. Their first asylum was a strong camp in the depth of the marshes of Campania; but they were soon endowed by the liberality of the duke of Naples with a more plentiful and permanent seat. Eight miles from his residence, as a bulwark against Capua, the town of Aversa was built and fortified for their use; and they enjoyed as their own the corn and fruits, the meadows and groves, of that fertile district. The report of their success attracted every year new swarms of pilgrims and soldiers: the poor were urged by necessity; the rich were excited by hope; and the brave and active spirits of Normandy were impatient of ease and ambitious of renown. The independent

Foundation  
of Aversa,  
A.D. 1029.

the Catholics (on this occasion) have surpassed the Greeks in the elegance of their superstition.

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\* Nine out of ten perished in the field. *Chronique d'Aimé*, tom. i. p. 21, quoted by M. Gauttier d'Arc, p. 42.—M.

standard of Aversa afforded shelter and encouragement to the outlaws of the province, to every fugitive who had escaped from the injustice or justice of his superiors; and these foreign associates were quickly assimilated in manners and language to the Gallic colony. The first leader of the Normans was Count Rainulf; and, in the origin of society, pre-eminence of rank is the reward and the proof of superior merit <sup>19</sup> <sup>a</sup>

Since the conquest of Sicily by the Arabs, the Grecian emperors had been anxious to regain that valuable possession; but their efforts, however strenuous, had been opposed by the distance and the sea. Their costly armaments, after a gleam of success, added new pages of calamity and disgrace to the Byzantine annals: twenty thousand of their best troops were lost in a single expedition; and the victorious Moslems derided the policy of a nation which intrusted eunuchs not only with the custody of their women, but with the command of their men.<sup>20</sup> After a reign of two hundred years, the Saracens were ruined by their divisions.<sup>21</sup> The emir disclaimed the authority of the king of Tunis; the people rose against the emir; the cities were usurped by the chiefs; each meaner rebel was independent in his village or castle; and the weaker of two rival brothers implored the friendship of the Christians. In

The Normans serve in Sicily, A.D. 1038.

<sup>19</sup> See the 1st book of William Appulus. His words are applicable to every swarm of barbarians and freebooters:—

Si vicinorum quis perniciosus ad illos  
Confugiebat, eum gratanter suscipiebant:  
Moribus et lingua quoscumque venire videbant  
Informant propriâ; gens efficiatur ut una. [p. 255.]

And elsewhere, of the native adventurers of Normandy:—

Pars parat, exigua vel opes aderant quia nullæ:  
Pars, quia de magnis majora subire volebant. [p. 254.]

<sup>20</sup> Liutprand in Legatione, p. 485. Pagi has illustrated this event from the MS. history of the deacon Leo (tom. iv. A.D. 965, No. 17-19).

<sup>21</sup> See the Arabian Chronicle of Sicily, apud Muratori, Script. Rerum Ital. tom. i. p. 253.

\* This account is not accurate. After the retreat of the emperor Henry the Second, the Normans, united under the command of Rainulf, had taken possession of Aversa, then a small castle in the duchy of Naples. They had been masters of it a few years when Pandulf the Fourth, prince of Capua, found means to take Naples by surprise. Sergius, master of the soldiers, and head of the republic, with the principal citizens, abandoned a city in which he could not behold, without horror, the establishment of a foreign dominion: he retired

to Aversa; and when, with the assistance of the Greeks, and that of the citizens faithful to their country, he had collected money enough to satisfy the rapacity of the Norman adventurers, he advanced at their head to attack the garrison of the prince of Capua, defeated it, and re-entered Naples. It was then that he confirmed the Normans in the possession of Aversa and its territory, which he raised into a count's fief, and granted the investiture to Rainulf. Hist. des Rép. Ital. tom. i. p. 267.—G.



every service of danger the Normans were prompt and useful; and five hundred *knights*, or warriors on horseback, were enrolled by Arduin, the agent and interpreter of the Greeks, under the standard of Maniaces, governor of Lombardy. Before their landing the brothers were reconciled; the union of Sicily and Africa was restored; and the island was guarded to the water's edge. The Normans led the van, and the Arabs of Messina felt the valour of an untried foe. In a second action the emir of Syracuse was unhorsed and transpierced by the *iron arm* of William of Hauteville. In a third engagement his intrepid companions discomfited the host of sixty thousand Saracens, and left the Greeks no more than the labour of the pursuit: a splendid victory; but of which the pen of the historian may divide the merit with the lance of the Normans. It is, however, true, that they essentially promoted the success of Maniaces, who reduced thirteen cities, and the greater part of Sicily, under the obedience of the emperor. But his military fame was sullied by ingratitude and tyranny. In the division of the spoil the deserts of his brave auxiliaries were forgotten; and neither their avarice nor their pride could brook this injurious treatment. They complained by the mouth of their interpreter: their complaint was disregarded; their interpreter was scourged; the sufferings were *his*; the insult and resentment belonged to *those* whose sentiments he had delivered. Yet they dissembled till they had obtained, or stolen, a safe passage to the Italian continent: their brethren of Aversa sympathised in their indignation, and the province of Apulia was invaded as the forfeit of the debt.<sup>22</sup> Above twenty years after the first emigration, the Normans took the field with no more than seven hundred horse and five hundred foot; and after the recall of the Byzantine legions<sup>23</sup> from the Sicilian war, their numbers are magnified to the amount of three-score thousand men. Their herald proposed the option of battle or retreat; "Of battle," was the unanimous cry of the Normans; and one of their stoutest warriors, with a stroke of his fist, felled to the ground the horse of the Greek messenger. He was dismissed with a fresh horse; the insult was concealed from the Imperial troops; but in two successive battles they were more fatally instructed of the

Their conquest of Apulia.  
A.D.  
1040-1043.

<sup>22</sup> Jeffrey Malaterra, who relates the Sicilian war and the conquest of Apulia (l. i. c. 7, 8, 9, 19). The same events are described by Cedrenus (tom. ii. p. 741-743, 755, 756) and Zoharas (tom. ii. p. 237, 238 [l. xvii. c. 15]); and the Greeks are so hardened to disgrace, that their narratives are impartial enough.

<sup>23</sup> Cedrenus specifies the *εὐρύς* of the Obsequium (Phrygia), and the *μύες* of the Thracians (Lydia: consult Constantine de Thematis, i. 3, 4 [tom. iii. p. 22 sqq., ed. Bonn], with Delisle's map); and afterwards names the Pisidians and Lycæonians with the *fœderati*.

pro prowess of their adversaries. In the plains of Cannæ the Asiatics fled before the adventurers of France; the duke of Lombardy was made prisoner; the Apulians acquiesced in a new dominion; and the four places of Bari, Otranto, Brundisium, and Tarentum were alone saved in the shipwreck of the Grecian fortunes. From this æra we may date the establishment of the Norman power, which soon eclipsed the infant colony of Aversa. Twelve counts<sup>24</sup> were chosen by the popular suffrage; and age, birth, and merit were the motives of their choice. The tributes of their peculiar districts were appropriated to their use; and each count erected a fortress in the midst of his lands, and at the head of his vassals. In the centre of the province the common habitation of Melphi was reserved as the metropolis and citadel of the republic; a house and separate quarter was allotted to each of the twelve counts; and the national concerns were regulated by this military senate. The first of his peers, their president and general, was entitled Count of Apulia; and this dignity was conferred on William of the iron arm, who, in the language of the age, is styled a lion in battle, a lamb in society, and an angel in council.<sup>25</sup> The manners of his countrymen are fairly delineated by a

Character  
of the  
Normans.

contemporary and national historian.<sup>26</sup> "The Normans," says Malaterra, "are a cunning and revengeful people; eloquence and dissimulation appear to be their hereditary qualities: they can stoop to flatter; but, unless they are curbed by the restraint of law, they indulge the licentiousness of nature and passion. Their princes affect the praise of popular munificence;

<sup>24</sup> Omnes conveniunt; et his sex nobiliores,  
Quos genus et gravitas morum decorabat et ætas,  
Elegere duces. Provectis ad comitatum  
His alii parent; comitatus nomen honoris  
Quo donantur, erat. Hi totas undique terras  
Divisere sibi, ni sors inimica repugnet;  
Singula proponunt loca quæ contingere sorte  
Cuique duci debent, et quæque tributa locorum. [p. 255.]

And after speaking of Melphi, William Appulus adds,

Pro numero comitum his sex statuere plateas,  
Atque domus comitum totidem fabricantur in urbe. [p. 256.]

Leo Ostiensis (l. ii. c. 67) enumerates the divisions of the Apulian cities, which it is needless to repeat.

<sup>25</sup> Gulielm. Appulus, l. ii. c. 12, according to the reference of Giannone (*Istoria Civile di Napoli*, tom. ii. p. 31), which I cannot verify in the original. The Apulian praises indeed his *validas vires*, *probitas animi*, and *vivida virtus*; and declares that, had he lived, no poet could have equalled his merits (l. i. p. 258, l. ii. p. 259). He was bewailed by the Normans, quippe qui tanti consilii virum (says Malaterra, l. i. c. 12, p. 552), tam armis strenuum, tam sibi munificum, affabilem, morigeratum ulterius se habere diffidebant.

<sup>26</sup> The gens astutissima, injuriarum ultrix . . . adulari sciens . . . eloquentiis inserviens, of Malaterra (l. i. c. 3, p. 550), are expressive of the popular and proverbial character of the Normans.

"the people observe the medium, or rather blend the extremes, of  
 "avarice and prodigality; and in their eager thirst of wealth and  
 "dominion, they despise whatever they possess, and hope whatever  
 "they desire. Arms and horses, the luxury of dress, the exercises  
 "of hunting and hawking<sup>27</sup> are the delight of the Normans; but,  
 "on pressing occasions, they can endure with incredible patience  
 "the inclemency of every climate, and the toil and abstinence of a  
 "military life."<sup>28</sup>

The Normans of Apulia were seated on the verge of the two empires, and, according to the policy of the hour, they accepted the investiture of their lands from the sovereigns of Germany or Constantinople. But the firmest title of these adventurers was the right of conquest: they neither loved nor trusted; they were neither trusted nor beloved; the contempt of the princes was mixed with fear, and the fear of the natives was mingled with hatred and resentment. Every object of desire, a horse, a woman, a garden, tempted and gratified the rapaciousness of the strangers,<sup>29</sup> and the avarice of their chiefs was only coloured by the more specious names of ambition and glory. The twelve counts were sometimes joined in a league of injustice; in their domestic quarrels they disputed the spoils of the people; the virtues of William were buried in his grave; and Drogo, his brother and successor, was better qualified to lead the valour, than to restrain the violence, of his peers. Under the reign of Constantine Monomachus, the policy, rather than benevolence, of the Byzantine court attempted to relieve Italy from this adherent mischief, more grievous than a flight of barbarians;<sup>30</sup> and Argyrus, the son of Melo, was invested for this purpose with the most lofty titles<sup>31</sup> and the most ample com-

Oppression  
 of Apulia,  
 A.D. 1046, &c.

<sup>27</sup> The hunting and hawking more properly belong to the *descendants* of the Norwegian sailors; though they might import from Norway and Iceland the finest casts of falcons.

<sup>28</sup> We may compare this portrait with that of William of Malmesbury (*de Gestis Anglorum*, l. iii. p. 101, 102), who appreciates, like a philosophic historian, the vices and virtues of the Saxons and Normans. England was assuredly a gainer by the conquest.

<sup>29</sup> The biographer of St. Leo IX. pours his holy venom on the Normans. *Videns indisciplinatam et alienam gentem Normannorum, crudeli et inaudita rabe et plusquam Paganâ impietate adversus ecclesias Dei insurgere, passim Christianos trucidare, &c.* (Wibert, c. 6). The honest Apulian (l. ii. p. 259) says calmly of their accuser, *Veris commiscens fallacia*.

<sup>30</sup> The policy of the Greeks, revolt of Maniaces, &c., must be collected from Cedrenus (tom. ii. p. 757, 758 [p. 548, *sq.*, ed. Bonn]), William Appulus (l. i. p. 257, 258, l. ii. p. 259), and the two Chronicles of Bari, by Lupus Protospatha (Muratori, *Script. Ital.* tom. v. p. 42, 43, 44), and an anonymous writer (*Antiquitat. Italiæ mediæ ævi*, tom. l. p. 31-35). This last is a fragment of some value.

<sup>31</sup> Argyrus received, says the anonymous Chronicle of Bari, imperial letters, *Fœderatûs et Patriciatûs, et Catapani et Vestatûs*. In his *Annals* Muratori (tom. viii. p. 426) very properly reads, or interprets, *Sevestatus*, the title of Sebastos or Augustus. But in his *Antiquities* he was taught by Ducange to make it a palatine office, *master of the wardrobe*.

mission. The memory of his father might recommend him to the Normans, and he had already engaged their voluntary service to quell the revolt of Maniaces, and to avenge their own and the public injury. It was the design of Constantine to transplant this warlike colony from the Italian provinces to the Persian war, and the son of Melo distributed among the chiefs the gold and manufactures of Greece as the first-fruits of the Imperial bounty. But his arts were baffled by the sense and spirit of the conquerors of Apulia: his gifts, or at least his proposals, were rejected, and they unanimously refused to relinquish their possessions and their hopes for the distant prospect of Asiatic fortune. After the means of persuasion had failed, Argyrus resolved to compel or to destroy: the Latin powers were solicited against the common enemy, and an offensive alliance was formed of the pope and the two emperors of the East and West. The throne of St. Peter was occupied by Leo the Ninth, a simple saint,<sup>32</sup> of a temper most apt to deceive himself and the world, and whose venerable character would consecrate with the name of piety the measures least compatible with the practice of religion. His humanity was affected by the complaints, perhaps the calumnies, of an injured people; the impious Normans had interrupted the payment of tithes, and the temporal sword might be lawfully unsheathed against the sacrilegious robbers who were deaf to the censures of the church. As a German of noble birth and royal kindred, Leo had free access to the court and confidence of the emperor Henry the Third, and in search of arms and allies his ardent zeal transported him from Apulia to Saxony, from the Elbe to the Tiber. During these hostile preparations, Argyrus indulged himself in the use of secret and guilty weapons: a crowd of Normans became the victims of public or private revenge, and the valiant Drogo was murdered in a church. But his spirit survived in his brother Humphrey, the third count of Apulia. The assassins were chastised, and the son of Melo, overthrown and wounded, was driven from the field to hide his shame behind the walls of Bari, and to await the tardy succour of his allies.

But the power of Constantine was distracted by a Turkish war, the mind of Henry was feeble and irresolute, and the pope, instead of repassing the Alps with a German army, was accompanied only by a guard of seven hundred Swabians and some volunteers of Lorraine. In his long progress

League of  
the pope  
and the two  
empires,  
A.D.  
1049-1054.

A.D. 1051.

Expedition  
of Pope  
Leo IX.  
against the  
Normans,  
A.D. 1053.

<sup>32</sup> A Life of St. Leo IX., deeply tinged with the passions and prejudices of the age, has been composed by Wibert, printed at Paris, 1615, in octavo, and since inserted in the Collections of the Bollandists, of Mabillon, and of Muratori. The public and private history of that pope is diligently treated by M. de St. Marc. (*Abbrégé*, tom. ii. p. 140-210, and p. 25-95, second column.)

from Mantua to Beneventum a vile and promiscuous multitude of Italians was enlisted under the holy standard<sup>1</sup>;<sup>33</sup> the priest and the robber slept in the same tent, the pikes and crosses were intermingled in the front, and the martial saint repeated the lessons of his youth in the order of march, of encampment, and of combat. The Normans of Apulia could muster in the field no more than three thousand horse, with a handful of infantry; the defection of the natives intercepted their provisions and retreat; and their spirit, incapable of fear, was chilled for a moment by superstitious awe. On the hostile approach of Leo, they knelt, without disgrace or reluctance, before their spiritual father. But the pope was inexorable; his lofty Germans affected to deride the diminutive stature of their adversaries; and the Normans were informed that death or exile was their only alternative. Flight they disdained, and, as many of them had been three days without tasting food, they embraced the assurance of a more easy and honourable death. They climbed the hill of Civitella, descended into the plain, and charged in three divisions the army of the pope. On the left, and in the centre, Richard count of Aversa, and Robert the famous Guiscard, attacked, broke, routed, and pursued the Italian multitudes, who fought without discipline and fled without shame. A harder trial was reserved for the valour of Count Humphrey, who led the cavalry of the right wing. The Germans<sup>34</sup> have been described as unskilful in the management of the horse and lance, but on foot they formed a strong and impenetrable phalanx, and neither man, nor steed, nor armour could resist the weight of their long and two-handed swords. After a severe conflict they were encompassed by the squadrons returning from the pursuit, and died in their ranks with the esteem of their foes and the satisfaction of revenge. The gates of Civitella were shut against the flying pope, and he was overtaken by the pious conquerors, who kissed his feet to implore his blessing and the absolution of their sinful victory. The soldiers beheld in their enemy and captive the vicar of Christ; and, though we may suppose the policy of the chiefs, it is probable that they were infected

His defeat  
and captivity,  
June 18.

<sup>33</sup> See the expedition of Leo IX. against the Normans. See William Appulus (l. ii. p. 259-261) and Jeffrey Malaterra (l. i. c. 13, 14, 15, p. 253). They are impartial, as the national is counterbalanced by the clerical prejudice.

<sup>34</sup> Teutonici, quia casaries et forma decoros

Fecerat egregie proceri corporis illos,

Corpora derident Normannica, quæ breviora

Esse videbantur. [p. 259.]

The verses of the Apulian are commonly in this strain, though he heats himself a little in the battle. Two of his similes from hawking and sorcery are descriptive of manners.

by the popular superstition. In the calm of retirement the well-meaning pope deplored the effusion of Christian blood which must be imputed to his account; he felt that he had been the author of sin and scandal; and, as his undertaking had failed, the indecency of his military character was universally condemned.<sup>35</sup> With these dispositions he listened to the offers of a beneficial treaty, deserted an alliance which he had preached as the cause of God, and ratified the past and future conquests of the Normans. By whatever hands they had been usurped, the provinces of Apulia and Calabria were a part of the donation of Constantine and the patrimony of St. Peter: the grant and the acceptance confirmed the mutual claims of the pontiff and the adventurers. They promised to support each other with spiritual and temporal arms; a tribute or quit-rent of twelve pence was afterwards stipulated for every plough-land, and since this memorable transaction the kingdom of Naples has remained above seven hundred years a fief of the Holy Sec.<sup>36</sup>

Origin of  
the papal  
investitures  
to the  
Normans.

Birth and  
character  
of Robert  
Guiscard,  
A.D.  
1020-1085.

The pedigree of Robert Guiscard<sup>37</sup> is variously deduced from the peasants and the dukes of Normandy: from the peasants, by the pride and ignorance of a Grecian princess;<sup>38</sup> from the dukes, by the ignorance and flattery of the Italian subjects.<sup>39</sup> His genuine descent may be ascribed to the second or middle order of private nobility.<sup>40</sup> He sprang from a race

<sup>35</sup> Several respectable censures or complaints are produced by M. de St. Marc (tom. ii. p. 200-204). As Peter Damianus, the oracle of the times, had denied the popes the right of making war, the hermit (Iugens eremi incola) is arraigned by the cardinal, and Baronius (Annal. Eccles. A.D. 1053, No. 10-17) most strenuously asserts the two swords of St. Peter.

<sup>36</sup> The origin and nature of the papal investitures are ably discussed by Giannone (Istoria Civile di Napoli, tom. ii. p. 37-49, 57-66) as a lawyer and antiquarian. Yet he vainly strives to reconcile the duties of patriot and Catholic, adopts an empty distinction of "Ecclesia Romana non dedit sed accepit," and shrinks from an honest but dangerous confession of the truth.

<sup>37</sup> The birth, character, and first actions of Robert Guiscard may be found in Jeffrey Malaterra (l. i. c. 3, 4, 11, 16, 17, 18, 38, 39, 40), William Appulus (l. ii. p. 260-262), William Gemeticensis or of Jumièges (l. xi. c. 30, p. 663, 664, edit. Camden), and Anna Comnena (Alexiad, l. i. p. 23-27, l. vi. p. 165, 166 [tom. i. p. 49-56, 293-295, ed. Bonn]), with the annotations of Ducange (Not. in Alexiad. p. 230-232, 320), who has swept all the French and Latin Chronicles for supplemental intelligence.

<sup>38</sup> Ὁ δὲ Ῥωμαίος (a Greek corruption) αὐτὸς Ναρμάνος τὸ γένος, τὴν εὐχὴν ἀρσενος [tom. i. p. 50] . . . . Again, ἡ ἀφανὺς πατρὶς εὐχὴν ἀρσενος. And elsewhere (l. iv. p. 84 [ed. Ven.; p. 104, ed. Par.; tom. i. p. 190, ed. Bonn]), ἀπὸ τοῦ αὐτοῦ γένους καὶ εὐχὴν ἀρσενος. Anna Comnena was born in the purple; yet her father was no more than a private though illustrious subject, who raised himself to the empire.

<sup>39</sup> Giannone (tom. ii. p. 2) forgets all his original authors, and rests this princely descent on the credit of Inveges, an Augustine monk of Palermo in the last century. They continue the succession of dukes from Rollo to William II. the Bastard or Conqueror, whom they hold (communemente si tiene) to be the father of Tancred of Hauteville: a most strange and stupendous blunder! The sons of Tancred fought in Apulia before William II. was three years old (A.D. 1037).

<sup>40</sup> The judgment of Ducange is just and moderate: Certè humilis fuit ac tenuis

of *valvassors* or *bannerets*, of the diocese of Coutances, in the Lower Normandy; the castle of Hauteville was their honourable seat; his father Tancred was conspicuous in the court and army of the duke, and his military service was furnished by ten soldiers or knights. Two marriages, of a rank not unworthy of his own, made him the father of twelve sons, who were educated at home by the impartial tenderness of his second wife. But a narrow patrimony was insufficient for this numerous and daring progeny; they saw around the neighbourhood the mischiefs of poverty and discord, and resolved to seek in foreign wars a more glorious inheritance. Two only remained to perpetuate the race and cherish their father's age; their ten brothers, as they successively attained the vigour of manhood, departed from the castle, passed the Alps, and joined the Apulian camp of the Normans. The elder were prompted by native spirit: their success encouraged their younger brethren; and the three first in seniority, William, Drogo, and Humphrey, deserved to be the chiefs of their nation and the founders of the new republic. Robert was the eldest of the seven sons of the second marriage, and even the reluctant praise of his foes has endowed him with the heroic qualities of a soldier and a statesman. His lofty stature surpassed the tallest of his army; his limbs were cast in the true proportion of strength and gracefulness; and to the decline of life he maintained the patient vigour of health and the commanding dignity of his form. His complexion was ruddy, his shoulders were broad, his hair and beard were long and of a flaxen colour, his eyes sparkled with fire, and his voice, like that of Achilles, could impress obedience and terror amidst the tumult of battle. In the ruder ages of chivalry such qualifications are not below the notice of the poet or historian; they may observe that Robert, at once, and with equal dexterity, could wield in the right hand his sword, his lance in the left; that in the battle of Civitella he was thrice unhorsed, and that in the close of that memorable day he was adjudged to have borne away the prize of valour from the warriors of the two armies.<sup>41</sup> His boundless am-

Roberti familia, si ducalem et regium spectemus apicem, ad quem postea pervenit; quæ honesta tamen et præter nobilium vulgarium statum et conditionem illustris habita est, "quæ nec humi reperet nec altum quid tumeret." (Wilhelm. Malmesbur. de Gestis Anglorum, l. iii. p. 197; Not. ad Alexiad. p. 230.)

<sup>41</sup> I shall quote with pleasure some of the best lines of the Apulian (l. ii. p. 260).

Pugnat utrâque manû, nec lancea cassa, nec ensis  
Cassus erat, quocunque manû deducere vellet.  
Ter dejectus equo, ter viribus ipse resumptis  
Major in arma redit: stimulos furor ipse ministrat.  
Ut Leo cum frendens, &c.

Nullus in hoc bello sicuti post bella probatum est  
Victor vel victus, tam magnos edidit ictus.

lition was founded on the consciousness of superior worth; in the pursuit of greatness he was never arrested by the scruples of justice, and seldom moved by the feelings of humanity; though not insensible of fame, the choice of open or clandestine means was determined only by his present advantage. The surname of *Guiscard*<sup>42</sup> was applied to this master of political wisdom, which is too often confounded with the practice of dissimulation and deceit, and Robert is praised by the Apulian poet for excelling the cunning of Ulysses and the eloquence of Cicero. Yet these arts were disguised by an appearance of military frankness; in his highest fortune he was accessible and courteous to his fellow-soldiers; and while he indulged the prejudices of his new subjects, he affected in his dress and manners to maintain the ancient fashion of his country. He grasped with a rapacious, that he might distribute with a liberal, hand; his primitive indigence had taught the habits of frugality; the gain of a merchant was not below his attention; and his prisoners were tortured with slow and unfeeling cruelty to force a discovery of their secret treasure. According to the Greeks, he departed from Normandy with only five followers on horseback and thirty on foot; yet even this allowance appears too bountiful; the sixth son of Tancred of Hauteville passed the Alps as a pilgrim, and his first military band was levied among the adventurers of Italy. His brothers and countrymen had divided the fertile lands of Apulia, but they guarded their shares with the jealousy of avarice; the aspiring youth was driven forwards to the mountains of Calabria, and in his first exploits against the Greeks and the natives it is not easy to discriminate the hero from the robber. To surprise a castle or a convent, to ensnare a wealthy citizen, to plunder the adjacent villages for necessary food, were the obscure labours which formed and exercised the powers of his mind and body. The volunteers of Normandy adhered to his standard, and, under his command, the peasants of Calabria assumed the name and character of Normans.

As the genius of Robert expanded with his fortune, he awakened the jealousy of his elder brother, by whom, in a transient quarrel, his life was threatened and his liberty restrained. After the death of Humphrey the tender age of his sons excluded them from the command; they were reduced to a private estate by the ambition of their guardian and uncle; and Guiscard was exalted on a buckler, and saluted count of Apulia and general of

His ambition  
and success,  
A.D.  
1064-1080.

<sup>42</sup> The Norman writers and editors most conversant with their own idiom interpret *Guiscard* or *Wiscard* by *Callidus*, a cunning man. The root (*wise*) is familiar to our ear; and in the old word *Wiseacre* I can discern something of a similar sense and termination. The *ψύχην πωυπεγέτατος* is no bad translation of the surname and character of Robert.



the republic. With an increase of authority and of force, he resumed the conquest of Calabria, and soon aspired to a rank that should raise him for ever above the heads of his equals. By some acts of rapine or sacrilege he had incurred a papal excommunication: but Nicholas the Second was easily persuaded that the divisions of friends could terminate only in their mutual prejudice; that the Normans were the faithful champions of the Holy See; and it was safer to trust the alliance of a prince than the caprice of an aristocracy. A synod of one hundred bishops was convened at Melfi; and the count interrupted an important enterprise to guard the person and execute the decrees of the Roman pontiff. His gratitude and policy conferred on Robert and his posterity the ducal title,<sup>43</sup> with the investiture of Apulia, Calabria, and all the lands, both in Italy and Sicily, which his sword could rescue from the schismatic Greeks and the unbelieving Saracens.<sup>44</sup> This apostolic sanction might justify his arms: but the obedience of a free and victorious people could not be transferred without their consent; and Guiscard dissembled his elevation till the ensuing campaign had been illustrated by the conquest of Consenza and Reggio. In the hour of triumph he assembled his troops and solicited the Normans to confirm by their suffrage the judgment of the vicar of Christ: the soldiers hailed with joyful acclamations their valiant duke; and the counts, his former equals, pronounced the oath of fidelity with hollow smiles and secret indignation. After this inauguration, Robert styled himself, "By the grace of God and St. Peter, duke of Apulia, Calabria, and hereafter of Sicily;" and it was the labour of twenty years to deserve and realise these lofty appellations. Such tardy progress, in a narrow space, may seem unworthy of the abilities of the chief and the spirit of the nation: but the Normans were few in number; their resources were scanty; their service was voluntary and precarious. The bravest designs of the duke were sometimes opposed by the free voice of his parliament of barons: the twelve counts of popular election conspired against his authority; and against their perfidious uncle the sons of Humphrey demanded justice and revenge. By his policy and vigour Guiscard discovered their plots, suppressed their rebellions, and punished the guilty with death or exile; but in these domestic feuds his years, and the national strength, were unprofitably

Duke of  
Apulia,  
A.D. 1060.

<sup>43</sup> The acquisition of the ducal title by Robert Guiscard is a nice and obscure business. With the good advice of Giannone, Muratori, and St. Marc, I have endeavoured to form a consistent and probable narrative.

<sup>44</sup> Baronius (Annal. Eccles. A.D. 1059, No. 69) has published the original act. He professes to have copied it from the *Liber Censuum*, a Vatican MS. Yet a *Liber Censuum* of the xiith century has been printed by Muratori (Antiquit. mediæ ævi, tom. v. p. 851-908); and the names of Vatican and Cardinal awaken the suspicions of a Protestant, and even of a philosopher.

consumed. After the defeat of his foreign enemies, the Greeks, Lombards, and Saracens, their broken forces retreated to the strong and populous cities of the sea-coast. They excelled in the arts of fortification and defence; the Normans were accustomed to serve on horseback in the field, and their rude attempts could only succeed by the efforts of persevering courage. The resistance of Salerno was maintained above eight months: the siege or blockade of Bari lasted near four years. In these actions the Norman duke was the foremost in every danger, in every fatigue the last and most patient. As he pressed the citadel of Salerno an huge stone from the rampart shattered one of his military engines, and by a splinter he was wounded in the breast. Before the gates of Bari he lodged in a miserable hut or barrack, composed of dry branches, and thatched with straw—a perilous station, on all sides open to the inclemency of the winter and the spears of the enemy.<sup>45</sup>

The Italian conquests of Robert correspond with the limits of the present kingdom of Naples; and the countries united by his arms have not been dissevered by the revolutions of seven hundred years.<sup>46</sup> The monarchy has been composed of the Greek provinces of Calabria and Apulia, of the Lombard principality of Salerno, the republic of Amalphi, and the inland dependencies of the large and ancient duchy of Beneventum. Three districts only were exempted from the common law of subjection—the first for ever, and the two last till the middle of the succeeding century. The city and immediate territory of Benevento had been transferred, by gift or exchange, from the German emperor to the Roman pontiff; and although this holy land was sometimes invaded, the name of St. Peter was finally more potent than the sword of the Normans. Their first colony of Aversa subdued and held the state of Capua, and her princes were reduced to beg their bread before the palace of their fathers. The dukes of Naples, the present metropolis, maintained the popular freedom under the shadow of the Byzantine empire. Among the new acquisitions of Guiscard the science of Salerno<sup>47</sup> and the trade of Amalphi<sup>48</sup> may detain for a moment the curiosity of the

<sup>45</sup> Read the Life of Guiscard in the second and third books of the Apulian, the first and second books of Malaterra.

<sup>46</sup> The conquests of Robert Guiscard and Roger I., the exemption of Benevento and the XII provinces of the kingdom, are fairly exposed by Giannone in the second volume of his *Istoria Civile*, l. ix. x. xi., and l. xvii. p. 460-470. This modern division was not established before the time of Frederick II.

<sup>47</sup> Giannone (tom. ii. p. 119-127), Muratori (*Antiquitat. medii Ævi*, tom. iii. dissert. xlii. p. 935, 936), and Tiraboschi (*Istoria della Letteratura Italiana*), have given an historical account of these physicians; their medical knowledge and practice must be left to our physicians.

<sup>48</sup> At the end of the *Historia Pandectarum* of Henry Brenckmann (*Trajecti ad Rhenum*, 1722, in 4to.) the indefatigable author has inserted two dissertations—de

reader. I. Of the learned faculties jurisprudence implies the previous establishment of laws and property; and theology may perhaps be superseded by the full light of religion and reason. But the savage and the sage must alike implore the assistance of physic; and if *our* diseases are inflamed by luxury, the mischiefs of blows and wounds would be more frequent in the ruder ages of society. The treasures of Grecian medicine had been communicated to the Arabian colonies of Africa, Spain, and Sicily; and in the intercourse of peace and war a spark of knowledge had been kindled and cherished at Salerno, an illustrious city, in which the men were honest and the women beautiful.<sup>49</sup> A school, the first that arose in the darkness of Europe, was consecrated to the healing art: the conscience of monks and bishops was reconciled to that salutary and lucrative profession; and a crowd of patients of the most eminent rank and most distant climates invited or visited the physicians of Salerno. They were protected by the Norman conquerors; and Guiscard, though bred in arms, could discern the merit and value of a philosopher. After a pilgrimage of thirty-nine years, Constantine, an African Christian, returned from Bagdad, a master of the language and learning of the Arabians; and Salerno was enriched by the practice, the lessons, and the writings of the pupil of Avicenna. The school of medicine has long slept in the name of an university; but her precepts are abridged in a string of aphorisms, bound together in the Leonine verses, or Latin rhymes, of the twelfth century.<sup>50</sup> II. Seven miles to the west of Salerno, and thirty to the south of Naples, the obscure town of Amalphi displayed the power and rewards of industry. The land, however fertile, was of narrow extent; but the sea was accessible and open: the inhabitants first assumed the office of supplying the western world with the manufactures and productions of the East; and this useful traffic was the source of their opulence and freedom. The government was

School of  
Salerno

Trade of  
Amalphi.

Republiâ Amalphitanâ, and de Amalphi à Pisanis direptâ, which are built on the testimonies of one hundred and forty writers. Yet he has forgotten two most important passages of the embassy of Liutprand (A.D. 969), which compare the trade and navigation of Amalphi with that of Venice.

<sup>49</sup> Urbs Latii non est hâc delitiosior urbe,  
Frugibus, arboribus, vinoque redundat; et unde  
Non tibi poma, nuces, non pulchra palatia desunt,  
Non species muliebris abest probitasque virorum.

Gulielmus Appulus, l. iii. p. 267.

<sup>50</sup> Muratori carries their antiquity above the year (1066) of the death of Edward the Confessor, the *rex Anglorum* to whom they are addressed. Nor is this date affected by the opinion, or rather mistake, of Pasquier (*Recherches de la France*, l. vii. c. 2) and Ducange (*Glossar. Latin.*). The practice of rhyming, as early as the viith century, was borrowed from the languages of the North and East (Muratori, *Antiquat.* tom. ii. dissert. xl. p. 686-708).

popular, under the administration of a duke and the supremacy of the Greek emperor. Fifty thousand citizens were numbered in the walls of Amalphi; nor was any city more abundantly provided with gold, silver, and the objects of precious luxury. The mariners who swarmed in her port excelled in the theory and practice of navigation and astronomy; and the discovery of the compass, which has opened the globe, is due to their ingenuity or good fortune. Their trade was extended to the coasts, or at least to the commodities, of Africa, Arabia, and India; and their settlements in Constantinople, Antioch, Jerusalem, and Alexandria acquired the privileges of independent colonies.<sup>51</sup> After three hundred years of prosperity Amalphi was oppressed by the arms of the Normans, and sacked by the jealousy of Pisa; but the poverty of one thousand<sup>a</sup> fishermen is yet dignified by the remains of an arsenal, a cathedral, and the palaces of royal merchants.

Roger, the twelfth and last of the sons of Tancred, had been long detained in Normandy by his own and his father's age. He accepted the welcome summons; hastened to the Apulian camp; and deserved at first the esteem, and afterwards the envy, of his elder brother. Their valour and ambition were equal; but the youth, the beauty, the elegant manners, of Roger, engaged the disinterested love of the soldiers and people. So scanty was his allowance, for himself and forty followers, that he descended from conquest to robbery, and from robbery to domestic theft; and so loose were the notions of property, that, by his own historian, at his special command, he is accused of stealing horses from a stable at Melphi.<sup>52</sup> His spirit emerged from poverty and disgrace: from these

Conquest of  
Sicily by  
Count Roger,  
A.D.  
1060-1090.

<sup>51</sup> The description of Amalphi, by William the Apulian (l. iii. p. 267), contains much truth and some poetry, and the third line may be applied to the sailor's compass:—

Nulla magis locuples argento, vestibus, auro  
Partibus innumeris: hæc [ac] plurimus urbo moratur  
Nauta maris calque vias aperire peritus.  
Huc et Alexandri diversa feruntur ab urbe  
Regis, et Antiochi. Gens hæc freta plurima transit.  
His [Huic] Arabes, Indi, Siculi noscuntur et Afri.  
Hæc gens est totum prope nobilitate per orbem,  
Et mercando ferens, et amans mercata referre.

<sup>52</sup> Letrocinio armigerorum suorum in multis sustentabatur, quod quidem ad ejus ignominiam non dicimus; sed ipso ita præcipiente adhuc viliora et reprehensibilia dicturi sumus [de ipso scripturi sumus] ut pluribus patescat, quam laboriose et cum quantâ angustia a profundâ paupertate ad summum culmen divitiarum vel honoris

<sup>a</sup> Amalfi had only one thousand inhabitants at the commencement of the 18th century, when it was visited by Brenckmann (Brenckmann de Rep. Amalph. diss.

i. c. 23). At present it has six or eight thousand. Hist. des Rép. Ital. tom. i. p. 304.—G.

base practices he rose to the merit and glory of a holy war; and the invasion of Sicily was seconded by the zeal and policy of his brother Guiscard. After the retreat of the Greeks, the *idolaters*, a most audacious reproach of the Catholics, had retrieved their losses and possessions; but the deliverance of the island, so vainly undertaken by the forces of the Eastern empire, was achieved by a small and private band of adventurers.<sup>53</sup> In the first attempt Roger braved, in an open boat, the real and fabulous dangers of Scylla and Charybdis; landed with only sixty soldiers on a hostile shore; drove the Saracens to the gates of Messina; and safely returned with the spoils of the adjacent country. In the fortress of Trani his active and patient courage were equally conspicuous. In his old age he related with pleasure, that, by the distress of the siege, himself, and the countess his wife, had been reduced to a single cloak or mantle, which they wore alternately: that in a sally his horse had been slain, and he was dragged away by the Saracens; but that he owed his rescue to his good sword, and had retreated with his saddle on his back, lest the meanest trophy might be left in the hands of the miscreants. In the siege of Trani, three hundred Normans withstood and repulsed the forces of the island. In the field of Ceramio fifty thousand horse and foot were overthrown by one hundred and thirty-six Christian soldiers, without reckoning St. George, who fought on horseback in the foremost ranks. The captive banners, with four camels, were reserved for the successor of St. Peter; and had these barbaric spoils been exposed not in the Vatican, but in the Capitol, they might have revived the memory of the Punic triumphs. These insufficient numbers of the Normans most probably denote their knights, the soldiers of honourable and equestrian rank, each of whom was attended by five or six followers in the field;<sup>54</sup> yet, with the aid of this interpretation, and after every fair allowance on the side of valour, arms, and reputation, the discomfiture of so many myriads will reduce the prudent reader to the alternative of a miracle or a fable. The Arabs of Sicily derived a frequent and powerful succour from their countrymen of Africa: in the siege of Palermo the Norman cavalry was assisted by the galleys of Pisa; and, in the hour of action, the envy of the two brothers was sublimed to a generous and invincible emula-

attigerit. Such is the preface of Malaterra (l. i. c. 25) to the horse-stealing. From the moment (l. i. c. 19) that he has mentioned his patron Roger, the elder brother sinks into the second character. Something similar in Velleius Paterculus may be observed of Augustus and Tiberius.

<sup>53</sup> Duo sibi proficua deputans, animæ scilicet et corporis, si terram idolis deditam, ad cultum divinum revocaret (Galfrid Malaterra, l. ii. c. 1). The conquest of Sicily is related in the three last books, and he himself has given an accurate summary of the chapters (p. 544-546).

<sup>54</sup> See the word *Milites* in the Latin Glossary of Ducange.

tion. After a war of thirty years,<sup>55</sup> Roger, with the title of great count, obtained the sovereignty of the largest and most fruitful island of the Mediterranean; and his administration displays a liberal and enlightened mind above the limits of his age and education. The Moslems were maintained in the free enjoyment of their religion and property:<sup>56</sup> a philosopher and physician of Mazara, of the race of Mahomet, harangued the conqueror, and was invited to court; his geography of the seven climates was translated into Latin; and Roger, after a diligent perusal, preferred the work of the Arabian to the writings of the Grecian Ptolemy.<sup>57</sup> A remnant of Christian natives had promoted the success of the Normans: they were rewarded by the triumph of the cross. The island was restored to the jurisdiction of the Roman pontiff; new bishops were planted in the principal cities; and the clergy was satisfied by a liberal endowment of churches and monasteries. Yet the Catholic hero asserted the rights of the civil magistrate. Instead of resigning the investiture of benefices, he dexterously applied to his own profit the papal claims: the supremacy of the crown was secured and enlarged by the singular bull which declares the princes of Sicily hereditary and perpetual legates of the Holy See.<sup>58</sup>

To Robert Guiscard the conquest of Sicily was more glorious than beneficial: the possession of Apulia and Calabria was inadequate to his ambition; and he resolved to embrace or create the first occasion of invading, perhaps of subduing, the Roman empire of the East.<sup>59</sup> From his first wife, the partner of his humble fortunes, he had been divorced under the pretence

Robert  
Invades the  
Eastern  
empire,  
A.D. 1081.

<sup>55</sup> Of odd particulars, I learn from Malaterra that the Arabs had introduced into Sicily the use of camels (l. ii. c. 33) and of carrier-pigeons (c. 42); and that the bite of the tarantula provokes a windy disposition, quæ per anum inhoneste crepitando emergit—a symptom most ridiculously felt by the whole Norman army in their camp near Palermo (c. 36). I shall add an etymology, not unworthy of the xith century: *Messina* is derived from *Messis*, the place from whence the harvests of the isle were sent in tribute to Rome (l. ii. c. 1).

<sup>56</sup> See the capitulation of Palermo in Malaterra, l. ii. c. 45, and Giannone, who remarks the general toleration of the Saracens (tom. ii. p. 72).

<sup>57</sup> John Leo Afer, de Medicis et Philosophis Arabibus, c. 14, apud Fabric. Biblioth. Græc. tom. xiii. p. 278, 279. This philosopher is named Esseriph Essachali, and he died in Africa, A.H. 516—A.D. 1122. Yet this story bears a strange resemblance to the Sherif al Edrissi, who presented his book (*Geographia Nubiensis*, see preface, p. 88, 90, 170) to Roger king of Sicily, A.H. 548—A.D. 1153 (D'Herbelot, *Bibliothèque Orientale*, p. 786; Prideaux's *Life of Mahomet*, p. 188; Petit de la Croix, *Hist. de Gengiscan*, p. 535, 536; Casiri, *Biblioth. Arab. Hispan.* tom. ii. p. 9-13); and I am afraid of some mistake.

<sup>58</sup> Malaterra remarks the foundation of the bishoprics (l. iv. c. 7), and produces the original of the bull (l. iv. c. 29). Giannone gives a rational idea of this privilege, and the tribunal of the monarchy of Sicily (tom. ii. p. 95-102); and St. Marc (Abrégé, tom. iii. p. 217-301, 1st column) labours the case with the diligence of a Sicilian lawyer.

<sup>59</sup> In the first expedition of Robert against the Greeks, I follow Anna Comnena (the 1st, 11th, 14th, and 17th books of the *Alexiad*), William Appulus (l. 14th and 17th,

of consanguinity; and her son Bonemond was destined to imitate, rather than to succeed, his illustrious father. The second wife of Guiscard was the daughter of the princes of Salerno; the Lombards acquiesced in the lineal succession of their son Roger; their five daughters were given in honourable nuptials,<sup>60</sup> and one of them was betrothed, in a tender age, to Constantine, a beautiful youth, the son and heir of the emperor Michael.<sup>61</sup> But the throne of Constantinople was shaken by a revolution: the Imperial family of Ducas was confined to the palace or the cloister; and Robert deplored and resented the disgrace of his daughter and the expulsion of his ally. A Greek, who styled himself the father of Constantine, soon appeared at Salerno, and related the adventures of his fall and flight. That unfortunate friend was acknowledged by the duke, and adorned with the pomp and titles of Imperial dignity: in his triumphal progress through Apulia and Calabria, Michael<sup>62</sup> was saluted with the tears and acclamations of the people; and pope Gregory the Seventh exhorted the bishops to preach, and the Catholics to fight, in the pious work of his restoration. His conversations with Robert were frequent and familiar; and their mutual promises were justified by the valour of the Normans and the treasures of the East. Yet this Michael, by the confession of the Greeks and Latins, was a pageant and an impostor; a monk who had fled from his convent, or a domestic who had served in the palace. The fraud had been contrived by the subtle Guiscard; and he trusted that, after this pretender had given a decent colour to his arms, he would sink, at the nod of the conqueror, into his primitive obscurity. But victory was the only argument that could determine the belief of the Greeks; and the ardour of the Latins was much inferior to their credulity: the Norman veterans wished to enjoy the harvest of their

p. 270-275), and Jeffrey Malaterra (l. iii. c. 13, 14, 24-29, 39). Their information is contemporary and authentic, but none of them were eye-witnesses of the war.

<sup>60</sup> One of them was married to Hugh, the son of Azzo, or Azo, a marquis of Lombardy, rich, powerful, and noble (Gulielm. Appul. l. iii. p. 267) in the xth century, and whose ancestors in the xth and ixth are explored by the critical industry of Leibnitz and Muratori. From the two elder sons of the marquis Azzo are derived the illustrious lines of Brunswick and Este. See Muratori, *Antichità Estense*.

<sup>61</sup> Anna Comnena somewhat too wantonly praises and bewails that handsome boy, who, after the rupture of his barbaric nuptials (l. i. p. 23 [tom. i. p. 49, ed. Bonn]), was betrothed as her husband; he was ἀγαλμα φύσει . . . θείοῦ χιρῶν φιλοτίμημα . . . χρυσοῦ γίνουσι ἄπλορον, &c. (p. 27 [tom. i. p. 57, ed. Bonn]). Elsewhere she describes the red and white of his skin, his hawk's eyes, &c., l. iii. p. 71 [tom. i. p. 135, ed. Bonn].

<sup>62</sup> Anna Comnena, l. i. p. 28, 29 [tom. i. p. 58, sq., ed. Bonn]; Gulielm. Appul. l. iv. p. 271; Galfrid Malaterra, l. iii. c. 13, p. 579, 580. Malaterra is more cautious in his style; but the Apulian is bold and positive.

— Mentitus se Michaelem  
Venerat a Danais quidam seductor ad illum.

As Gregory VII. had believed, Baronius, almost alone, recognises the emperor Michael (A.D. 1080, No. 44).

toils, and the unwarlike Italians trembled at the known and unknown dangers of a transmarine expedition. In his new levies Robert exerted the influence of gifts and promises, the terrors of civil and ecclesiastical authority; and some acts of violence might justify the reproach that age and infancy were pressed without distinction into the service of their unrelenting prince. After two years' incessant preparations the land and naval forces were assembled at Otranto, at the heel, or extreme promontory, of Italy; and Robert was accompanied by his wife, who fought by his side, his son Bohemond, and the representative of the emperor Michael. Thirteen hundred knights<sup>63</sup> of Norman race or discipline formed the sinews of the army, which might be swelled to thirty thousand<sup>64</sup> followers of every denomination. The men, the horses, the arms, the engines, the wooden towers covered with raw hides, were embarked on board one hundred and fifty vessels: the transports had been built in the ports of Italy, and the galleys were supplied by the alliance of the republic of Ragusa.

At the mouth of the Adriatic Gulf the shores of Italy and Epirus incline towards each other. The space between Brundisium and Durazzo, the Roman passage, is no more than one hundred miles;<sup>65</sup> at the last station of Otranto it is contracted to fifty;<sup>66</sup> and this narrow distance had suggested to Pyrrhus and Pompey the sublime or extravagant idea of a bridge. Before the general embarkation the Norman duke despatched Bohemond with fifteen galleys to seize or threaten the isle of Corfu, to survey the opposite coast, and to secure an harbour in the neighbourhood of Vallona for the landing of the troops. They passed and landed without perceiving an enemy; and this successful experiment displayed the neglect and decay of the naval power of the Greeks. The islands of Epirus and the maritime towns were subdued by the arms or the name of Robert, who led his fleet and army from Corfu (I use the modern appellation) to the siege of Durazzo. That city, the western

Siege of  
Durazzo,  
A.D. 1081,  
June 17.

<sup>63</sup> Ipse armatæ militiæ non plusquam mccc milites secum habuisse, ab eis qui eidem negotio interfuerunt attestatur (Malaterra, l. iii. c. 24, p. 583). These are the same whom the Apulian (l. iv. p. 273) styles the equestris gens ducis, equites de gente ducis.

<sup>64</sup> Εἰς τεράκοντα χιλιάδας, says Anna Comnena (Alexias, l. i. p. 37 [tom. i. p. 75, ed Bonn]); and her account tallies with the number and lading of the ships. I vit in [contra] Dyrrachium cum xv millibus hominum, says the Chronicon Brove Normannicum (Muratori, Scriptores, tom. v. p. 278). I have endeavoured to reconcile these reckonings.

<sup>65</sup> The Itinerary of Jerusalem (p. 609, edit. Wesseling) gives a true and reasonable space of a thousand stadia, or one hundred miles, which is strangely doubled by Strabo (l. vi. p. 433 [p. 283, ed. Casaub.]) and Pliny (Hist. Natur. iii. 16).

<sup>66</sup> Pliny (Hist. Nat. iii. 6, 16) allows *quingenta* millia for this brevissimus cursus, and agrees with the real distance from Otranto to La Vallona, or Aulon (D'Anville, Analyse de la Carte des Côtes de la Grèce, &c., p. 3-6). Hermolaus Barbarus, who substitutes *centum* (Harduin, Not. lxvi. in Plin. l. iii.), might have been corrected by every Vætican pilot who had sailed out of the gulf.



key of the empire, was guarded by ancient renown and recent fortifications, by George Palæologus, a patrician, victorious in the Oriental wars, and a numerous garrison of Albanians and Macedonians, who, in every age, have maintained the character of soldiers. In the prosecution of his enterprise the courage of Guiscard was assailed by every form of danger and mischance. In the most propitious season of the year, as his fleet passed along the coast, a storm of wind and snow unexpectedly arose: the Adriatic was swelled by the raging blast of the south, and a new shipwreck confirmed the old infamy of the Acroceraunian rocks.<sup>67</sup> The sails, the masts, and the oars were shattered or torn away; the sea and shore were covered with the fragments of vessels, with arms and dead bodies; and the greatest part of the provisions were either drowned or damaged. The ducal galley was laboriously rescued from the waves, and Robert halted seven days on the adjacent cape to collect the relics of his loss and revive the drooping spirits of his soldiers. The Normans were no longer the bold and experienced mariners who had explored the ocean from Greenland to Mount Atlas, and who smiled at the petty dangers of the Mediterranean. They had wept during the tempest; they were alarmed by the hostile approach of the Venetians, who had been solicited by the prayers and promises of the Byzantine court. The first day's action was not disadvantageous to Bohemond, a beardless youth,<sup>68</sup> who led the naval powers of his father. All night the galleys of the republic lay on their anchors in the form of a crescent; and the victory of the second day was decided by the dexterity of their evolutions, the station of their archers, the weight of their javelins, and the borrowed aid of the Greek fire. The Apulian and Ragusian vessels fled to the shore, several were cut from their cables and dragged away by the conqueror; and a sally from the town carried slaughter and dismay to the tents of the Norman duke. A seasonable relief was poured into Durazzo, and, as soon as the besiegers had lost the command of the sea, the islands and maritime towns withdrew from the camp the supply of tribute and provision. That camp was soon afflicted with a pestilential disease; five hundred knights perished by an inglorious death; and the list of burials (if all could obtain a decent burial) amounted to ten thousand persons. Under these calamities

<sup>67</sup> Infames scopulos Acroceraunia, Horat. *carm.* i. 3. The præcipitem Africum decortantem Aquilonibus et rabiem Noti, and the monstra natantia of the Adriatic, are somewhat enlarged; but Horace trembling for the life of Virgil is an interesting moment in the history of poetry and friendship.

<sup>68</sup> Τὸν δὲ τίς τὸν ἀργαῖον αὐτοῦ ἰσχυροτέρων (Alexiad. i. iv. p. 106 [tom. i. p. 193, ed. Bonn]). Yet the Normans shaved, and the Venetians wore their beards; they must have derided the *no beard* of Bohemond; an harsh interpretation! (Ducange, *Not. ad Alexiad.* p. 283.)

the mind of Guiscard alone was firm and invincible; and while he collected new forces from Apulia and Sicily, he battered, or scaled, or sapped, the walls of Durazzo. But his industry and valour were encountered by equal valour and more perfect industry. A moveable turret, of a size and capacity to contain five hundred soldiers, had been rolled forwards to the foot of the rampart: but the descent of the door or drawbridge was checked by an enormous beam, and the wooden structure was instantly consumed by artificial flames.

The army and march of the emperor Alexius, April—September.

While the Roman empire was attacked by the Turks in the East, and the Normans in the West, the aged successor of Michael surrendered the sceptre to the hands of Alexius, an illustrious captain, and the founder of the Comnenian dynasty. The princess Anne, his daughter and historian, observes, in her affected style, that even Hercules was unequal to a double combat; and, on this principle, she approves an hasty peace with the Turks, which allowed her father to undertake in person the relief of Durazzo. On his accession, Alexius found the camp without soldiers, and the treasury without money; yet such were the vigour and activity of his measures, that in six months he assembled an army of seventy thousand men,<sup>69</sup> and performed a march of five hundred miles. His troops were levied in Europe and Asia, from Peloponnesus to the Black Sea; his majesty was displayed in the silver arms and rich trappings of the companies of horse-guards; and the emperor was attended by a train of nobles and princes, some of whom, in rapid succession, had been clothed with the purple, and were indulged by the lenity of the times in a life of affluence and dignity. Their youthful ardour might animate the multitude; but their love of pleasure and contempt of subordination were pregnant with disorder and mischief; and their importunate clamours for speedy and decisive action disconcerted the prudence of Alexius, who might have surrounded and starved the besieging army. The enumeration of provinces recalls a sad comparison of the past and present limits of the Roman world: the raw levies were drawn together in haste and terror; and the garrisons of Anatolia, or Asia Minor, had been purchased by the evacuation of the cities which were immediately occupied by the Turks. The strength of the

<sup>69</sup> Muratori (*Annali d' Italia*, tom. ix. p. 136, 137) observes that some authors (*Petrus Diacon. Chron. Casinen.* l. iii. c. 49) compose the Greek army of 170,000 men, but that the *hundred* may be struck off, and that Malaterra reckons only 70,000: a slight inattention. The passage to which he alludes is in the *Chronicle of Lupus Protospata* (*Script. Ital.* tom. v. p. 45). Malaterra (l. iii. c. 27) speaks in high but indefinite terms of the emperor, cum copiis innumerabilibus: like the Apulian poet (*l. iv. p. 272*):—

More locustarum montes et plana teguntur.

Greek army consisted in the Varangians, the Scandinavian guards, whose numbers were recently augmented by a colony of exiles and volunteers from the British island of Thule. Under the yoke of the Norman conqueror, the Danes and English were oppressed and united: a band of adventurous youths resolved to desert a land of slavery; the sea was open to their escape, and, in their long pilgrimage, they visited every coast that afforded any hope of liberty and revenge. They were entertained in the service of the Greek emperor; and their first station was in a new city on the Asiatic shore: but Alexius soon recalled them to the defence of his person and palace; and bequeathed to his successors the inheritance of their faith and valour.<sup>70</sup> The name of a Norman invader revived the memory of their wrongs: they marched with alacrity against the national foe, and panted to regain in Epirus the glory which they had lost in the battle of Hastings. The Varangians were supported by some companies of Franks or Latins; and the rebels who had fled to Constantinople from the tyranny of Guiscard were eager to signalize their zeal and gratify their revenge. In this emergency the emperor had not disdained the impure aid of the Paulicians or Manichæans of Thrace and Bulgaria; and these heretics united with the patience of martyrdom the spirit and discipline of active valour.<sup>71</sup> The treaty with the sultan had procured a supply of some thousand Turks; and the arrows of the Scythian horse were opposed to the lances of the Norman cavalry. On the report and distant prospect of these formidable numbers, Robert assembled a council of his principal officers. "You behold," said he, "your danger: it is urgent and inevitable. The hills are covered with arms and standards; and the emperor of the Greeks is accustomed to wars and triumphs. Obedience and union are our only safety; and I am ready to yield the command to a more worthy leader." The vote and acclamation, even of his secret enemies, assured him, in that perilous moment, of their esteem and confidence; and the duke thus continued: "Let us trust in the rewards of victory, and deprive cowardice of the means of escape. Let us burn our vessels and our baggage, and give battle on this spot, as if it were the place of our nativity and our burial." The resolution was unanimously approved; and, without confining himself to his lines, Guiscard awaited in battle-array the nearer approach of the enemy. His rear was covered by a

<sup>70</sup> See William of Malmesbury *de Gestis Anglorum*, l. ii. p. 92. Alexius fidem Anglorum suscipiens præcipuis familiaritatibus suis eos applicabat, amorem eorum filio transcribens. Ordericus Vitalis (*Hist. Eccles.* l. iv. p. 508, l. vii. p. 641) relates their emigration from England and their service in Greece.

<sup>71</sup> See the Apulian (l. i. p. 256). The character and story of these Manichæans has been the subject of the livth chapter.

small river; his right wing extended to the sea; his left to the mills: nor was he conscious, perhaps, that on the same ground Cæsar and Pompey had formerly disputed the empire of the world.<sup>72</sup>

Against the advice of his wisest captains, Alexius resolved to risk the event of a general action, and exhorted the garrison of Durazzo to assist their own deliverance by a well-timed sally from the town. He marched in two columns to surprise the Normans before daybreak on two different sides: his light cavalry was scattered over the plain; the archers formed the second line; and the Varangians claimed the honours of the vanguard. In the first onset the battle-axes of the strangers made a deep and bloody impression on the army of Guiscard, which was now reduced to fifteen thousand men. The Lombards and Calabrians ignominiously turned their backs; they fled towards the river and the sea; but the bridge had been broken down to check the sally of the garrison, and the coast was lined with the Venetian galleys, who played their engines among the disorderly throng. On the verge of ruin, they were saved by the spirit and conduct of their chiefs. Gaita, the wife of Robert, is painted by the Greeks as a warlike Amazon, a second Pallas; less skilful in arts, but not less terrible in arms, than the Athenian goddess:<sup>73</sup> though wounded by an arrow, she stood her ground, and strove, by her exhortation and example, to rally the flying troops.<sup>74</sup> Her female voice was seconded by the more powerful voice and arm of the Norman duke, as calm in action as he was magnanimous in council: "Whither," he cried aloud, "whither do ye fly? Your enemy is implacable; and death is less grievous than servitude." The moment was decisive: as the Varangians advanced before the line, they discovered the nakedness of their flanks: the main battle of the duke, of eight hundred knights, stood firm and entire; they couched their lances, and the Greeks

<sup>72</sup> See the simple and masterly narrative of Cæsar himself (Comment. de Bell. Civil. iii. 41-75). It is a pity that Quintus Iulius (M. Guiscard) did not live to analyse these operations, as he has done the campaigns of Africa and Spain.

<sup>73</sup> Παλλὰς ἄλλη καὶ μὴ Ἀθήνη, which is very properly translated by the President Cousin (Hist. de Constantinople, tom. iv. p. 131, in 12mo), qui combattoit comme une Pallas, quoiqu'elle ne fût pas aussi savante que celle d'Athènes. The Grecian goddess was composed of two discordant characters—of Neith, the workwoman of Sais in Egypt, and of a virgin Amazon of the Tritonian lake in Libya (Banier, Mythologie, tom. iv. p. 1-31, in 12mo.).

<sup>74</sup> Anna Comnena (l. iv. p. 116 [tom. i. p. 210, ed. Bonn]) admires, with some degree of terror, her masculine virtues. They were more familiar to the Latins; and though the Apulian (l. iv. p. 273) mentions her presence and her wound, he represents her as far less intrepid.

Uxor in hoc bello Roberti forte sagittâ  
Quâdam læsa fuit: quo vulnere territa, nullam  
Dum sperabat opem, se pene subegerat hosti.

The last is an unlucky word for a female poet.

deplore the furious and irresistible shock of the French cavalry.<sup>75</sup> Alexius was not deficient in the duties of a soldier or a general; but he no sooner beheld the slaughter of the Varangians, and the flight of the Turks, than he despised his subjects, and despaired of his fortune. The princess Anne, who drops a tear on this melancholy event, is reduced to praise the strength and swiftness of her father's horse, and his vigorous struggle when he was almost overthrown by the stroke of a lance which had shivered the Imperial helmet. His desperate valour broke through a squadron of Franks who opposed his flight; and after wandering two days and as many nights in the mountains, he found some repose, of body, though not of mind, in the walls of Lychnidus. The victorious Robert reproached the tardy and feeble pursuit which had suffered the escape of so illustrious a prize: but he consoled his disappointment by the trophies and standards of the field, the wealth and luxury of the Byzantine camp, and the glory of defeating an army five times more numerous than his own. A multitude of Italians had been the victims of their own fears; but only thirty of his knights were slain in this memorable day. In the Roman host, the loss of Greeks, Turks, and English amounted to five or six thousand: <sup>76</sup> the plain of Durazzo was stained with noble and royal blood; and the end of the impostor Michael was more honourable than his life.

It is more than probable that Guiscard was not afflicted by the loss of a costly pageant, which had merited only the contempt and derision of the Greeks. After their defeat they still persevered in the defence of Durazzo; and a Venetian commander supplied the place of George Palæologus, who had been imprudently called away from his station. The tents of the besiegers were converted into barracks, to sustain the inclemency of the winter; and in answer to the defiance of the garrison, Robert insinuated that his patience was at least equal to their obstinacy.<sup>77</sup> Perhaps he already trusted to his secret correspondence with a Venetian noble, who sold the city for a rich and honourable marriage. At the dead

Durazzo  
taken,  
A.D. 1082,  
Feb. 8.

<sup>75</sup> Ἀπὸ τῆς τοῦ Ῥωμαίου προσηλαμίνης μάχης γινόμενων τὴν πρώτην κατὰ τῶν ἱππασίων τῶν Κιλτῶν ἀνέπιστον (Anna, l. v. p. 133 [tom. i. p. 137, ed. Bonn]); and elsewhere καὶ γὰρ Κιλτῶς ἀνὴρ πᾶς ἱσχυόμενος μὴ ἀνέπιστος τὴν ἑρμὴν καὶ τὴν Δίαν ἱστίῳ (p. 140 [tom. i. p. 251, ed. Bonn]).<sup>76</sup> The pedantry of the princess in the choice of classic appellations encouraged Ducange to apply to his countrymen the characters of the ancient Gauls.

<sup>76</sup> Lupus Protospatha (tom. v. p. 45) says 6000; William the Apulian more than 5000 (l. iv. p. 273). Their modesty is singular and laudable: they might with so little trouble have slain two or three myriads of schismatics and infidels!

<sup>77</sup> The Romans had changed the inauspicious name of *Epi-damnus* to *Dyrrachium* (Plin. iii. 26); and the vulgar corruption of *Duracium* (see *Malaterra*) bore some affinity to *hardness*. One of Robert's names was *Durand*, *à durando*: poor wit! (Alberic, *Monach. in Chron.* apud Muratori, *Annali d'Italia*, tom. ix. p. 137.)

of night several rope-ladders were dropped from the walls; the light Calabrians ascended in silence; and the Greeks were awakened by the name and trumpets of the conqueror. Yet they defended the streets three days against an enemy already master of the rampart; and near seven months elapsed between the first investment and the final surrender of the place. From Durazzo the Norman duke advanced into the heart of Epirus or Albania; traversed the first mountains of Thessaly; surprised three hundred English in the city of Castoria; approached Thessalonica; and made Constantinople tremble. A more pressing duty suspended the prosecution of his ambitious designs. By shipwreck, pestilence, and the sword, his army was reduced to a third of the original numbers; and instead of being recruited from Italy, he was informed, by plaintive epistles, of the mischiefs and dangers which had been produced by his absence: the revolt of the cities and barons of Apulia; the distress of the pope; and the approach or invasion of Henry king of Germany. Highly presuming that his person was sufficient for the public safety, he repassed the sea in a single brigantine, and left the remains of the army under the command of his son and the Norman counts, exhorting Bohemond to respect the freedom of his peers, and the counts to obey the authority of their leader. The son of Guiscard trod in the footsteps of his father; and the two destroyers are compared by the Greeks to the caterpillar and the locust, the last of whom devours whatever has escaped the teeth of the former.<sup>78</sup> After winning two battles against the emperor, he descended into the plain of Thessaly, and besieged Larissa, the fabulous realm of Achilles,<sup>79</sup> which contained the treasure and magazines of the Byzantine camp. Yet a just praise must not be refused to the fortitude and prudence of Alexius, who bravely struggled with the calamities of the times. In the poverty of the state, he presumed to borrow the superfluous ornaments of the churches: the desertion of the Manichæans was supplied by some tribes of Moldavia: a reinforcement of seven thousand Turks replaced and revenged the loss of their brethren; and the Greek soldiers were exercised to ride, to draw the bow, and to the daily practice of

<sup>78</sup> *Βρούχους καὶ ἀντίδας ὡς αὐτοὺς ἐν τοῖς αὐτοῖς, [τὸν] παρὶς καὶ [τὸν] ὄλον* (Anna, l. i. p. 35 [tom. i. p. 70, ed. Bonn]). By these similes, so different from those of Homer, she wishes to inspire contempt as well as horror for the little noxious animal, a conqueror. Most unfortunately, the common sense, or common nonsense, of mankind, resists her laudable design.

<sup>79</sup> *Prodiit hâc auctor Trojane cladis Achilles.*

The supposition of the Apulian (l. v. p. 275) may be excused by the more classic poetry of Virgil (*Æneid* II. 197), Larissæus Achilles, but it is not justified by the geography of Homer.

ambuscades and evolutions. Alexius had been taught by experience that the formidable cavalry of the Franks on foot was unfit for action, and almost incapable of motion; <sup>80</sup> his archers were directed to aim their arrows at the horse rather than the man; and a variety of spikes and snares were scattered over the ground on which he might expect an attack. In the neighbourhood of Larissa the events of war were protracted and balanced. The courage of Bohemond was always conspicuous, and often successful; but his camp was pillaged by a stratagem of the Greeks; the city was impregnable; and the venal or discontented counts deserted his standard, betrayed their trusts, and enlisted in the service of the emperor. Alexius returned to Constantinople with the advantage, rather than the honour, of victory. After evacuating the conquests which he could no longer defend, the son of Guiscard embarked for Italy, and was embraced by a father who esteemed his merit, and sympathised in his misfortune.

Of the Latin princes, the allies of Alexius and enemies of Robert, the most prompt and powerful was Henry the Third or Fourth, king of Germany and Italy, and future emperor of the West. The epistle of the Greek monarch <sup>81</sup> to his brother is filled with the warmest professions of friendship, and the most lively desire of strengthening their alliance by every public and private tie. He congratulates Henry on his success in a just and pious war, and complains that the prosperity of his own empire is disturbed by the audacious enterprises of the Norman Robert. The list of his presents expresses the manners of the age—a radiated crown of gold, a cross set with pearls to hang on the breast, a case of relics with the names and titles of the saints, a vase of crystal, a vase of sardonyx, some balm, most probably of Mecca, and one hundred pieces of purple. To these he added a more solid present, of one hundred and forty-four thousand Byzantines of gold, with a farther assurance of two hundred and sixteen thousand, so soon as Henry should have entered in arms the Apulian territories, and confirmed by an oath the league against the common enemy. The German, <sup>82</sup> who was already in Lombardy at the head of an

The emperor  
Henry III.  
invited by  
the Greeks,  
A.D. 1081.

<sup>80</sup> The *αἰὶν καὶ δὴλων προάγματα*, which encumbered the knights on foot, have been ignorantly translated spurs (Anna Comnena, *Alexias*, l. v. p. 140 [tom. i. p. 251, ed. Bonn]). Ducange has explained the true sense by a ridiculous and inconvenient fashion, which lasted from the xith to the xvth century. These peaks, in the form of a scorpion, were sometimes two feet, and fastened to the knee with a silver chain.

<sup>81</sup> The epistle itself (*Alexias*, l. iii. p. 93, 94, 95 [tom. i. p. 174–177, ed. Bonn]) well deserves to be read. There is one expression, *ἀντροπῆλιν διδιδίμιν μὲτὰ χρυσάφιν* [p. 177], which Ducange does not understand. I have endeavoured to grope out a tolerable meaning: *χρυσάφιν* is a golden crown; *ἀντροπῆλιν* is explained by Simon Portius (in *Lexico Græco-Barbar.*), by *μικροὶς, πρηστῆ*, a flash of lightning.

<sup>82</sup> For these general events I must refer to the general historians Sigonius, Baronius, Muratori, Mosheim, St. Marc, &c.

army and a faction, accepted these liberal offers, and marched towards the south: his speed was checked by the sound of the battle of Durazzo; but the influence of his arms, or name, in the hasty return of Robert, was a full equivalent for the Grecian bribe. Henry was the sincere adversary of the Normans, the allies and vassals of Gregory the Seventh, his implacable foe. The long quarrel of the throne and mitre had been recently kindled by the zeal and ambition of that haughty priest:<sup>63</sup> the king and the pope had degraded each other; and each had seated a rival on the temporal or spiritual throne of his antagonist. After the defeat and death of his Swabian rebel, Henry descended into Italy, to assume the Imperial crown, and to drive from the Vatican the tyrant of the church.<sup>64</sup> But the Roman people adhered to the cause of Gregory: their resolution was fortified by supplies of men and money from Apulia; and the city was thrice ineffectually besieged by the king of Germany. In the fourth year he corrupted, as it is said, with Byzantine gold, the nobles of Rome, whose estates and castles had been ruined by the war. The gates, the bridges, and fifty hostages were delivered into his hands: the anti-pope, Clement the Third, was consecrated in the Lateran: the grateful pontiff crowned his protector in the Vatican; and the emperor Henry fixed his residence in the Capitol, as the lawful successor of Augustus and Charlemagne. The ruins of the Septizonium were still defended by the nephew of Gregory: the pope himself was invested in the castle of St. Angelo; and his last hope was in the courage and fidelity of his Norman vassal. Their friendship had been interrupted by some reciprocal injuries and complaints; but, on this pressing occasion, Guiscard was urged by the obligation

Besieges  
Rome  
A.D.  
1081-1084.

A.D. 1084,  
March 21,  
— 24,  
— 31.

<sup>63</sup> The lives of Gregory VII. are either legends or invectives (St. Marc, *Abrégé*, tom. iii. p. 235, &c.); and his miraculous or magical performances are alike incredible to a modern reader. He will, as usual, find some instruction in Le Clerc (*Vie de Hildebrand*, *Biblioth. ancienne et moderne*, tom. viii.), and much amusement in Bayle (*Dictionnaire Critique*, *Grégoire VII.*). That pope was undoubtedly a great man, a second Athanasius, in a more fortunate age of the church. May I presume to add that the portrait of Athanasius is one of the passages of my history (vol. iii. p. 69, *seq.*) with which I am the least dissatisfied?

<sup>64</sup> Anna, with the rancour of a Greek schismatic, calls him *κατάπυστος οὗτος Πάππας* (1. i. p. 32 [tom. i. p. 66, ed. Bonn]), a pope, or priest, worthy to be spit upon; and accuses him of scourging, shaving, and perhaps of castrating, the ambassadors of Henry (p. 31, 33). But this outrage is improbable and doubtful (see the sensible preface of Cousin).

\* There is a fair Life of Gregory the Seventh by Voigt (Weimar, 1815), which has been translated into French. M. Villemain, it is understood, has devoted much time to the study of this remarkable character, to whom his eloquence may do

justice. There is much valuable information on the subject in the accurate work of Stenzel, *Geschichte Deutschlands unter den Frankischen Kaisern*—the History of Germany under the Emperors of the Franconian Race.—M.



of his oath, by his interest, more potent than oaths, by the love of fame, and his enmity to the two emperors. Unfurling the holy banner, he resolved to fly to the relief of the prince of the apostles: the most numerous of his armies, six thousand horse and thirty thousand foot, was instantly assembled; and his march from Salerno to Rome was animated by the public applause and the promise of the divine favour. Henry, invincible in sixty-six battles, trembled at his approach; recollected some indispensable affairs that required his presence in Lombardy; exhorted the Romans to persevere in their allegiance; and hastily retreated three days before the entrance of the Normans. In less than three years the son of Tancred of Hauteville enjoyed the glory of delivering the pope, and of compelling the two emperors, of the East and West, to fly before his victorious arms.<sup>85</sup> But the triumph of Robert was clouded by the calamities of Rome. By the aid of the friends of Gregory the walls had been perforated or scaled; but the Imperial faction was still powerful and active; on the third day the people rose in a furious tumult; and an hasty word of the conqueror, in his defence or revenge, was the signal of fire and pillage.<sup>86</sup> The Saracens of Sicily, the subjects of Roger, and auxiliaries of his brother, embraced this fair occasion of rifling and profaning the holy city of the Christians; many thousands of the citizens, in the sight and by the allies of their spiritual father, were exposed to violation, captivity, or death; and a spacious quarter of the city, from the Lateran to the Coliseum, was consumed by the flames, and devoted to perpetual solitude.<sup>87</sup> From a city where he was now hated, and might be no longer feared, Gregory retired to end his days in the palace of Salerno. The artful pontiff might flatter the vanity of Guiscard with the hope of a Roman or Imperial crown; but this dangerous measure, which would have inflamed the ambition of the Norman, must for ever have alienated the most faithful princes of Germany.

Flies before  
Robert;  
May.

<sup>85</sup>

Sic uno tempore victi

Sunt terræ Domini duo: rex Alemannicus iste,  
Imperii rector Romani maximus ille.  
Alter ad omnia rueni armis superatur; et alter  
Nominis auditi solâ formidine cessit.

It is singular enough, that the Apulian, a Latin, should distinguish the Greek as the ruler of the Roman empire (l. iv. p. 274).

<sup>86</sup> The narrative of Malaterra (l. iii. c. 37, p. 587, 588) is authentic, circumstantial, and fair. Dux ignem exclamans urbe incensa, &c. The Apulian softens the mischief (inde quibusdam uerbis exustis), which is again exaggerated in some partial chronicles (Muratori Annali, tom. ix. p. 147).

<sup>87</sup> After mentioning this devastation, the Jesuit Donatus (de Româ veteri et novâ, l. iv. c. 8, p. 489) prettily adds, Duraret hodieque in Cœlio monte, interque ipsum et capitolium, miserabilis facies prostratæ urbis, nisi in hortorum vinetorumque amœnitatem Roma resurrexisset, ut perpetuâ viriditate contegeret vulnera et ruinas suas.

The deliverer and scourge of Rome might have indulged himself in a season of repose; but in the same year of the flight of the German emperor the indefatigable Robert resumed the design of his Eastern conquests. The zeal or gratitude of Gregory had promised to his valour the kingdoms of Greece and Asia;<sup>88</sup> his troops were assembled in arms, flushed with success, and eager for action. Their numbers, in the language of Homer, are compared by Anna to a swarm of bees;<sup>89</sup> yet the utmost and moderate limits of the powers of Guiscard have been already defined: they were contained in this second occasion in one hundred and twenty vessels, and, as the season was far advanced, the harbour of Brundisium<sup>90</sup> was preferred to the open road of Otranto. Alexius, apprehensive of a second attack, had assiduously laboured to restore the naval forces of the empire, and obtained from the republic of Venice an important succour of thirty-six transports, fourteen galleys, and nine galeots or ships of extraordinary strength and magnitude. Their services were liberally paid by the licence or monopoly of trade, a profitable gift of many shops and houses in the port of Constantinople, and a tribute to St. Mark, the more acceptable, as it was the produce of a tax on their rivals of Amalphi. By the union of the Greeks and Venetians the Adriatic was covered with an hostile fleet; but their own neglect, or the vigilance of Robert, the change of a wind, or the shelter of a mist, opened a free passage, and the Norman troops were safely disembarked on the coast of Epirus. With twenty strong and well-appointed galleys their intrepid duke immediately sought the enemy, and, though more accustomed to fight on horseback, he trusted his own life, and the lives of his brother and two sons, to the event of a naval combat. The dominion of the sea was disputed in three engagements, in sight of the isle of Corfu; in the two former the skill and numbers of the allies were superior; but in the third the Normans obtained a final and complete victory.<sup>91</sup> The

<sup>88</sup> The royalty of Robert, either promised or bestowed by the pope (Anna, l. i. p. 32 [tom. i. p. 63, ed. Bonn]), is sufficiently confirmed by the Apulian (l. iv. p. 270).

Romani regni sibi promississe coronam  
Papa ferebatur.

Nor can I understand why Gretser and the other papal advocates should be displeased with this new instance of apostolic jurisdiction.

<sup>89</sup> See Homer, *Iliad* B (I hate this pedantic mode of quotation by the letters of the Greek alphabet), 87, &c. His bees are the image of a disorderly crowd; their discipline and public works seem to be the ideas of a later age (Virgil, *Æneid* l. i. [v. 430, *sqq.*]).

<sup>90</sup> Gulielm. Appulus, l. v. p. 276. The admirable port of Brundisium was double; the outward harbour was a gulf covered by an island, and narrowing by degrees, till it communicated by a small gullet with the inner harbour, which embraced the city on both sides. Cmsar and nature have laboured for its ruin; and against such agents what are the feeble efforts of the Neapolitan government? (Swinburne's *Travels in the Two Sicilies*, vol. i. p. 384-390.)

<sup>91</sup> William of Apulia (l. v. p. 276) describes the victory of the Normans, and forgets

light brigantines of the Greeks were scattered in ignominious flight; the nine castles of the Venetians maintained a more obstinate conflict: seven were sunk, two were taken; two thousand five hundred captives implored in vain the mercy of the victor; and the daughter of Alexius deplores the loss of thirteen thousand of his subjects or allies. The want of experience had been supplied by the genius of Guiscard; and each evening, when he had sounded a retreat, he calmly explored the causes of his repulse, and invented new methods how to remedy his own defects and to baffle the advantages of the enemy. The winter season suspended his progress; with the return of spring he again aspired to the conquest of Constantinople; but, instead of traversing the hills of Epirus, he turned his arms against Greece and the islands, where the spoils would repay the labour, and where the land and sea forces might pursue their joint operations with vigour and effect. But in the isle of Cephalonia his projects were fatally blasted by an epidemical disease: Robert himself, in the seventieth year of his age, expired in his tent, and a sus-<sup>His death, A.D. 1085, July 17.</sup>picion of poison was imputed, by public rumour, to his wife, or to the Greek emperor.<sup>92</sup> This premature death might allow a boundless scope for the imagination of his future exploits, and the event sufficiently declares that the Norman greatness was founded on his life.<sup>93</sup> Without the appearance of an enemy a victorious army dispersed or retreated in disorder and consternation, and Alexius, who had trembled for his empire, rejoiced in his deliverance. The galley which transported the remains of Guiscard was shipwrecked on the Italian shore, but the duke's body was recovered from the sea, and deposited in the sepulchre of Venusia,<sup>94</sup> a place more illustrious

the two previous defeats, which are diligently recorded by Anna Comnena (l. vi. p. 159, 160, 161 [p. 282-285, ed. Bonn]). In her turn, she invents or magnifies a fourth action, to give the Venetians revenge and rewards. Their own feelings were far different, since they deposed their doge, propter excidium stoli (Dandulus in Chron. in Muratori, Script. Rerum Italicarum, tom. xii. p. 249).

<sup>92</sup> The most authentic writers, William of Apulia (l. v. 277), Jeffrey Malaterra (l. iii. c. 41, p. 589), and Romuald of Salerno (Chron. in Muratori, Script. Rerum Ital. tom. vii.), are ignorant of this crime, so apparent to our countrymen William of Malmesbury (l. iii. p. 107) and Roger de Hoveden (p. 710, in Script. post Bedam); and the latter can tell how the just Alexius married, crowned, and burnt alive, his female accomplice. The English historian is indeed so blind, that he ranks Robert Guiscard, or Wiscard, among the knights of Henry I., who ascended the throne fifteen years after the duke of Apulia's death.

<sup>93</sup> The joyful Anna Comnena scatters some flowers over the grave of an enemy (Alexiad, l. v. [vi.] p. 162-166 [tom. i. p. 288-295, ed. Bonn]); and his best praise is the esteem and envy of William the Conqueror, the sovereign of his family. Græcia (says Malaterra) hostibus recedentibus libera læta quievit: Apulia tota sive Calabria turbatur.

<sup>94</sup> Urbs Venusina nitet tantis decorata sepulchris,

is one of the last lines of the Apulian's poem (l. v. p. 278). William of Malmesbury (l. iii. p. 107) inserts an epitaph on Guiscard, which is not worth transcribing.

for the birth of Horace<sup>95</sup> than for the burial of the Norman heroes. Roger, his second son and successor, immediately sunk to the humble station of a duke of Apulia; the esteem or partiality of his father left the valiant Bohemond to the inheritance of his sword. The national tranquillity was disturbed by his claims, till the first crusade against the infidels of the East opened a more splendid field of glory and conquest.<sup>96</sup>

Of human life the most glorious or humble prospects are alike and soon bounded by the sepulchre. The male line of Robert Guiscard was extinguished, both in Apulia and at Antioch, in the second generation; but his younger brother became the father of a line of kings; and the son of the great count was endowed with the name, the conquests, and the spirit of the first Roger.<sup>97</sup> The heir of that Norman adventurer was born in Sicily, and at the age of only four years he succeeded to the sovereignty of the island, a lot which reason might envy could she indulge for a moment the visionary, though virtuous, wish of dominion. Had Roger been content with his fruitful patrimony, an happy and grateful people might have blessed their benefactor; and if a wise administration could have restored the prosperous times of the Greek colonies,<sup>98</sup> the opulence and power of Sicily alone might have equalled the widest scope that could be acquired and desolated by the sword of war. But the ambition of the great count was ignorant of these noble pursuits; it was gratified by the vulgar means of violence and artifice. He sought to obtain the undivided possession of Palermo, of which one moiety had been ceded to the elder branch; struggled to enlarge his Calabrian limits beyond the measure of former treaties; and impatiently watched the declining health of his cousin William of Apulia, the grandson of Robert. On the first intelligence of his premature death, Roger sailed from Palermo with seven galleys, cast anchor in the bay of Salerno, received, after ten

Reign and  
ambition of  
Roger, great  
count of  
Sicily.

A.D.  
1161-1164,  
Feb. 26.

<sup>95</sup> Yet Horace had few obligations to Venusia: he was carried to Rome in his childhood (Serm. i. 6 [v. 76]); and his repeated allusions to the doubtful limit of Apulia and Lucania (Carm. iii. 4; Serm. ii. 1 [v. 34, *sqq.*]) are unworthy of his age and genius.

<sup>96</sup> See Giannone (tom. ii. p. 88-93) and the historians of the first crusade.

<sup>97</sup> The reign of Roger and the Norman kings of Sicily fills four books of the *Istoria Civile* of Giannone (tom. ii. l. xi.-xiv. p. 136-340), and is spread over the ixth and xth volumes of the *Italian Annals* of Muratori. In the *Bibliothèque Italique* (tom. i. p. 175-222) I find an useful abstract of Capececiatello, a modern Neapolitan, who has composed, in two volumes, the history of his country from Roger I. to Frederic II. inclusive.

<sup>98</sup> According to the testimony of Philistus and Diodorus, the tyrant Dionysius of Syracuse could maintain a standing force of 10,000 horse, 100,000 foot, and 400 galleys. Compare Hume (*Essays*, vol. i. p. 268, 435) and his adversary Wallace (*Numbers of Mankind*, p. 306, 307). The ruins of Agrigentum are the theme of every traveller, D'Orville, Reidesel, Swinburne &c.

days' negotiation, an oath of fidelity from the Norman capital, commanded the submission of the barons, and extorted a legal investiture from the reluctant popes, who could not long endure either the friendship or enmity of a powerful vassal. The sacred spot of Benevento was respectfully spared, as the patrimony of St. Peter; but the reduction of Capua and Naples completed the design of his uncle Guiscard; and the sole inheritance of the Norman conquests was possessed by the victorious Roger. A conscious superiority of power and merit prompted him to disdain the titles of duke and of count; and the isle of Sicily, with a third perhaps of the continent of Italy, might form the basis of a kingdom<sup>99</sup> which would only yield to the monarchies of France and England. The chiefs of the nation who attended his coronation at Palermo might doubtless pronounce under what name he should reign over them; but the example of a Greek tyrant or a Saracen emir were insufficient to justify his regal character; and the nine kings of the Latin world<sup>100</sup> might disclaim their new associate unless he were consecrated by the authority of the supreme pontiff. The pride of Anacletus was pleased to confer a title which the pride of the Norman had stooped to solicit;<sup>101</sup> but his own legitimacy was attacked by the adverse election of Innocent the Second; and while Anacletus sat in the Vatican, the successful fugitive was acknowledged by the nations of Europe. The infant monarchy of Roger was shaken, and almost overthrown, by the unlucky choice of an ecclesiastical patron; and the sword of Lothaire the Second of Germany, the excommunications of Innocent, the fleets of Pisa, and the zeal of St. Bernard, were united for the ruin of the Sicilian robber. After a gallant resistance the Norman prince was driven from the continent of Italy: a new duke of Apulia was invested by the pope and the emperor, each of whom held one end of the *gonfanon*, or flagstaff, as a token that they asserted their right, and suspended their quarrel. But such jealous friendship was of short and

Duke of  
Apulia,  
A.D. 1127.

First king  
of Sicily,  
A.D. 1130,  
Dec. 25—  
A.D. 1139,  
July 25.

<sup>99</sup> A contemporary historian of the acts of Roger from the year 1127 to 1135 founds his title on merit and power, the consent of the barons, and the ancient royalty of Sicily and Palermo, without introducing pope Anacletus (Alexand. Conobii Telesini Abbatis de Rebus Gestis Regis Rogerii, lib. iv. in Muratori, Script. Rerum Ital. tom. v. p. 607-645).

<sup>100</sup> The kings of France, England, Scotland, Castille, Arragon, Navarre, Sweden, Denmark, and Hungary. The three first were more ancient than Charlemagne; the three next were created by their sword; the three last by their baptism; and of these the king of Hungary alone was honoured or debased by a papal crown.

<sup>101</sup> Fazellus and a crowd of Sicilians had imagined a more early and independent coronation (A.D. 1130, May 1), which Giannone unwillingly rejects (tom. ii. p. 137-144). This fiction is disproved by the silence of contemporaries; nor can it be restored by a spurious charter of Messina (Muratori, Annali d'Italia, tom. ix. p. 340; Pagi, Critica, tom. iv. p. 467, 468).

precarious duration : the German armies soon vanished in disease and desertion : <sup>102</sup> the Apulian duke, with all his adherents, was exterminated by a conqueror who seldom forgave either the dead or the living ; like his predecessor Leo the Ninth, the feeble though haughty pontiff became the captive and friend of the Normans ; and their reconciliation was celebrated by the eloquence of Bernard, who now revered the title and virtues of the king of Sicily.

As a penance for his impious war against the successor of St. Peter, that monarch might have promised to display the banner of the cross, and he accomplished with ardour a vow so propitious to his interest and revenge. The recent injuries of Sicily might provoke a just retaliation on the heads of the Saracens : the Normans, whose blood had been mingled with so many subject streams, were encouraged to remember and emulate the naval trophies of their fathers, and in the maturity of their strength they contended with the decline of an African power. When the Fatimite caliph departed for the conquest of Egypt, he rewarded the real merit and apparent fidelity of his servant Joseph with a gift of his royal mantle, and forty Arabian horses, his palace, with its sumptuous furniture, and the government of the kingdoms of Tunis and Algiers. The Zeirides, <sup>103</sup> the descendants of Joseph, forgot their allegiance and gratitude to a distant benefactor, grasped and abused the fruits of prosperity ; and after running the little course of an Oriental dynasty, were now fainting in their own weakness. On the side of the land they were oppressed by the Almohades, the fanatic princes of Morocco, while the sea-coast was open to the enterprises of the Greeks and Franks, who, before the close of the eleventh century, had extorted a ransom of two hundred thousand pieces of gold. By the first arms of Roger, the island or rock of Malta, which has been since ennobled by a military and religious colony, was inseparably annexed to the crown of Sicily. Tripoli, <sup>104</sup> a strong and maritime city, was the next object of his attack ; and the slaughter of the males, the captivity of the females, might be justified by the frequent practice

<sup>102</sup> Roger corrupted the second person of Lothaire's army, who sounded, or rather cried, a retreat ; for the Germans (says Cinnamus, l. iii. c. i. p. 52 [ed. Par. ; p. 80, ed. Bonn]) are ignorant of the use of trumpets. Most ignorant himself !<sup>a</sup>

<sup>103</sup> See De Guignes, *Hist. Générale des Huns*, tom. i. p. 369-373, and Cardonne, *Hist. de l'Afrique*, &c., sous la Domination des Arabes, tom. ii. p. 70-144. Their common original appears to be Novairi.

<sup>104</sup> Tripoli (says the Nubian geographer, or, more properly the Sherif al Edrisi) *urbs fortis, saxeo muro vallata, sita prope litus maris. Hanc expugnavit Rogerius, qui mulieribus captivis ductis, viros peremit.*

<sup>a</sup> Cinnamus says nothing of their ignorance. The signal for retreat was *οὐ σάλπιγξ ἤχη, ἢ τι ἄλλο τοιοῦτον, ἀλλὰ βάζεσθαι τις καὶ ἀκύντος σέπτος.*—M.

of the Moslems themselves. The capital of the Zeirides was named Africa from the country, and Mahadia<sup>105</sup> from the Arabian founder : it is strongly built on a neck of land, but the imperfection of the harbour is not compensated by the fertility of the adjacent plain. Mahadia was besieged by George the Sicilian admiral, with a fleet of one hundred and fifty galleys, amply provided with men and the instruments of mischief: the sovereign had fled, the Moorish governor refused to capitulate, declined the last and irresistible assault, and, secretly escaping with the Moslem inhabitants, abandoned the place and its treasures to the rapacious Franks. In successive expeditions the king of Sicily or his lieutenants reduced the cities of Tunis, Safax, Capsia, Bona, and a long tract of the sea-coast; <sup>106</sup> the fortresses were garrisoned, the country was tributary, and a boast that it held Africa in subjection might be inscribed with some flattery on the sword of Roger.<sup>107</sup> After his death that sword was broken; and these transmarine possessions were neglected, evacuated, or lost, under the troubled reign of his successor.<sup>108</sup> The triumphs of Scipio and Belisarius have proved that the African continent is neither inaccessible nor invincible; yet the great princes and powers of Christendom have repeatedly failed in their armaments against the Moors, who may still glory in the easy conquest and long servitude of Spain.

Since the decease of Robert Guiscard the Normans had relinquished, above sixty years, their hostile designs against the empire of the East. The policy of Roger solicited a public and private union with the Greek princes, whose alliance would dignify his regal character: he demanded in marriage a daughter of the Comnenian family, and the first steps of the treaty seemed to promise a favourable event. But the contemptuous treatment of his ambassadors exasperated the vanity of the new monarch; and the insolence of the Byzantine court was expiated, according to the laws of nations, by the sufferings of a guiltless people.<sup>109</sup> With a

His invasion  
of Greece,  
A.D. 1146.

<sup>105</sup> See the geography of Leo Africanus (in Ramusio, tom. i. fol. 74 verso, fol. 75 recto) and Shaw's Travels (p. 110), the viith book of Thuanus, and the xith of the Abbé de Vertot. The possession and defence of the place was offered by Charles V. and wisely declined by the knights of Malta.

<sup>106</sup> Pagi has accurately marked the African conquests of Roger; and his criticism was supplied by his friend the Abbé de Longuerue, with some Arabic memorials (A.D. 1147, No. 26, 27; A.D. 1148, No. 16; A.D. 1153, No. 16).

<sup>107</sup> *Appulus et Calaber, Siculus mihi servit et Afer.*

A proud inscription, which denotes that the Norman conquerors were still discriminated from their Christian and Moslem subjects.

<sup>108</sup> Hugo Falcandus (Hist. Sicula, in Muratori Script. tom. vii. p. 270, 271) ascribes these losses to the neglect or treachery of the admiral Majo.

<sup>109</sup> The silence of the Sicilian historians, who end too soon or begin too late, must be supplied by Otho of Frisingen, a German (de Gestis Frederici I. l. i. c. 33, in Muratori Script. tom. vi. p. 668), the Venetian Andrew Dandulus (Id. tom. xii. p. 282,

fleet of seventy galleys George the admiral of Sicily appeared before Corfu; and both the island and city were delivered into his hands by the disaffected inhabitants, who had yet to learn that a siege is still more calamitous than a tribute. In this invasion, of some moment in the annals of commerce, the Normans spread themselves by sea, and over the provinces of Greece; and the venerable age of Athens, Thebes, and Corinth, was violated by rapine and cruelty. Of the wrongs of Athens no memorial remains. The ancient walls which encompassed, without guarding, the opulence of Thebes, were scaled by the Latin Christians; but their sole use of the Gospel was to sanctify an oath that the lawful owners had not secreted any relic of their inheritance or industry. On the approach of the Normans the lower town of Corinth was evacuated: the Greeks retired to the citadel, which was seated on a lofty eminence, abundantly watered by the classic fountain of Pirene; an impregnable fortress, if the want of courage could be balanced by any advantages of art or nature. As soon as the besiegers had surmounted the labour (their sole labour) of climbing the hill, their general, from the commanding eminence, admired his own victory, and testified his gratitude to Heaven by tearing from the altar the precious image of Theodore the tutelary saint. The silk-weavers of both sexes, whom George transported to Sicily, composed the most valuable part of the spoil; and in comparing the skilful industry of the mechanic with the sloth and cowardice of the soldier, he was heard to exclaim that the distaff and loom were the only weapons which the Greeks were capable of using. The progress of this naval armament was marked by two conspicuous events, the rescue of the king of France and the insult of the Byzantine capital. In his return by sea from an unfortunate crusade, Louis the Seventh was intercepted by the Greeks, who basely violated the laws of honour and religion. The unfortunate encounter of the Norman fleet delivered the royal captive; and after a free and honourable entertainment in the court of Sicily, Louis continued his journey to Rome and Paris.<sup>110</sup> In the absence of the emperor, Constantinople and the Hellespont were left without defence and without the suspicion of danger. The clergy and people, for the soldiers had followed the standard of

His admiral  
delivers  
Louis VII. of  
France.

Insults Con-  
stantinople.

283), and the Greek writers Cinnamus (l. iii. c. 2-5) and Nicetas (in Manuel. l. iii. c. 1-6 [p. 131, sqq., ed. Bonn]).

<sup>110</sup> To this imperfect capture and speedy rescue I apply the *παρ' ἐλπίον ἤλθι τοῦ ἀλφειοῦ* of Cinnamus, l. ii. c. 19, p. 49 [p. 87, ed. Bonn]. Muratori, on tolerable evidence (Annali d'Italia, tom. ix. p. 420, 421), laughs at the delicacy of the French, who maintain, *marisque nullo impediēte periculo ad regnum proprium reversum esse*; yet I observe that their advocate, Ducange, is less positive as the commentator on Cinnamus than as the editor of Joinville.



Manuel, were astonished and dismayed at the hostile appearance of a line of galleys, which boldly cast anchor in the front of the Imperial city. The forces of the Sicilian admiral were inadequate to the siege or assault of an immense and populous metropolis; but George enjoyed the glory of humbling the Greek arrogance, and of marking the path of conquest to the navies of the West. He landed some soldiers to rifle the fruits of the royal gardens, and pointed with silver, or more probably with fire, the arrows which he discharged against the palace of the Cæsars.<sup>111</sup> This playful outrage of the pirates of Sicily, who had surprised an unguarded moment, Manuel affected to despise, while his martial spirit and the forces of the empire were awakened to revenge. The Archipelago and Ionian Sea were covered with his squadrons and those of Venice; but I know not by what favourable allowance of transports, victuallers, and pinnaces, our reason, or even our fancy, can be reconciled to the stupendous account of fifteen hundred vessels, which is proposed by a Byzantine historian. These operations were directed with prudence and energy: in his homeward voyage George lost nineteen of his galleys, which were separated and taken: after an obstinate defence Corfu implored the clemency of her lawful sovereign; nor could a ship, a soldier, of the Norman prince, be found, unless as a captive, within the limits of the Eastern empire. The prosperity and the health of Roger were already in a declining state: while he listened in his palace of Palermo to the messengers of victory or defeat, the invincible Manuel, the foremost in every assault, was celebrated by the Greeks and Latins as the Alexander or Hercules of the age.

The emperor  
Manuel  
repulses the  
Normans,  
A.D.  
1148, 1149.

A prince of such a temper could not be satisfied with having repelled the insolence of a barbarian. It was the right and duty, it might be the interest and glory, of Manuel to restore the ancient majesty of the empire, to recover the provinces of Italy and Sicily, and to chastise this pretended king, the grandson of a Norman vassal.<sup>112</sup> The natives of Calabria were still attached to the Greek language and worship, which had been inexorably proscribed by the Latin clergy: after the loss of her dukes Apulia was chained as a servile appendage to the crown of Sicily: the founder of the monarchy had ruled by the sword; and his death had abated the fear, without healing the discontent, of his subjects: the feudal govern-

He reduces  
Apulia and  
Calabria,  
A.D. 1155.

<sup>111</sup> In palatium regium sagittas igneas iniecit, says Dandulus; but Nicetas, l. ii. c. 8, p. 66 [p. 130, ed. Bonn], transforms them into βλή ἀργυρίου ἔχοντα ἀσράκτους, and adds that Manuel styled this insult παίρνιον and γίλωτα . . . ληστύνοντα. These arrows, by the compiler, Vincent de Beauvais, are again transmuted into gold.

<sup>112</sup> For the invasion of Italy, which is almost overlooked by Nicetas, see the more polite history of Cinnamus (l. iv. c. 1-15, p. 78-101 [p. 134-175, ed. Bonn]), who introduces a diffuse narrative by a lofty profession, *σπερ τι Σικελίας, καὶ τῆς Ἰταλῶς ἐκίπτετο γῆς, ὥς καὶ ταύτας Ὀρμαιοὺς ἀνασώσαιο*, iii. 5 [p. 101, ed. Bonn].

ment was always pregnant with the seeds of rebellion; and a nephew of Roger himself invited the enemies of his family and nation. The majesty of the purple, and a series of Hungarian and Turkish wars, prevented Manuel from embarking his person in the Italian expedition. To the brave and noble Palæologus, his lieutenant, the Greek monarch intrusted a fleet and army: the siege of Bari was his first exploit; and, in every operation, gold as well as steel was the instrument of victory. Salerno, and some places along the western coast, maintained their fidelity to the Norman king; but he lost in two campaigns the greater part of his continental possessions; and the modest emperor, disdaining all flattery and falsehood, was content with the reduction of three hundred cities or villages of Apulia and Calabria, whose names and titles were inscribed on all the walls of the palace. The prejudices of the Latins were gratified by a genuine or fictitious donation under the seal of the German Cæsars;<sup>113</sup> but the successor of Constantine soon renounced this ignominious pretence, claimed the indefeasible dominion of Italy, and professed his design of chasing the barbarians beyond the Alps. By the artful speeches, liberal gifts, and unbounded promises of their Eastern ally, the free cities were encouraged to persevere in their generous struggle against the despotism of Frederic Barbarossa: the walls of Milan were rebuilt by the contributions of Manuel; and he poured, says the historian, a river of gold into the bosom of Ancona, whose attachment to the Greeks was fortified by the jealous enmity of the Venetians.<sup>114</sup> The situation and trade of Ancona rendered it an important garrison in the heart of Italy: it was twice besieged by the arms of Frederic; the Imperial forces were twice repulsed by the spirit of freedom; that spirit was animated by the ambassador of Constantinople; and the most intrepid patriots, the most faithful servants, were rewarded by the wealth and honours of the Byzantine court.<sup>115</sup> The pride of Manuel disdained and rejected a barbarian colleague; his ambition was excited by the hope of stripping the purple from the German usurpers, and of establishing in the

His design  
of acquiring  
Italy and the  
Western  
empire,  
A.D.  
1158-1174,  
&c.

<sup>113</sup> The Latin, Otho (de Gestis Frederici I. l. ii. c. 30, p. 734), attests the forgery; the Greek, Cinnamus (l. iv. c. 1, p. 78 [p. 135, ed. Bonn]), claims a promise of restitution from Conrad and Frederic. An act of fraud is always credible when it is told of the Greeks.

<sup>114</sup> Quod Anconitani Græcum imperium nimis diligenter . . . Veneti speciali odio Anconam oderunt. The cause of love, perhaps of envy, were the beneficia, flumen aureum of the emperor; and the Latin narrative is confirmed by Cinnamus (l. iv. c. 14, p. 98 [p. 170, ed. Bonn]).

<sup>115</sup> Muratori mentions the two sieges of Ancona; the first, in 1167, against Frederic I. in person (Annali, tom. x. p. 39, &c.); the second, in 1173, against his lieutenant Christian, Archbishop of Mentz, a man unworthy of his name and office (p. 76, &c.). It is of the second siege that we possess an original narrative, which he has published in his great collection (tom. vi. p. 921-946).

West as in the East his lawful title of sole emperor of the Romans. With this view he solicited the alliance of the people and the bishop of Rome. Several of the nobles embraced the cause of the Greek monarch; the splendid nuptials of his niece with Odo Frangipani secured the support of that powerful family,<sup>116</sup> and his royal standard or image was entertained with due reverence in the ancient metropolis.<sup>117</sup> During the quarrel between Frederic and Alexander the Third, the pope twice received in the Vatican the ambassadors of Constantinople. They flattered his piety by the long-promised union of the two churches, tempted the avarice of his venal court, and exhorted the Roman pontiff to seize the just provocation, the favourable moment, to humble the savage insolence of the Alemanni and to acknowledge the true representative of Constantine and Augustus.<sup>118</sup>

But these Italian conquests, this universal reign, soon escaped from the hand of the Greek emperor. His first demands were eluded by the prudence of Alexander the Third, who paused <sup>Failure of his designs.</sup> on this deep and momentous revolution;<sup>119</sup> nor could the pope be seduced by a personal dispute to renounce the perpetual inheritance of the Latin name. After his re-union with Frederic, he spoke a more peremptory language, confirmed the acts of his predecessors, excommunicated the adherents of Manuel, and pronounced the final separation of the churches, or at least the empires, of Constantinople and Rome.<sup>120</sup> The free cities of Lombardy no longer remembered their foreign benefactor, and, without preserving the friendship of Ancona, he soon incurred the enmity of Venice.<sup>121</sup> By his own avarice, or the complaints of his subjects, the Greek emperor was provoked to arrest the persons, and confiscate the effects, of the Venetian merchants. This violation of the public faith exasperated a free and commercial people: one hundred galleys were launched and armed in as many days; they swept the coasts of Dalmatia and Greece: but after some mutual wounds, the war was terminated by

<sup>116</sup> We derive this anecdote from an anonymous chronicle of Fossa Nova, published by Muratori (Script. Ital. tom. vii. p. 874).

<sup>117</sup> The *Βασιλεὺς σφαιρίων* of Cinnamus (l. iv. c. 14, p. 99 [p. 171, ed. Bonn]) is susceptible of this double sense. A standard is more Latin, an image more Greek.

<sup>118</sup> *Nihilominus quoque petebat, ut quia occasio justa et tempus opportunum et acceptabile se obtulerant, Romanæ corona imperii a sancto apostolo sibi redderetur; quoniam non ad Frederici Alemanni, sed ad suum jus asseruit pertinere* (Vit. Alexandri III. a Cardinal. Arragonia, in Script. Rerum Ital. tom. iii. par. i. p. 458). His second embassy was accompanied cum immensa multitudo pecuniarum.

<sup>119</sup> *Nimis alta et perplexa sunt* (Vit. Alexandri III. p. 460, 461) says the cautious pope.

<sup>120</sup> *Μηδὲν μὲν εἶναι λίγων ἔδωκε τῇ νικίᾳ πρὸς τὴν πρεσβυτέρων, πάλαι ἀπὸ βαρβάρων* (Cinnamus, l. iv. c. 14, p. 99 [p. 171, ed. Bonn]).

<sup>121</sup> In his vith book, Cinnamus describes the Venetian war, which Nicetas has not thought worthy of his attention. The Italian accounts, which do not satisfy our curiosity, are reported by the annalist Muratori, under the years 1171, &c.

an agreement, inglorious to the empire, insufficient for the republic; and a complete vengeance of these and of fresh injuries was reserved for the succeeding generation. The lieutenant of Manuel had informed his sovereign that he was strong enough to quell any domestic revolt of Apulia and Calabria; but that his forces were inadequate to resist the impending attack of the king of Sicily. His prophecy was soon verified: the death of Palæologus devolved the command on several chiefs, alike eminent in rank, alike defective in military talents; the Greeks were oppressed by land and sea; and a captive remnant that escaped the swords of the Normans and Saracens abjured all future hostility against the person or dominions of their conqueror.<sup>122</sup> Yet the king of Sicily esteemed the courage and constancy of Manuel, who had landed a second army on the

Peace with  
the Normans,  
A.D. 1156.

Italian shore: he respectfully addressed the new Justinian; solicited a peace or truce of thirty years; accepted as a gift the regal title; and acknowledged himself the military vassal of the Roman empire.<sup>123</sup> The Byzantine Cæsars acquiesced in this shadow of dominion, without expecting, perhaps without desiring, the service of a Norman army; and the truce of thirty years was not disturbed by any hostilities between Sicily and Constantinople. About the end of that period, the throne of Manuel was usurped by an inhuman tyrant, who had deserved the abhorrence of his country and mankind: the sword of William the Second, the grandson of Roger, was drawn by a fugitive of the Comnenian race; and the subjects of Andronicus might salute the strangers as friends, since they detested their sovereign as the worst of enemies. The Latin historians<sup>124</sup>

Last war of  
the Greeks  
and Nor-  
mans,  
A.D. 1185.

expatiate on the rapid progress of the four counts who invaded Romania with a fleet and army, and reduced many castles and cities to the obedience of the king of Sicily. The Greeks<sup>125</sup> accuse and magnify the wanton and sacri-

<sup>122</sup> This victory is mentioned by Romuald of Salerno (in Muratori, *Script. Ital.* tom. vii. p. 198). It is whimsical enough that, in the praise of the king of Sicily, Cinnamus (l. iv. c. 13, p. 97, 98 [p. 168, ed. Bonn]) is much warmer and more copious than Falcandus (p. 268, 270). But the Greek is fond of description, and the Latin historian is not fond of William the Bad.

<sup>123</sup> For the epistle of William I. see Cinnamus (l. iv. c. 15, p. 101, 102 [p. 173-175, ed. Bonn]) and Nicetas (l. ii. c. 8 [p. 128, ed. Bonn]). It is difficult to affirm whether these Greeks deceived themselves or the public in these flattering portraits of the grandeur of the empire.

<sup>124</sup> I can only quote of original evidence the poor chronicles of Sicard of Cremona (p. 603), and of Fossa Nova (p. 875), as they are published in the viith tome of Muratori's historians. The king of Sicily sent his troops contra nequitiam Andronici . . . . ad acquirendum imperium C. P. They were capti aut confusi . . . . decepti captique, by Isaac.

<sup>125</sup> By the failure of Cinnamus, we are now reduced to Nicetas (in Andronico, l. i. c. 7, 8, 9, l. ii. c. 1, in Isaac Angelo, l. i. c. 1-4), who now becomes a respectable contemporary. As he survived the emperor and the empire, he is above flattery: but the fall of Constantinople exasperated his prejudices against the Latins. For the

legious cruelties that were perpetrated in the sack of Thessalonica, the second city of the empire. The former deplore the fate of those invincible but unsuspecting warriors who were destroyed by the arts of a vanquished foe. The latter applaud, in songs of triumph, the repeated victories of their countrymen on the sea of Marmora or Propontis, on the banks of the Strymon, and under the walls of Durazzo. A revolution which punished the crimes of Andronicus had united against the Franks the zeal and courage of the successful insurgents: ten thousand were slain in battle; and Isaac Angelus, the new emperor, might indulge his vanity or vengeance in the treatment of four thousand captives. Such was the event of the last contest between the Greeks and Normans: before the expiration of twenty years the rival nations were lost or degraded in foreign servitude, and the successors of Constantine did not long survive to insult the fall of the Sicilian monarchy.

The sceptre of Roger successively devolved to his son and grandson: they might be confounded under the name of William: they are strongly discriminated by the epithets of the *bad* and the *good*; but these epithets, which appear to describe the perfection of vice and virtue, cannot strictly be applied to either of the Norman princes. When he was roused to arms by danger and shame, the first William did not degenerate from the valour of his race; but his temper was slothful; his manners were dissolute; his passions headstrong and mischievous; and the monarch is responsible, not only for his personal vices, but for those of Majo, the great admiral, who abused the confidence, and conspired against the life, of his benefactor. From the Arabian conquest, Sicily had imbibed a deep tincture of Oriental manners; the despotism, the pomp, and even the haram, of a sultan; and a Christian people was oppressed and insulted by the ascendant of the eunuchs, who openly professed, or secretly cherished, the religion of Mahomet. An eloquent historian of the times<sup>126</sup> has delineated the misfortunes of his country: <sup>127</sup> the ambition and fall of the ungrateful Majo; the

William I.,  
the Bad,  
king of  
Sicily,  
A.D. 1154,  
Feb. 26--  
A.D. 1166,  
May 7.

honour of learning I shall observe that Homer's great commentator, Eustathius, archbishop of Thessalonica, refused to desert his flock.

<sup>126</sup> The *Historia Sicula* of Hugo Falcandus, which properly extends from 1154 to 1169, is inserted in the viith volume of Muratori's Collection (tom. vii. p. 259-344), and preceded by an eloquent preface or epistle (p. 251-258, de Calamitatibus Siciliæ). Falcandus has been styled the Tacitus of Sicily; and, after a just, but immense, abatement, from the 1st to the xiith century, from a senator to a monk, I would not strip him of his title: his narrative is rapid and perspicuous, his style bold and elegant, his observation keen; he had studied mankind, and feels like a man. I can only regret the narrow and barren field on which his labours have been cast.

<sup>127</sup> The laborious Benedictines (*l'Art de vérifier les Dates*, p. 896) are of opinion that the true name of Falcandus is Fulcandus or Foucault. According to them, Hugues Foucault, a Frenchman by birth, and at length Abbot of St. Denys, had fol-

revolt and punishment of his assassins; the imprisonment and deliverance of the king himself; the private feuds that arose from the public confusion; and the various forms of calamity and discord which afflicted Palermo, the island, and the continent, during the reign of William the First, and the minority of his son. The youth,

innocence, and beauty of William the Second,<sup>128</sup> endeared him to the nation: the factions were reconciled; the laws were revived; and from the manhood to the premature death of that amiable prince, Sicily enjoyed a short season

of peace, justice, and happiness, whose value was enhanced by the remembrance of the past and the dread of futurity. The legitimate male posterity of Tancred of Hauteville was extinct in the person of the second William; but his aunt, the daughter of Roger, had married the most powerful prince of the age; and Henry the Sixth, the son of Frederic Barbarossa, descended from the Alps, to claim the Imperial crown and the inheritance of his wife. Against the unanimous wish of a free people, this inheritance could only be acquired by arms; and I am pleased to transcribe the style and sense of the historian Falcandus, who writes at the moment, and on the spot, with the feelings of a patriot, and the prophetic eye of a statesman. “Constantia, the daughter of Sicily, nursed

Lamentation  
of the  
historian  
Falcandus.

“from her cradle in the pleasures and plenty, and educated  
“in the arts and manners, of this fortunate isle, departed  
“long since to enrich the barbarians with our treasures, and now  
“returns, with her savage allies, to contaminate the beauties of her  
“venerable parent. Already I behold the swarms of angry barbarians: our opulent cities, the places flourishing in a long peace, are  
“shaken with fear, desolated by slaughter, consumed by rapine, and  
“polluted by intemperance and lust. I see the massacre or captivity  
“of our citizens, the rapes of our virgins and matrons.<sup>129</sup> In this  
“extremity (he interrogates a friend) how must the Sicilians act?

lowed into Sicily his patron Stephen de la Perche, uncle to the mother of William II., archbishop of Palermo, and great chancellor of the kingdom. Yet Falcandus has all the feelings of a Sicilian; and the title of *Alumnus* (which he bestows on himself) appears to indicate that he was born, or at least educated, in the island.

<sup>128</sup> Falcand. p. 303. Richard de St. Germano begins his history from the death and praises of William II. After some unmeaning epithets, he thus continues: *Legis et justitiæ cultus tempore suo vigeat in regno; suâ erat quilibet sorte contentus; (were they mortals?) ubique pax, ubique securitas, nec latronum metuebat viator insidias, nec maris nauta offendicula piratarum* (Script. Rerum Ital. tom. vii. p. 969).

<sup>129</sup> Constantia, primis a cunabulis in deliciarum tuarum affluentia diutius educata, tuisque institutis, doctrinis et moribus informata, tandem opibus tuis Barbaros delatara discessit: et nunc cum ingentibus copiis revertitur, ut pulcherrimæ nutricis ornamenta barbaricâ fœditate contamine. . . . Intueri mihi jam videor turbulentas barbarorum acies . . . civitates opulentas et loca diuturnâ pace florentia metâ concutero, cæde vastare, rapinis atterere, et fœdare luxuriâ: [occurrunt] hinc cives aut gladiis intercepti, aut servitute depressi, virgines constupratæ, matronæ, &c. [p. 253 and 254.]

"By the unanimous election of a king of valour and experience, Sicily and Calabria might yet be preserved;<sup>130</sup> for in the levity of the Apulians, ever eager for new revolutions, I can repose neither confidence nor hope.<sup>131</sup> Should Calabria be lost, the lofty towers, the numerous youth, and the naval strength of Messina,<sup>132</sup> might guard the passage against a foreign invader. If the savage Germans coalesce with the pirates of Messina; if they destroy with fire the fruitful region, so often wasted by the fires of Mount Ætna,<sup>133</sup> what resource will be left for the interior parts of the island, these noble cities which should never be violated by the hostile footsteps of a barbarian?<sup>134</sup> Catana has again been overwhelmed by an earthquake: the ancient virtue of Syracuse expires in poverty and solitude;<sup>135</sup> but Palermo is still crowned with a diadem, and her triple walls enclose the active multitudes of Christians and Saracens. If the two nations, under one king, can unite for their common safety, they may rush on the barbarians with invincible arms. But if the Saracens, fatigued by a repetition of injuries, should now retire and rebel; if they should occupy the castles of the mountains and sea-coast, the unfortunate Christians, exposed to a double attack, and placed as it were between the hammer and the anvil, must resign themselves to hopeless and inevitable servitude."<sup>136</sup> We must not forget that a priest here prefers his country to his religion: and that the Moslems, whose alliance he seeks, were still numerous and powerful in the state of Sicily.

<sup>130</sup> Certe si regem [sibi] non dubiæ virtutis elegerint, nec a Saracenis Christiani dissonant, poterit rex creatus rebus licet quasi desperatis et perditis subvenire, et incursus hostium, si prudenter egerit, propulsare. [p. 253 and 254.]

<sup>131</sup> In Apulis, qui, semper novitate gaudentes, novarum rerum studiis aguntur, nihil arbitror spei aut fiduciæ reponendum. [ib.]

<sup>132</sup> Si civium tuorum virtutem et audaciam attendas, . . . murorum etiam ambitum densis turribus circumseptum. [ib.]

<sup>133</sup> Cum crudelitate piraticâ Theutonum configat atrocitas, et inter ambustos lapides, et Ethnæ flagrantis incendia, &c. [ib.]

<sup>134</sup> Eam partem, quam nobilissimarum civitatum fulgor illustrat, quæ et toti regno singulari meruit privilegio preminere, nefarium esset . . . vel barbarorum ingressu pollui. I wish to transcribe his florid, but curious, description of the palace, city, and luxuriant plain of Palermo. [ib.]

<sup>135</sup> Vires non suppetunt, et conatus tuos tam inopia civium, quam paucitas bellatorum elidunt. [ib.]

<sup>136</sup> At vero, quia difficile est Christianos in tanto rerum turbine, sublato regis timore Saracenos non opprimere, si Saraceni injuriis fatigati ab eis coperint dissidere, et castella forte maritima vel montanas munitiones occupaverint; ut hinc cum Theutonicis summâ [sit] virtute pugnandum, illinc Saracenis crebris insultibus occurrendum, quid putas acturi sunt Siculi inter has depressi angustias, et velut inter malleum et incudem nullo cum discrimine constituti? hoc utique agent quod poterunt, ut se Barbaris miserabili conditione dedentes, in eorum se conferant potestatem. O utinam plebis et procerum Christianorum et Saracenorum vota convenient; ut regem sibi concorditer eligentes, [irruentes] barbaros totis viribus, toto conamine, totisque desideriis proturbare contendant [p. 254]. The Normans and Sicilians appear to be confounded.

The hopes, or at least the wishes, of Falcandus were at first gratified by the free and unanimous election of Tancred, the grandson of the first king, whose birth was illegitimate, but whose civil and military virtues shone without a blemish. During four years, the term of his life and reign, he stood in arms on the farthest verge of the Apulian frontier against the powers of Germany; and the restitution of a royal captive, of Constantia herself, without injury or ransom, may appear to surpass the most liberal measure of policy or reason. After his decease the kingdom of his widow and infant son fell without a struggle, and Henry pursued his victorious march from Capua to Palermo. The political balance of Italy was destroyed by his success; and if the pope and the free cities had consulted their obvious and real interest, they would have combined the powers of earth and heaven to prevent the dangerous union of the German empire with the kingdom of Sicily. But the subtle policy, for which the Vatican has so often been praised or arraigned, was on this occasion blind and inactive; and if it were true that Celestine the Third had kicked away the Imperial crown from the head of the prostrate Henry,<sup>137</sup> such an act of impotent pride could serve only to cancel an obligation and provoke an enemy. The Genoese, who enjoyed a beneficial trade and establishment in Sicily, listened to the promise of his boundless gratitude and speedy departure: <sup>138</sup> their fleet commanded the straits of Messina, and opened the harbour of Palermo; and the first act of his government was to abolish the privileges and to seize the property of these imprudent allies. The last hope of Falcandus was defeated by the discord of the Christians and Mahometans: they fought in the capital; several thousands of the latter were slain, but their surviving brethren fortified the mountains, and disturbed above thirty years the peace of the island. By the policy of Frederic the Second, sixty thousand Saracens were transplanted to Nocera in Apulia. In their wars against the Roman church, the emperor and his son Mainfroy were strengthened and disgraced by the service of the enemies of Christ; and this national colony maintained their religion and manners in the heart of Italy till they were extirpated, at the end of the thirteenth century, by the zeal and revenge of the house of Anjou.<sup>139</sup> All the calamities which the

<sup>137</sup> The testimony of an Englishman, of Roger de Hoveden (p. 689), will lightly weigh against the silence of German and Italian history (Muratori, *Annali d'Italia*, tom. x. p. 156). The priests and pilgrims, who returned from Rome, exalted, by every tale, the omnipotence of the holy father.

<sup>138</sup> Ego enim in eo cum Teutonicis manere non debeo (Caffari, *Annal. Genuenses*, in Muratori, *Script. Rerum Italicarum*, tom. vi. p. 367, 368).

<sup>139</sup> For the Saracens of Sicily and Nocera, see the *Annals of Muratori* (tom. x. p. 148).



prophetic orator had deplored were surpassed by the cruelty and avarice of the German conqueror. He violated the royal sepulchres,<sup>a</sup> and explored the secret treasures of the palace, Palermo, and the whole kingdom; the pearls and jewels, however precious, might be easily removed, but one hundred and sixty horses were laden with the gold and silver of Sicily.<sup>140</sup> The young king, his mother and sisters, and the nobles of both sexes, were separately confined in the fortresses of the Alps, and, on the slightest rumour of rebellion, the captives were deprived of life, of their eyes, or of the hope of posterity. Constantia herself was touched with sympathy for the miseries of her country, and the heiress of the Norman line might struggle to check her despotic husband, and to save the patrimony of her new-born son, of an emperor so famous in the next age under the name of Frederic the Second. Ten years after this revolution, the French monarchs annexed to their crown the duchy of Normandy: the sceptre of her ancient dukes had been transmitted, by a grand-daughter of William the Conqueror, to the house of Plantagenet; and the adventurous Normans, who had raised so many trophies in France, England, and Ireland, in Apulia, Sicily, and the East, were lost, either in victory or servitude, among the vanquished nations.

Final extinction of the Normans. A.D. 1204.

and A.D. 1223, 1247), Giannone (tom. ii. p. 385), and of the originals, in Muratori's Collection, Richard de St. Germano (tom. vii. p. 996), Matteo Spinelli de Giovenazzo (tom. vii. p. 1064), Nicholas de Jamsilla (tom. x. p. 494), and Matteo Villani (tom. xiv. l. vii. p. 103). The last of these insinuates, that, in reducing the Saracens of Nocera, Charles II. of Anjou employed rather artifice than violence.

<sup>140</sup> Muratori quotes a passage from Arnold of Lubec (l. iv. c. 20): *Reperit thesauros absconditos, et omnem lapidum pretiosorum et gemmarum gloriam, ita ut oneratis 160 somariis, gloriose ad terram suam redierit. Roger de Hoveden, who mentions the violation of the royal tombs and corpses, computes the spoil of Salerno at 200,000 ounces of gold (p. 746). On these occasions I am almost tempted to exclaim with the listening maid in La Fontaine, "Je voudrois bien avoir ce qui manque."*

<sup>a</sup> It is remarkable that at the same time the tombs of the Roman emperors, even of Constantine himself, were violated and sacked by their degenerate successor Alexius Comnenus, in order to enable

him to pay the "German" tribute exacted by the menaces of the emperor Henry. See the end of the first book of the *Life of Alexius* in Nicetas, p. 632, edit. Bonn. —M.

## CHAPTER LVII.

THE TURKS OF THE HOUSE OF SELJUK. — THEIR REVOLT AGAINST MAHMUD, CONQUEROR OF HINDOSTAN. — TOGRUL SUBDUES PERSIA, AND PROTECTS THE CALIPHS. — DEFEAT AND CAPTIVITY OF THE EMPEROR ROMANUS DIOGENES BY ALP ARSLAN. — POWER AND MAGNIFICENCE OF MALEK SHAH. — CONQUEST OF ASIA MINOR AND SYRIA. — STATE AND OPPRESSION OF JERUSALEM — PILGRIMAGES TO THE HOLY SEPULCHRE.

FROM the isle of Sicily the reader must transport himself beyond the Caspian Sea to the original seat of the Turks or Turkmans, THE TURKS against whom the first crusade was principally directed.<sup>a</sup> Their Scythian empire of the sixth century was long since dissolved, but the name was still famous among the Greeks and Orientals, and the fragments of the nation, each a powerful and independent people, were scattered over the desert from China to the Oxus and the Danube: the colony of Hungarians<sup>b</sup> was admitted into the republic of Europe, and the thrones of Asia were occupied by slaves and soldiers of Turkish extraction. While Apulia and Sicily were subdued by the Norman lance, a swarm of these northern shepherds overspread the kingdoms of Persia; their princes of the race of Seljuk erected a splendid and solid empire from Samarcand to the confines of Greece and Egypt, and the Turks have maintained their dominion in Asia Minor till the victorious crescent has been planted on the dome of St. Sophia.

One of the greatest of the Turkish princes was Mamood or Mahmud,<sup>i</sup> the Gaznevide, who reigned in the eastern provinces of

<sup>i</sup> I am indebted for his character and history to D'Herbelot (*Bibliothèque Orientale, Mahmud*, p. 533-537), M. de Guignes (*Histoire des Huns*, tom. iii. p. 155-173), and our countryman Colonel Alexander Dow (vol. i. p. 23-83).<sup>c</sup> In the two first volumes of his *History of Hindostan* he styles himself the translator of the Persian *Ferishta*; but in his florid text it is not easy to distinguish the version and the original.<sup>d</sup>

<sup>a</sup> On the ethnology of the Turks see Editor's notes, vol. iii. p. 303, vol. v. p. 172.—S.

<sup>b</sup> This implies that the Hungarians were Turks; but it has been shown in a previous note that they belonged to the Finnish or Tschudish race. See vol. vii. p. 71, 72.—S.

<sup>c</sup> Besides these sources Weil mentions Qlti and Mirchond's *History of the Gaz-*

nevides. *Geschichte der Chalifen*, vol. iii. p. 60.—S.

<sup>d</sup> The European reader now possesses a more accurate version of *Ferishta*, that of Col. Briggs. Of Col. Dow's work, Col. Briggs observes, "that the author's name will be handed down to posterity as one of the earliest and most indefatigable of our Oriental scholars. Instead of confining himself, however, to mere trans-

Persia one thousand years after the birth of Christ. His father Sebectagi<sup>a</sup> was the slave of the slave of the slave of the commander of the faithful. But in this descent of servitude the first degree was merely titular, since it was filled by the sovereign of Transoxiana and Chorasán, who still paid a nominal allegiance to the caliph of Bagdad. The second rank was that of a minister of state, a lieutenant of the Samanides,<sup>2</sup> who broke, by his revolt, the bonds of political slavery. But the third step was a state of real and domestic servitude in the family of that rebel, from which Sebectagi, by his courage and dexterity, ascended to the supreme command of the city and province of Gazna,<sup>3</sup> as the son-in-law and successor of his grateful master. The falling dynasty of the Samanides was at first protected, and at last overthrown, by their servants, and, in the public disorders, the fortune of Mahmud continually increased. For him the title of *Sultan*<sup>4</sup> was first invented;<sup>b</sup> and his kingdom was enlarged from Transoxiana to the neighbourhood of Ispahan, from the shores of the Caspian to the mouth of the Indus. But the principal source of his fame and riches was the holy war which he waged against the Gentoos of Hindostan. In this foreign narrative I may not consume a page, and a volume would scarcely suffice to recapitulate the battles and sieges of his twelve expeditions. Never was the Musulman hero

Mahmud the  
Gaznevide,  
A.D.  
997-1028.

His twelve  
expeditions  
into Hando-  
stan.

<sup>2</sup> The dynasty of the Samanides continued 125 years, A.D. 874-999, under ten princes. See their succession and ruin in the Tables of M. de Guignes (Hist. des Huns, tom. i. p. 404-406). They were followed by the Gaznevîdes, A.D. 999-1183 (see tom. i. p. 239, 240). His division of nations often disturbs the series of time "d place.

<sup>3</sup> Gaznah hortus non habet: est emporium et domicilium mercaturæ Indicæ. Abulfedæ Geograph. Reiske, tab. xxiii. p. 349; D'Herbelot, p. 364. It has not been visited by any modern traveller.

<sup>4</sup> By the ambassador of the caliph of Bagdad, who employed an Arabian or Chaldaic word that signifies *lord* and *master* (D'Herbelot, p. 825). It is interpreted *Αὐτοκράτωρ*, *Βασιλεὺς Βασιλεῖον*, by the Byzantine writers of the xith century; and the name (*Σουλτανός*, Soldanus) is familiarly employed in the Greek and Latin languages, after it had passed from the Gaznevîdes to the Seljukides, and other emirs of Asia and Egypt. Ducange (Dissertation xvi. sur Joinville, p. 238-240, Gloss. Græc. et Latin.) labours to find the title of Sultan in the ancient kingdom of Persia: but his proofs are mere shadows; a proper name in the Themes of Constantine (ii. 11 [tom. iii. p. 61, ed. Bonn]), an anticipation of Zonaras, &c., and a medal of Kai Khosrou, not (as he believes) the Sassanide of the vith, but the Seljukide of Iconium of the xiiiith century (De Guignes, Hist. des Huns, tom. i. p. 246).

'lation, he has filled his work with his own observations, which have been so embodied in the text that Gibbon declares it impossible to distinguish the translator from the original author." Preface, p. vii.—M.

<sup>a</sup> Sebectecin, Weil, Geschichte der Chalfen, vol. iii. p. 60.—S.

<sup>b</sup> It is uncertain when the title of *Sultan* was first used, but it seems at all events to have been older than the time of Mahmud. It is mentioned by Halebi under the reign of Motawacel; but according to Ibn Chaldun it was first assumed by the Bowides. Weil, *ibid.* vol. ii. p. 345, note.—S.

lismayed by the inclemency of the seasons, the height of the mountains, the breadth of the rivers, the barrenness of the desert, the multitudes of the enemy, or the formidable array of their elephants of war.<sup>5</sup> The sultan of Gazna surpassed the limits of the conquests of Alexander; after a march of three months, over the hills of Cashmir and Thibet, he reached the famous city of Kinoge,<sup>6</sup> on the Upper Ganges, and, in a naval combat on one of the branches of the Indus, he fought and vanquished four thousand boats of the natives. Delhi, Lahor, and Multan were compelled to open their gates; the fertile kingdom of Guzarat attracted his ambition and tempted his stay; and his avarice indulged the fruitless project of discovering the golden and aromatic isles of the Southern Ocean. On the payment of a tribute the *rajahs* preserved their dominions, the people their lives and fortunes: but to the religion of Hindostan the zealous Musulman was cruel and inexorable; many hundred temples or pagodas were levelled with the ground, many thousand idols were demolished, and the servants of the prophet were stimulated and rewarded by the precious materials of which they were composed. The pagoda of Sumnat was situate on the promontory of Guzarat, in the neighbourhood of Diu, one of the last remaining possessions of the Portuguese.<sup>7</sup> It was endowed with the revenue of two thousand villages; two thousand Brahmins were consecrated to the service of the deity, whom they washed each morning and evening in water from the distant Ganges; the subordinate ministers consisted of three hundred musicians, three hundred barbers, and five hundred dancing girls, conspicuous for their birth or beauty. Three sides of the temple were protected by the ocean, the narrow isthmus was fortified by a

<sup>5</sup> Ferishta (apud Dow, Hist. of Hindostan, vol. i. p. 49) mentions the report of a *gun* in the Indian army. But as I am slow in believing this premature (A.D. 1008) use of artillery, I must desire to scrutinise first the text and then the authority of Ferishta, who lived in the Mogul court in the last century.

<sup>6</sup> Kinoge, or Canoge (the old Palmbethra),<sup>b</sup> is marked in latitude  $27^{\circ} 3'$ , longitude  $80^{\circ} 13'$ . See D'Anville (*Antiquité de l'Inde*, p. 60-62), corrected by the local knowledge of Major Rennell (in his excellent Memoir on his Map of Hindostan, p. 37-43): 300 jewellers, 30,000 shops for the areca nut, 60,000 bands of musicians, &c. (Abulfed. Geograph. tab. xv. p. 274; Dow, vol. i. p. 16), will allow an ample deduction.

<sup>7</sup> The idolaters of Europe, says Ferishta (Dow, vol. i. p. 66). Consult Abulfeda (p. 272) and Rennell's Map of Hindostan.

<sup>a</sup> This passage is differently written in the various manuscripts I have seen; and in some the word *tope* (*gun*) has been written for *nupth* (*naphtha*), and *toofung* (*musket*) for *khudung* (*arrow*). But no Persian or Arabic history speaks of gunpowder before the time usually assigned for its invention (A.D. 1317); long after

which it was first applied to the purposes of war. Briggs's Ferishta, vol. i. p. 47, note.—M.

<sup>b</sup> Mr. Wilson (*Hindu Drama*, vol. iii. p. 12) and Schlegel (*Indische Bibliothek*, vol. ii. p. 394) concur in identifying Palmbethra with the Patalipura of the Indians, the Patna of the moderns.—M.

natural or artificial precipice, and the city and adjacent country were peopled by a nation of fanatics. They confessed the sins and the punishment of Kinoge and Delhi; but if the impious stranger should presume to approach *their* holy precincts, he would surely be overwhelmed by a blast of the divine vengeance. By this challenge the faith of Mahmud was animated to a personal trial of the strength of this Indian deity. Fifty thousand of his worshippers were pierced by the spear of the Moslems; the walls were scaled, the sanctuary was profaned, and the conqueror aimed a blow of his iron mace at the head of the idol. The trembling Brahmins are said to have offered ten millions<sup>a</sup> sterling for his ransom; and it was urged by the wisest counsellors that the destruction of a stone image would not change the hearts of the Gentoos, and that such a sum might be dedicated to the relief of the true believers. "Your reasons," replied the sultan, "are specious and strong; but never in the eyes of posterity shall Mahmud appear as a merchant of idols."<sup>b</sup> He repeated his blows, and a treasure of pearls and rubies, concealed in the belly of the statue, explained in some degree the devout prodigality of the Brahmins. The fragments of the idol were distributed to Gazna, Mecca, and Medina. Bagdad listened to the edifying tale, and Mahmud was saluted by the caliph with the title of guardian of the fortune and faith of Mahomet.

From the paths of blood, and such is the history of nations, I cannot refuse to turn aside to gather some flowers of science or virtue. The name of Mahmud the Gaznevide is still venerable in the East: his subjects enjoyed the blessings of prosperity and peace; his vices were concealed by the veil of religion; and two familiar examples will testify his justice and magnanimity. I. As he sat in the divan, an unhappy subject bowed before the throne to accuse the insolence of a Turkish soldier who had driven him from his house and bed. "Suspend your clamours," said Mahmud; "inform me of his next visit, and ourself in person will judge and punish the offender." The sultan followed his guide, invested the house with his guards, and, extinguishing the torches, pronounced the death of the criminal, who had been seized in the act of rapine and adultery. After the execution of his sentence the lights were rekindled, Mah-

<sup>a</sup> Ferishta says, some "crores of gold." Dow says, in a note at the bottom of the page, "ten millions," which is the explanation of the word "crore." Mr. Gibbon says rashly that the sum offered by the Brahmins was ten millions sterling. Note to Mill's India, vol. ii. p. 22. Col. Briggs's translation is "a quantity of gold."

The treasure found in the temple, "*per-*

"laps in the image," according to Major Price's authorities, was twenty millions of dinars of gold, above nine millions sterling; but this was a hundred-fold the ransom offered by the Brahmins. Price, vol. ii. p. 290.—M.

<sup>b</sup> Rather than the idol breaker, he chose to be called *Mahmud the idol breaker*. Price vol. ii. p. 289.—M.

mud fell prostrate in prayer, and, rising from the ground, demanded some homely fare, which he devoured with the voraciousness of hunger. The poor man, whose injury he had avenged, was unable to suppress his astonishment and curiosity; and the courteous monarch condescended to explain the motives of this singular behaviour. "I had reason to suspect that none, except one of my sons, could dare to perpetrate such an outrage; and I extinguished the lights that my justice might be blind and inexorable. My prayer was a thanksgiving on the discovery of the offender; and so painful was my anxiety, that I had passed three days without food since the first moment of your complaint." II. The sultan of Gazna had declared war against the dynasty of the Bowides, the sovereigns of the western Persia; he was disarmed by an epistle of the sultana mother, and delayed his invasion till the manhood of her son.<sup>8</sup> "During the life of my husband," said the artful regent, "I was ever apprehensive of your ambition: he was a prince and a soldier worthy of your arms. He is now no more: his sceptre has passed to a woman and a child, and you *dare not* attack their infancy and weakness. How inglorious would be your conquest, how shameful your defeat! and yet the event of war is in the hand of the Almighty." Avarice was the only defect that tarnished the illustrious character of Mahmud; and never has that passion been more richly satiated.<sup>9</sup> The Orientals exceed the measure of credibility in the account of millions of gold and silver, such as the avidity of man has never accumulated; in the magnitude of pearls, diamonds, and rubies, such as have never been produced by the workmanship of nature.<sup>9</sup> Yet the soil of Hindostan is impregnated with precious minerals: her trade, in every age, has attracted the gold and silver of the world; and her virgin spoils were rifled by the first of the Mahometan conquerors. His behaviour, in the last days of his life, evinces the vanity of these possessions, so laboriously won, so dangerously held, and so inevitably lost. He surveyed the vast and various chambers of the treasury of Gazna; burst into tears; and again closed the doors, without bestowing any portion of the wealth which he could no longer hope to preserve. The following day he reviewed

<sup>8</sup> D'Herbelot, Bibliothèque Orientale, p. 527. Yet these letters, apophthegms, &c., are rarely the language of the heart, or the motives of public action.

<sup>9</sup> For instance, a ruby of four hundred and fifty miskals (Dow, vol. i. p. 53), or six pounds three ounces: the largest in the treasury of Delhi weighed seventeen miskals (Voyages de Tavernier, partie ii. p. 280). It is true that in the East all coloured stones are called rubies (p. 355), and that Tavernier saw three larger and more precious among the jewels de notre grand roi, le plus puissant et plus magnifique de tous les rois de la terre (p. 376).

the state of his military force; one hundred thousand foot, fifty-five thousand horse, and thirteen hundred elephants of battle.<sup>10</sup> He again wept the instability of human greatness; and his grief was embittered by the hostile progress of the Turkmans, whom he had introduced into the heart of his Persian kingdom.

In the modern depopulation of Asia the regular operation of government and agriculture is confined to the neighbourhood of cities, and the distant country is abandoned to the pastoral tribes of Arabs, Curds, and *Turkmans*.<sup>11</sup> Of the last-mentioned people, two considerable branches extend on either side of the Caspian Sea: the western colony can muster forty thousand soldiers; the eastern, less obvious to the traveller, but more strong and populous, has increased to the number of one hundred thousand families. In the midst of civilised nations they preserve the manners of the Scythian desert, remove their encampments with the change of seasons, and feed their cattle among the ruins of palaces and temples. Their flocks and herds are their only riches; their tents, either black or white, according to the colour of the banner, are covered with felt, and of a circular form; their winter apparel is a sheepskin; a robe of cloth or cotton their summer garment: the features of the men are harsh and ferocious, the countenance of their women is soft and pleasing. Their wandering life maintains the spirit and exercise of arms; they fight on horseback; and their courage is displayed in frequent contests with each other and with their neighbours. For the licence of pasture they pay a slight tribute to the sovereign of the land; but the domestic jurisdiction is in the hands of the chiefs and elders. The first emigration of the Eastern Turkmans, the most ancient of their race, may be ascribed to the tenth century of the Christian æra.<sup>12</sup> In the decline of the caliphs, and the weakness of their lieutenants, the barrier of the Jaxartes was often violated: in each invasion, after the victory or retreat of their countrymen, some wandering tribe, embracing the Mahometan faith, obtained a free encampment in the spacious plains and pleasant climate of Transoxiana and Carizme. The Turkish

Manners and  
emigration of  
the Turks, or  
Turkmans,  
A.D.  
980-1028.

<sup>10</sup> Dow, vol. i. p. 65. The sovereign of Kinoge is said to have possessed 2500 elephants (Abulfed. Geograph. tab. xv. p. 274). From these Indian stories the reader may correct a note in my first volume (p. 344); or from that note he may correct these stories.

<sup>11</sup> See a just and natural picture of these pastoral manners, in the history of William Archbishop of Tyre (l. i. c. vii. in the *Gesta Dei per Francos*, p. 633, 634), and a valuable note by the editor of the *Histoire Généalogique des Tatars*, p. 535-538.

<sup>12</sup> The first emigrations of the Turkmans, and doubtful origin of the Seljukians, may be traced in the laborious *History of the Huns*, by M. de Guignes (tom. i. *Tableaux Chronologiques*, l. v. tom. iii. l. vii. ix. x.), and the *Bibliothèque Orientale* of D'Herbelot (p. 799-802, 897-901), Elmacin (*Hist. Saracen*, p. 331-333 [4to. ed., Lugd. B., 1625]), and Abulpharagius (*Dynast.* p. 221, 222).

slaves who aspired to the throne encouraged these emigrations, which recruited their armies, awed their subjects and rivals, and protected the frontier against the wilder natives of Turkestan; and this policy was abused by Mahmud the Gaznevide beyond the example of former times. He was admonished of his error by a chief of the race of Seljuk, who dwelt in the territory of Bochara. The sultan had inquired what supply of men he could furnish for military service. "If you send," replied Ismael, "one of these arrows into our camp, fifty thousand of your servants will mount on horseback." "And if that number," continued Mahmud, "should not be sufficient?" "Send this second arrow to the horde of Balik, and you will find fifty thousand more." "But," said the Gaznevide, dissembling his anxiety, "if I should stand in need of the whole force of your kindred tribes?" "Despatch my bow," was the last reply of Ismael, "and, as it is circulated around, the summons will be obeyed by two hundred thousand horse." The apprehension of such formidable friendship induced Mahmud to transport the most obnoxious tribes into the heart of Chorasán, where they would be separated from their brethren by the river Oxus, and enclosed on all sides by the walls of obedient cities. But the face of the country was an object of temptation rather than terror; and the vigour of government was relaxed by the absence and death of the sultan of Gazna. The shepherds were converted into robbers; the bands of robbers were collected into an army of conquerors: as far as Ispahan and the Tigris Persia was afflicted by their predatory inroads; and the Turkmans were not ashamed or afraid to measure their courage and numbers with the proudest sovereigns of Asia. Massoud, the son and successor of Mahmud, had too long neglected the advice of his wisest Omrahs. "Your enemies," they repeatedly urged, "were in their origin a swarm of ants; they are now little snakes; and, unless they be instantly crushed, they will acquire the venom and magnitude of serpents." After some alternatives of truce and hostility, after the repulse or partial success of his lieutenants, the sultan marched in person against the Turkmans, who attacked him on all sides with barbarous shouts and irregular onset. "Massoud," says the Persian historian,<sup>13</sup> "plunged singly to oppose the torrent of gleaming arms, exhibiting such acts of gigantic force and valour as never king had

<sup>13</sup> Dow, *Hist. of Hindostan*, vol. i. p. 89, 95-98. I have copied this passage as a specimen of the Persian manner; but I suspect that, by some odd fatality, the style of Ferishta has been improved by that of Ossian

\* Gibbon's conjecture was well founded. Compare the more sober and genuine version of Col. Briggs, vol. i. p. 110.—M.



“ before displayed. A few of his friends, roused by his words and actions, and that innate honour which inspires the brave, seconded their lord so well, that, wheresoever he turned his fatal sword, the enemies were mowed down or retreated before him. But now, when victory seemed to blow on his standard, misfortune was active behind it; for when he looked round he beheld almost his whole army, excepting that body he commanded in person, devouring the paths of flight.” The Gaznevide was abandoned by the cowardice or treachery of some generals of Turkish race; and this memorable day of Zendekan<sup>14</sup> founded in Persia the dynasty of the shepherd kings.<sup>15</sup>

They defeat the Gaznevides, and subdue Persia, A.D. 1038.

The victorious Turkmans immediately proceeded to the election of a king; and, if the probable tale of a Latin historian<sup>16</sup> deserves any credit, they determined by lot the choice of their new master. A number of arrows were successively inscribed with the name of a tribe, a family, and a candidate; they were drawn from the bundle by the hand of a child, and the important prize was obtained by Togrul Beg, the son of Michael, the son of Seljuk, whose surname was immortalised in the greatness of his posterity. The sultan Mahmud, who valued himself on his skill in national genealogy, professed his ignorance of the family of Seljuk yet the father of that race appears to have been a chief of power and renown.<sup>17</sup> For a daring intrusion into the haram of his prince, Seljuk was banished from Turkestan: with a numerous tribe of his friends and vassals he passed the Jaxartes, encamped in the neighbourhood of Samarcand, embraced the religion of Mahomet, and acquired the crown of martyrdom in a war against the infidels. His age, of an hundred and seven years, surpassed the life of his son, and Seljuk

Dynasty of the Seljukians, A.D. 1038-1152.

<sup>14</sup> The Zendekan of D'Herbelot (p. 1028), the Dindaka of Dow (vol. i. p. 97), is probably the Dandanekan of Abulfeda (Geograph. p. 345, Reiske), a small town of Chorsan, two days' journey from Marû, and renowned through the East for the production and manufacture of cotton.

<sup>15</sup> The Byzantine historians (Cedrenus, tom. ii. p. 766, 767 [p. 566, *sq.*, ed. Bonn]; Zonaras, tom. ii. p. 255 [l. xvii. c. 25]; Nicephorus Bryennius, p. 21 [p. 26, ed. Bonn]) have confounded in this revolution the truth of time and place, of names and persons, of causes and events. The ignorance and errors of these Greeks (which I shall not stop to unravel) may inspire some distrust of the story of Cyaxares and Cyrus, as it is told by their most eloquent predecessors.

<sup>16</sup> Willerm. Tyr. l. i. c. 7, p. 633. [In *Gesta Dei per Franc.* tom. i. fol. Hanov. 1611.] The divination by arrows is ancient and famous in the East.

<sup>17</sup> D'Herbelot, p. 801. Yet after the fortune of his posterity, Seljuk became the thirty-fourth in lineal descent from the great Afrasiab, emperor of Touran (p. 800). The Tartar pedigree of the house of Zingis gave a different cast to flattery and fable; and the historian Mirkhond derives the Seljukides from Alankavah, the virgin mother (p. 801, col. 2). If they be the same as the *Zalzuts* of Abulghazi Bahadur Khan (Hist. Généalogique, p. 148), we quote in their favour the most weighty evidence of a Tartar prince himself, the descendant of Zingis, Alankavah, or Alancu, and Oguz Khan.

adopted the care of his two grandsons, Togrul and Jaafar,\* the eldest of whom, at the age of forty-five, was invested with the title of Sultan in the royal city of Nishabur. The blind determination of chance was justified by the virtues of the successful candidate. It would be superfluous to praise the valour of a Turk; and the ambition of Togrul<sup>18</sup> was equal to his valour. By his arms the Gaznevites were expelled from the eastern kingdoms of Persia, and gradually driven to the banks of the Indus, in search of a softer and more wealthy conquest. In the West he annihilated the dynasty of the Bowides; and the sceptre of Irak passed from the Persian to the Turkish nation. The princes who had felt, or who feared, the Seljukian arrows bowed their heads in the dust; by the conquest of Aderbijan, or Media, he approached the Roman confines; and the shepherd presumed to despatch an ambassador, or herald, to demand the tribute and obedience of the emperor of Constantinople.<sup>19</sup> In his own dominions Togrul was the father of his soldiers and people; by a firm and equal administration Persia was relieved from the evils of anarchy; and the same hands which had been imbrued in blood became the guardians of justice and the public peace. The more rustic, perhaps the wisest, portion of the Turkmans<sup>20</sup> continued to dwell in the tents of their ancestors; and, from the Oxus to the Euphrates, these military colonies were protected and propagated by their native princes. But the Turks of the court and city were refined by business and softened by pleasure: they imitated the dress, language, and manners of Persia; and the royal palaces of Nishabur and Rei displayed the order and magnificence of a great monarchy. The most deserving of the Arabians and Persians were promoted to the honours of the state; and the whole body of the Turkish nation embraced with fervour and sincerity the religion of Mahomet. The northern swarms of barbarians who over-

<sup>18</sup> By a slight corruption Togrul Beg is the Tangroli-pix of the Greeks. His reign and character are faithfully exhibited by D'Herbelot (*Bibliothèque Orientale*, p. 1027, 1028) and De Guignes (*Hist. des Huns*, tom. iii. p. 189-201).

<sup>19</sup> Cedronus, tom. ii. p. 774, 775 [p. 580, sq., ed. Bonn]; Zonaras, tom. ii. p. 257 [l. xvii. c. 25]. With their usual knowledge of Oriental affairs, they describe the ambassador as a *sherif*, who, like the syncellus of the patriarch, was the vicar and successor of the caliph.

<sup>20</sup> From William of Tyre I have borrowed this distinction of Turks and Turkmans, which at least is popular and convenient. The names are the same, and the addition of *man* is of the same import in the Persian and Teutonic idioms. Few critics will adopt the etymology of James de Vitry (*Hist. Hierosol.* l. i. c. 11, p. 1061 [*Gesta Dei p. Franc.*]), of Turcomani, quasi *Turci et Comani*, a mixed people.

\* Seljuk had four sons, Micail, Junus, Arslan or Israil, and Musa. The last two outlived him, but are not distinguished in history. His grandsons, Togrul and

Jaafar, mentioned by Gibbon, were the sons of Micail. Weil, *Geschichte der Chalfen*, vol. iii. p. 82.—S.

spread both Europe and Asia have been irreconcilably separated by the consequences of a similar conduct. Among the Moslems, as among the Christians, their vague and local traditions have yielded to the reason and authority of the prevailing system, to the fame of antiquity, and the consent of nations. But the triumph of the Koran is more pure and meritorious as it was not assisted by any visible splendour of worship which might allure the pagans by some resemblance of idolatry. The first of the Seljukian sultans was conspicuous by his zeal and faith; each day he repeated the five prayers which are enjoined to the true believers; of each week the two first days were consecrated by an extraordinary fast; and in every city a mosch was completed before Togrul presumed to lay the foundations of a palace.<sup>21</sup>

With the belief of the Koran, the son of Seljuk imbibed a lively reverence for the successor of the prophet. But that sublime character was still disputed by the caliphs of Bagdad and Egypt, and each of the rivals was solicitous to prove his title in the judgment of the strong, though illiterate, barbarians. Mahmud the Gaznevide had declared himself in favour of the line of Abbas; and had treated with indignity the robe of honour which was presented by the Fatimite ambassador. Yet the ungrateful Hashe-mite had changed with the change of fortune; he applauded the victory of Zendecan, and named the Seljukian sultan his temporal vicegerent over the Moslem world. As Togrul executed and enlarged this important trust, he was called to the deliverance of the caliph Cayem, and obeyed the holy summons, which gave a new kingdom to his arms.<sup>22</sup> In the palace of Bagdad the commander of the faithful still slumbered, a venerable phantom. His servant or master, the prince of the Bowides, could no longer protect him from the insolence of meaner tyrants; and the Euphrates and Tigris were oppressed by the revolt of the Turkish and Arabian emirs. The presence of a conqueror was implored as a blessing; and the transient mischiefs of fire and sword were excused as the sharp but salutary remedies which alone could restore the health of the republic. At the head of an irresistible force the sultan of Persia marched from Hamadan: the proud were crushed, the prostrate were spared; the prince of the Bowides disappeared; the heads of the most obstinate rebels were laid at the feet of Togrul; and he inflicted a lesson of obedience on the people of Mosul and Bagdad. After the chastise-

He delivers  
the caliph  
of Bagdad,  
A.D. 1055.

<sup>21</sup> Hist. Générale des Huns, tom. iii. p. 165, 166, 167. M. de Guignes quotes Abul-mahasen, an historian of Egypt.

<sup>22</sup> Consult the Bibliothèque Orientale, in the articles of the *Abbasides*, *Caher*, and *Cairn*, and the *Annals of Elmacin* and *Abulpharagius*.

ment of the guilty, and the restoration of peace, the royal shepherd accepted the reward of his labours; and a solemn comedy represented the triumph of religious prejudice over barbarian power.<sup>23</sup>

His investiture;

The Turkish sultan embarked on the Tigris, landed at the gate of Racca, and made his public entry on horseback. At the palace-gate he respectfully dismounted, and walked on foot, preceded by his emirs without arms. The caliph was seated behind his black veil: the black garment of the Abbassides was cast over his shoulders, and he held in his hand the staff of the apostle of God. The conqueror of the East kissed the ground, stood some time in a modest posture, and was led towards the throne by the vizir and an interpreter. After Togrul had seated himself on another throne his commission was publicly read, which declared him the temporal lieutenant of the vicar of the prophet. He was successively invested with seven robes of honour, and presented with seven slaves, the natives of the seven climates of the Arabian empire. His mystic veil was perfumed with musk; two crowns<sup>a</sup> were placed on his head; two scimitars were girded to his side, as the symbols of a double reign over the East and West. After this inauguration the sultan was prevented from prostrating himself a second time; but he twice kissed the hand of the commander of the faithful, and his titles were proclaimed by the voice of heralds and the applause of the Moslems. In a second visit to Bagdad the Seljukian prince again rescued the caliph from his enemies; and devoutly, on foot, led the bridle of his mule from the prison to the palace.<sup>b</sup> Their alliance was cemented by the marriage of Togrul's sister with the successor of the prophet. Without reluctance he had introduced a Turkish virgin into his haram; but Cayem proudly refused his daughter to the sultan, disdained to mingle the blood of the Hashemites with the blood of a Scythian shepherd; and protracted the negotiation many months, till the gradual diminution of his revenue admonished him that he was still in the hands of a master. The royal nuptials were followed by the

<sup>23</sup> For this curious ceremony I am indebted to M. de Guignes (tom. iii. p. 197, 198), and that learned author is obliged to Bondari, who composed in Arabic the history of the Seljukides (tom. v. p. 365). I am ignorant of his age, country, and character.

<sup>a</sup> According to Von Hammer, "crowns" are incorrect. They are unknown as a symbol of royalty in the East. V. Hammer, *Osmmanische Geschichte*, vol. i. p. 567.—M.

<sup>b</sup> According to other accounts Togrul did not even once see the caliph on his first visit to Bagdad, though he remained there more than a year. On his second

entrance the caliph received him with the greatest pomp, conferred on him, in the presence of all his great officers, the dominion over all the lands which he had conquered, and bestowed on him the title of "King of the East and of the West." Weil, vol. iii. p. 97, 99.—S.

death of Togrul himself; <sup>24</sup> as he left no children, his nephew Alp Arslan succeeded to the title and prerogatives of sultan; and his name, after that of the caliph, was pronounced in the public prayers of the Moslems. Yet in this revolution the Abbasides acquired a larger measure of liberty and power. On the throne of Asia the Turkish monarchs were less jealous of the domestic administration of Bagdad; and the commanders of the faithful were relieved from the ignominious vexations to which they had been exposed by the presence and poverty of the Persian dynasty.

Since the fall of the caliphs, the discord and degeneracy of the Saracens respected the Asiatic provinces of Rome; which, by the victories of Nicephorus, Zimisceus, and Basil, had been extended as far as Antioch and the eastern boundaries of Armenia. Twenty-five years after the death of Basil, his successors were suddenly assaulted by an unknown race of barbarians, who united the Scythian valour with the fanaticism of new proselytes, and the art and riches of a powerful monarchy. <sup>25</sup> The myriads of Turkish horse overspread a frontier of six hundred miles from Tauris to Arzeroum, and the blood of one hundred and thirty thousand Christians was a grateful sacrifice to the Arabian prophet. Yet the arms of Togrul did not make any deep or lasting impression on the Greek empire. The torrent rolled away from the open country; the sultan retired without glory or success from the siege of an Armenian city; the obscure hostilities were continued or suspended with a vicissitude of events; and the bravery of the Macedonian legions renewed the fame of the conqueror of Asia. <sup>26</sup> The name of Alp Arslan, the valiant lion, is expressive of the popular idea of the perfection of man; and the successor of Togrul displayed the fierceness and generosity of the royal animal. He passed the Euphrates at the head of the Turkish

The Turks  
invade the  
Roman  
empire,  
A.D. 1060.

Reign of  
Alp Arslan,  
A.D.  
1063-1072.

<sup>24</sup> Eodem anno (A.D. 455) obiit princeps Togrulbecus . . . rex tuit clemens, prudens, et peritus regnandi, cujus terror corda mortalium invaserat, ita ut obedirent ei reges atque ad ipsum scriberent. Elmacin, Hist. Saracen. p. 342, vers. Erpenii [4to. ed.].

<sup>25</sup> For these wars of the Turks and Romans, see in general the Byzantine histories of Zonaras and Cedrenus, Scylitzes the continuator of Cedrenus, and Nicephorus Bryennius Caesar. The two first of these were monks, the two latter statesmen; yet such were the Greeks, that the difference of style and character is scarcely discernible. For the Orientals, I draw as usual on the wealth of D'Herbelot (see titles of the first Seljukides) and the accuracy of De Guignes (Hist. des Huns, tom. iii. l. x.).

<sup>26</sup> Ἐρίσται γὰρ ἐν Τούρκοις λόγος, ὡς εἴη πατριωμῖνον καταστραφῆναι τὸ Τούρκων γένος ὑπὸ τῆς κοινῆς δυνάμει, ὅποιαν ὁ Μακεδὼν Ἀλέξανδρος ἔχων κατιστρέψατο Πέρσας. Cedrenus, tom. ii. p. 791 [p. 611, ed. Bonn]. The credulity of the vulgar is always probable; and the Turks had learned from the Arabs the history or legend of Escander Dulcarnein (D'Herbelot, p. 317, &c.).

<sup>\*</sup> Togrul was affianced to the caliph's daughter, but he died before the marriage was consummated, at the age of sixty. Weil, vol. iii. p. 103, sq.—S.

cavalry, and entered Caesarea, the metropolis of Cappadocia, to which he had been attracted by the fame and wealth of the temple of St. Basil. The solid structure resisted the destroyer: but he carried away the doors of the shrine incrustated with gold and pearls, and profaned the relics of the tutelar saint, whose mortal frailties were now covered by the venerable rust of antiquity. The final conquest of Armenia and Georgia was achieved by Alp Arslan. In Armenia, the title of a kingdom, and the spirit of a nation, were annihilated: the artificial fortifications were yielded by the mercenaries of Constantinople; by strangers without faith, veterans without pay or arms, and recruits without experience or discipline. The loss of this important frontier was the news of a day: and the Catholics were neither surprised nor displeased that a people so deeply infected with the Nestorian and Eutychian errors had been delivered by Christ and his mother into the hands of the infidels.<sup>27</sup> The woods and valleys of Mount Caucasus were more strenuously defended by the native Georgians,<sup>28</sup> or Iberians: but the Turkish sultan and his son Malek were indefatigable in this holy war: their captives were compelled to promise a spiritual, as well as temporal, obedience; and, instead of their collars and bracelets, an iron horse-shoe, a badge of ignominy, was imposed on the infidels who still adhered to the worship of their fathers. The change, however, was not sincere or universal; and, through ages of servitude, the Georgians have maintained the succession of their princes and bishops. But a race of men whom Nature has cast in her most perfect mould is degraded by poverty, ignorance, and vice; their profession, and still more their practice, of Christianity is an empty name; and if they have emerged from heresy, it is only because they are too illiterate to remember a metaphysical creed.<sup>29</sup>

The false or genuine magnanimity of Mahmud the Gaznevide was

<sup>27</sup> Οὗ τὴν Ἰβηρίαν καὶ Μισοποταμίαν, καὶ τὴν παρακείμενὴν οἰκοῦσιν Ἀρμενίαν καὶ οἱ τὴν Ἰουδαίαν καὶ τὴν Νισσορίου καὶ τῶν Ἀκινάδων θρησκείαν ἔχουσιν (Scylitzes, ad calcem Cedreni, tom. ii. p. 834 [p. 687, ed. Bonn], whose ambiguous construction shall not tempt me to suspect that he confounded the Nestorian and Monophysite heresies). He familiarly talks of the *μῆνις, χόλος, ὀργή, Θεοῦ*, qualities, as I should apprehend, very foreign to the perfect Being; but his bigotry is forced to confess that they were soon afterwards discharged on the orthodox Romans.

<sup>28</sup> Had the name of Georgians been known to the Greeks (Stritter, *Memoriae Byzant.* tom. iv. *Iberica*), I should derive it from their agriculture, as the *καυθαὶ γεωργοί* of Herodotus (l. iv. c. 18, p. 289, edit. Wesseling). But it appears only since the crusades, among the Latins (Jac. a Vitriaco, *Hist. Hierosol.* c. 79, p. 1095) and Orientals (D'Herbelot, p. 407), and was devoutly borrowed from St. George of Cappadocia.

<sup>29</sup> Mosheim, *Institut. Hist. Eccles.* p. 632. See, in Chardin's *Travels* (tom. i. p. 171-174), the manners and religion of this handsome but worthless nation. See the pedigree of their princes from Adam to the present century, in the *Tables of M. de Guignes* (tom. i. p. 433-436).

not imitated by Alp Arslan; and he attacked without scruple the Greek empress Eudocia and her children. His alarming progress compelled her to give herself and her sceptre to the hand of a soldier; and Romanus Diogenes was invested with the Imperial purple. His patriotism, and perhaps his pride, urged him from Constantinople within two months after his accession; and the next campaign he most scandalously took the field during the holy festival of Easter. In the palace, Diogenes was no more than the husband of Eudocia: in the camp, he was the emperor of the Romans, and he sustained that character with feeble resources and invincible courage. By his spirit and success, the soldiers were taught to act, the subjects to hope, and the enemies to fear. The Turks had penetrated into the heart of Phrygia; but the sultan himself had resigned to his emirs the prosecution of the war; and their numerous detachments were scattered over Asia in the security of conquest. Laden with spoil, and careless of discipline, they were separately surprised and defeated by the Greeks: the activity of the emperor seemed to multiply his presence; and while they heard of his expedition to Antioch, the enemy felt his sword on the hills of Trebizond. In three laborious campaigns the Turks were driven beyond the Euphrates: in the fourth and last, Romanus undertook the deliverance of Armenia. The desolation of the land obliged him to transport a supply of two months' provisions; and he marched forwards to the siege of Malazkerd,<sup>30</sup> an important fortress in the midway between the modern cities of Arzeroum and Van. His army amounted, at the least, to one hundred thousand men. The troops of Constantinople were reinforced by the disorderly multitudes of Phrygia and Cappadocia; but the real strength was composed of the subjects and allies of Europe, the legions of Macedonia, and the squadrons of Bulgaria; the Uzi, a Moldavian horde, who were themselves of the Turkish race;<sup>31</sup> and, above all, the mercenary and adventurous bands of French and Normans. Their lances were

The emperor  
Romanus  
Diogenes,  
A.D.  
1068-1071.

<sup>30</sup> This city is mentioned by Constantine Porphyrogenitus (*de Administrat. Imperii*, l. ii. c. 44, p. 119 [tom. iii. p. 192, ed. Bonn]) and the Byzantines of the xith century, under the name of Mantzikierte, and by some is confounded with Theodosiopolis; but Delisle, in his notes and maps, has very properly fixed the situation. Abulfeda (*Geograph. tab. xviii. p. 310*) describes Malasgerd as a small town, built with black stone, supplied with water, without trees, &c.

<sup>31</sup> The Uzi of the Greeks (*Stritter, Memor. Byzant.*, tom. iii. p. 923-948) are the Gozz of the Orientals (*Hist. des Huns*, tom. ii. p. 522; tom. iii. p. 133, &c.). They appear on the Danube, and the Volga, in Armenia, Syria, and Chorasau, and the name seems to have been extended to the whole Turkman race.\*

\* The Uzi were the people afterwards called Cumani or Comani by the Byzantine writers. See Editor's note, vol. vii p. 79.—S.

commanded by the valiant Ursel of Baliol, the kinsman or father of the Scottish kings,<sup>32</sup> and were allowed to excel in the exercise of arms, or, according to the Greek style, in the practice of the Pyrrhic dance.

On the report of this bold invasion, which threatened his hereditary dominions, Alp Arslan flew to the scene of action at the head of forty thousand horse.<sup>33</sup> His rapid and skilful evolutions distressed and dismayed the superior numbers of the Greeks; and in the defeat of Basilacius, one of their principal generals, he displayed the first example of his valour and clemency. The imprudence of the emperor had separated his forces after the reduction of Malazkerd. It was in vain that he attempted to recall the mercenary Franks: they refused to obey his summons; he disdained to await their return: the desertion of the Uzi filled his mind with anxiety and suspicion; and against the most salutary advice he rushed forwards to speedy and decisive action. Had he listened to the fair proposals of the sultan, Romanus might have secured a retreat, perhaps a peace; but in these overtures he supposed the fear or weakness of the enemy, and his answer was conceived in the tone of insult and defiance. "If the barbarian wishes for peace, let him evacuate the ground which he occupies for the encampment of the Romans, and surrender his city and palace of Rei as a pledge of his sincerity." Alp Arslan smiled at the vanity of the demand, but he wept the death of so many faithful Moslems; and after a devout prayer, proclaimed a free permission to all who were desirous of retiring from the field. With his own hands he tied up his horse's tail, exchanged his bow and arrows for a mace and scimitar, clothed himself in a white garment, perfumed his body with musk, and declared that, if he were vanquished, that spot should be the place of his burial.<sup>34</sup> The sultan himself had affected to cast away his missile weapons; but his hopes of victory were placed in the arrows of the Turkish cavalry, whose squadrons were loosely distributed in the form

<sup>32</sup> Urselius [Ursellus] (the Russelius of Zonaras) is distinguished by Jeffrey Malaterra (l. ii. c. 33) among the Norman conquerors of Sicily, and with the surname of *Baliol*: and our own historians will tell how the Baliols came from Normandy to Durham, built Bernard's castle on the Tees, married an heiress of Scotland, &c. Ducange (Not. ad Nicephor. Bryennium, l. ii. No. 4) has laboured the subject in honour of the President de Bailloul, whose father had exchanged the sword for the gown.

<sup>33</sup> Elmacin (p. 343, 344) assigns this probable number, which is reduced by Abulpharagius to 15,000 (p. 227), and by D'Herbelot (p. 102) to 12,000 horse. But the same Elmacin gives 300,000 men to the emperor, of whom Abulpharagius says, *Cum centum hominum millibus, multisque equis et magnâ pompâ instructus*. The Greeks abstain from any definition of numbers.

<sup>34</sup> The Byzantine writers do not speak so distinctly of the presence of the sultan; he committed his forces to an eunuch, had retired to a distance, &c. Is it ignorance, or jealousy, or truth



of a crescent. Instead of the successive lines and reserves of the Grecian tactics, Romanus led his army in a single and solid phalanx, and pressed with vigour and impatience the artful and yielding resistance of the barbarians. In this desultory and fruitless combat he wasted the greater part of a summer's day, till prudence and fatigue compelled him to return to his camp. But a retreat is always perilous in the face of an active foe; and no sooner had the standard been turned to the rear than the phalanx was broken by the base cowardice, or the baser jealousy, of Andronicus, a rival prince, who disgraced his birth and the purple of the Cæsars.<sup>35</sup> The Turkish squadrons poured a cloud of arrows on this moment of confusion and lassitude; and the horns of their formidable crescent were closed in the rear of the Greeks. In the destruction of the army and pillage of the camp, it would be needless to mention the number of the slain or captives. The Byzantine writers deplore the loss of an inestimable pearl: they forget to mention, that in this fatal day the Asiatic provinces of Rome were irretrievably sacrificed.

As long as a hope survived, Romanus attempted to rally and save the relics of his army. When the centre, the Imperial station, was left naked on all sides, and encompassed by the victorious Turks, he still, with desperate courage, maintained the fight till the close of day, at the head of the brave and faithful subjects who adhered to his standard. They fell around him; his horse was slain; the emperor was wounded; yet he stood alone and intrepid till he was oppressed and bound by the strength of multitudes. The glory of this illustrious prize was disputed by a slave and a soldier; a slave who had seen him on the throne of Constantinople, and a soldier whose extreme deformity had been excused on the promise of some signal service. Despoiled of his arms, his jewels, and his purple, Romanus spent a dreary and perilous night on the field of battle, amidst a disorderly crowd of the meaner barbarians. In the morning the royal captive was presented to Alp Arslan, who doubted of his fortune, till the identity of the person was ascertained by the report of his ambassadors, and by the more pathetic evidence of Basilacius, who embraced with tears the feet of his unhappy sovereign. The successor of Constantine, in a plebeian habit, was led into the Turkish divan and commanded to kiss the ground before the lord of Asia. He reluctantly obeyed; and Alp Arslan, starting from

Captivity  
and deliver-  
ance of the  
emperor.

<sup>35</sup> He was the son of the Cæsar John Ducas, brother of the emperor Constantine (Ducange, *Fam. Byzant.* p. 165). Nicephorus Bryennius applauds his virtues and extenuates his faults (l. i. p. 30, 38 [p. 41, 54, ed. Bonn]; l. ii. p. 53 [p. 76, ed. Bonn]). Yet he owns his enmity to Romanus, *οὐ παντὶ δι' φίλους ἔχων πρὸς Βασιλίαν*. Scylitzes speaks more explicitly of his treason.

his throne, is said to have planted his foot on the neck of the Roman emperor.<sup>36</sup> But the fact is doubtful; and if, in this moment of insolence, the sultan complied with the national custom, the rest of his conduct has extorted the praise of his bigoted foes, and may afford a lesson to the most civilised ages. He instantly raised the royal captive from the ground; and thrice clasping his hand with tender sympathy, assured him that his life and dignity should be inviolate in the hands of a prince who had learned to respect the majesty of his equals and the vicissitudes of fortune. From the divan Romanus was conducted to an adjacent tent, where he was served with pomp and reverence by the officers of the sultan, who, twice each day, seated him in the place of honour at his own table. In a free and familiar conversation of eight days, not a word, not a look, of insult escaped from the conqueror; but he severely censured the unworthy subjects who had deserted their valiant prince in the hour of danger, and gently admonished his antagonist of some errors which he had committed in the management of the war. In the preliminaries of negotiation Alp Arslan asked him what treatment he expected to receive, and the calm indifference of the emperor displays the freedom of his mind. "If you are cruel," said he, "you will take my life; if you listen to pride, you will drag me at your chariot wheels, if you consult your interest, you will accept a ransom and restore me to my country." "And what," continued the sultan, "would have been your own behaviour had fortune smiled on your arms?" The reply of the Greek betrays a sentiment which prudence, and even gratitude, should have taught him to suppress. "Had I vanquished," he fiercely said, "I would have inflicted on thy body many a stripe." The Turkish conqueror smiled at the insolence of his captive; observed that the Christian law inculcated the love of enemies and forgiveness of injuries; and nobly declared that he would not imitate an example which he condemned. After mature deliberation, Alp Arslan dictated the terms of liberty and peace, a ransom of a million,<sup>a</sup> an annual tribute of three hundred and sixty thousand pieces of gold,<sup>37</sup> the marriage of the royal children, and the deliverance of all the Moslems who were in the power of the Greeks. Romanus, with a sigh, subscribed this treaty, so disgraceful to the majesty of the empire: he

<sup>36</sup> This circumstance, which we read and doubt in Scylitzes and Constantine Manasses, is more prudently omitted by Nicephorus and Zonaras.

<sup>37</sup> The ransom and tribute are attested by reason and the Orientals. The other Greeks are modestly silent; but Nicephorus Bryennius dares to affirm that the terms were *six ἀντάς* 'Ρομαίων [p. 44, ed. Bonn], and that the emperor would have preferred death to a shameful treaty.

<sup>a</sup> Elmacin gives 1,500,000. Wilken, Geschichte der Kreuzzüge, vol. i. p. 10.—M.

was immediately invested with a Turkish robe of honour; his nobles and patricians were restored to their sovereign; and the sultan, after a courteous embrace, dismissed him with rich presents and a military guard. No sooner did he reach the confines of the empire than he was informed that the palace and provinces had disclaimed their allegiance to a captive; a sum of two hundred thousand pieces was painfully collected; and the fallen monarch transmitted this part of his ransom, with a sad confession of his impotence and disgrace. The generosity, or perhaps the ambition, of the sultan prepared to espouse the cause of his ally; but his designs were prevented by the defeat, imprisonment, and death of Romanus Diogenes.<sup>38</sup>

In the treaty of peace it does not appear that Alp Arslan extorted any province or city from the captive emperor; and his revenge was satisfied with the trophies of his victory, and the spoils of Anatolia, from Antioch to the Black Sea. The fairest part of Asia was subject to his laws: twelve hundred princes, or the sons of princes, stood before his throne; and two hundred thousand soldiers marched under his banners. The sultan disdained to pursue the fugitive Greeks; but he meditated the more glorious conquest of Turkestan, the original seat of the house of Seljuk. He moved from Bagdad to the banks of the Oxus; a bridge was thrown over the river; and twenty days were consumed in the passage of his troops. But the progress of the great king was retarded by the governor of Berzem; and Joseph the Carizmian presumed to defend his fortress against the powers of the East. When he was produced a captive in the royal tent, the sultan, instead of praising his valour, severely reproached his obstinate folly; and the insolent replies of the rebel provoked a sentence, that he should be fastened to four stakes and left to expire in that painful situation. At this command the desperate Carizmian, drawing a dagger, rushed headlong towards the throne: the guards raised their battle-axes; their zeal was checked by Alp Arslan, the most skilful archer of the age: he drew his bow, but his foot slipped, the arrow glanced aside, and he received in his breast the dagger of Joseph, who was instantly cut in pieces. The wound was mortal; and the Turkish prince bequeathed a dying admonition to the pride of kings. "In my youth," said Alp Arslan, "I was

Death of  
Alp Arslan,  
A.D. 1072.

<sup>38</sup> The defeat and captivity of Romanus Diogenes may be found in John Scylitzes ad calcem Cedreni, tom. ii. p. 835-843 [p. 689-704, ed. Bonn]; Zonaras, tom. ii. p. 281-284 [l. xvii. c. 13-15]; Nicephorus Bryennius, l. i. p. 25-32 [p. 33-44, ed. Bonn]; Glycas, p. 325-327 [p. 677-611, ed. Bonn]; Constantine Manasses, p. 134 [v. 6594, p. 280, ed. Bonn]; Elmacin, Hist. Saracen. p. 343, 344; Abulpharag. Dynast. p. 227; D'Herbelot, p. 102, 103; De Guignes, tom. iii. p. 207-211. Besides my old acquaintance Elmacin and Abulpharagius, the historian of the Huns has consulted Abulfeda, and his epitomiser Benschoonah, a Chronicle of the Caliphs, by Soyouthi, Abulhasan of Egypt, and Novairi of Africa.

“advised by a sage to humble myself before God; to distrust my own strength; and never to despise the most contemptible foe. I have neglected these lessons; and my neglect has been deservedly punished. Yesterday, as from an eminence I beheld the numbers, the discipline, and the spirit of my armies, the earth seemed to tremble under my feet; and I said in my heart, Surely thou art the king of the world, the greatest and most invincible of warriors. These armies are no longer mine; and, in the confidence of my personal strength, I now fall by the hand of an assassin.”<sup>39</sup> Alp Arslan possessed the virtues of a Turk and a Musulman; his voice and stature commanded the reverence of mankind; his face was shaded with long whiskers; and his ample turban was fashioned in the shape of a crown. The remains of the sultan were deposited in the tomb of the Seljukian dynasty; and the passenger might read and meditate this useful inscription:<sup>40</sup> “O YE WHO HAVE SEEN THE GLORY OF ALP ARSLAN EXALTED TO THE HEAVENS, REPAIR TO MARU, AND YOU WILL BEHOLD IT BURIED IN THE DUST.” The annihilation of the inscription, and the tomb itself, more forcibly proclaims the instability of human greatness.

During the life of Alp Arslan his eldest son had been acknowledged as the future sultan of the Turks. On his father's death the inheritance was disputed by an uncle, a cousin, and a brother: they drew their scimitars and assembled their followers; and the triple victory of Malek Shah<sup>41</sup> established his own reputation and the right of primogeniture. In every age, and more especially in Asia, the thirst of power has inspired the same passions and occasioned the same disorders; but, from the long series of civil war, it would not be easy to extract a sentiment more pure and magnanimous than is contained in a saying of the Turkish prince. On the eve of the battle he performed his devotions at Thous, before the tomb of the Imam Riza. As the sultan rose from the ground he asked his vizir Nizam, who had knelt beside him, what had been the object of his secret petition: “That your arms may be crowned with victory,” was the prudent, and most probably the sincere, answer of the minister. “For my part,” replied the generous

Reign and  
prosperity of  
Malek Shah,  
A.D.  
1072-1092.

<sup>39</sup> This interesting death is told by D'Herbelot (p. 103, 104) and M. de Guignes (tom. iii. p. 212, 213), from their Oriental writers; but neither of them have transcribed the spirit of Elmâcin (Hist. Saracen. p. 344, 345).

<sup>40</sup> A critic of high renown (the late Dr. Johnson), who has severely scrutinised the epitaphs of Pope, might cavil in this sublime inscription at the words “repair to Maru,” since the reader must already be at Maru before he could peruse the inscription.

<sup>41</sup> The Bibliothèque Orientale has given the text of the reign of Malek (p. 542, 543, 544, 654, 655); and the *Histoire Générale des Huns* (tom. iii. p. 214-224) has added the usual measure of repetition, emendation, and supplement. Without those two learned Frenchmen I should be blind indeed in the Eastern world.

Malek, "I implored the Lord of hosts that he would take from me "my life and crown, if my brother be more worthy than myself to "reign over the Moslems." The favourable judgment of Heaven was ratified by the caliph; and for the first time the sacred title of Commander of the Faithful was communicated to a barbarian. But this barbarian, by his personal merit and the extent of his empire, was the greatest prince of his age. After the settlement of Persia and Syria he marched at the head of innumerable armies to achieve the conquest of Turkestan, which had been undertaken by his father. In his passage of the Oxus the boatmen, who had been employed in transporting some troops, complained that their payment was assigned on the revenues of Antioch. The sultan frowned at this preposterous choice; but he smiled at the artful flattery of his vizir. "It was not "to postpone their reward that I selected those remote places, but to "leave a memorial to posterity, that, under your reign, Antioch and "the Oxus were subject to the same sovereign." But this description of his limits was unjust and parsimonious: beyond the Oxus he reduced to his obedience the cities of Bochara, Carizme, and Samarcand, and crushed each rebellious slave or independent savage who dared to resist. Malek passed the Sihon or Jaxartes, the last boundary of Persian civilisation: the hordes of Turkestan yielded to his supremacy: his name was inserted on the coins and in the prayers of Cashgar, a Tartar kingdom on the extreme borders of China. From the Chinese frontier he stretched his immediate jurisdiction or feudatory sway to the west and south, as far as the mountains of Georgia, the neighbourhood of Constantinople, the holy city of Jerusalem, and the spicy groves of Arabia Felix. Instead of resigning himself to the luxury of his haram, the shepherd king, both in peace and war, was in action and in the field. By the perpetual motion of the royal camp each province was successively blessed with his presence; and he is said to have perambulated twelve times the wide extent of his dominions, which surpassed the *Asiatic* reign of Cyrus and the caliphs. Of these expeditions the most pious and splendid was the pilgrimage of Mecca: the freedom and safety of the caravans were protected by his arms; the citizens and pilgrims were enriched by the profusion of his alms; and the desert was cheered by the places of relief and refreshment which he instituted for the use of his brethren. Hunting was the pleasure, and even the passion, of the sultan, and his train consisted of forty-seven thousand horses; but after the massacre of a Turkish chase, for each piece of game he bestowed a piece of gold on the poor, a slight atonement, at the expense of the people, for the cost and mischief of the amusement of kings. In the peaceful prosperity of his reign the cities of Asia were adorned with palaces and hospita's,

with moschs and colleges: few departed from his divan without reward, and none without justice. The language and literature of Persia revived under the house of Seljuk;<sup>42</sup> and if Malek emulated the liberality of a Turk less potent than himself,<sup>43</sup> his palace might resound with the songs of a hundred poets. The sultan bestowed a more serious and learned care on the reformation of the calendar, which was effected by a general assembly of the astronomers of the East. By a law of the prophet the Moslems are confined to the irregular course of the lunar months; in Persia, since the age of Zoroaster, the revolution of the sun has been known and celebrated as an annual festival;<sup>44</sup> but after the fall of the Magian empire, the intercalation had been neglected; the fractions of minutes and hours were multiplied into days; and the date of the spring was removed from the sign of Aries to that of Pisces. The reign of Malek was illustrated by the *Gelalæan* æra; and all errors, either past or future, were corrected by a computation of time, which surpasses the Julian, and approaches the accuracy of the Gregorian, style.<sup>45</sup>

In a period when Europe was plunged in the deepest barbarism, the light and splendour of Asia may be ascribed to the  
 His death, A.D. 1092. docility rather than the knowledge of the Turkish conquerors. An ample share of their wisdom and virtue is due to a Persian vizir, who ruled the empire under the reigns of Alp Arslan and his son. Nizam, one of the most illustrious ministers of the East, was honoured by the caliph as an oracle of religion and science; he was trusted by the sultan as the faithful vicegerent of his power and justice. After an administration of thirty years, the fame of the vizir, his wealth, and even his services, were transformed into crimes. He was overthrown by the insidious arts of a woman and a rival; and his fall was hastened by a rash declaration, that his cap and inkhorn, the badges of his office, were connected by the divine decree with the throne and diadem of the sultan. At the age of ninety-three years the venerable statesman was dismissed by his master, accused by his

<sup>42</sup> See an excellent discourse at the end of Sir William Jones's *History of Nadir Shah*, and the articles of the poets Amak, Anvari, Raschidi, &c., in the *Bibliothèque Orientale*.

<sup>43</sup> His name was Kheder Khan. Four bags were placed round his sofa, and, as he listened to the song, he cast handfuls of gold and silver to the poets (D'Herbelot, p. 107). All this may be true; but I do not understand how he could reign in Transoxiana in the time of Malek Shah, and much less how Kheder could surpass him in power and pomp. I suspect that the beginning, not the end, of the xith century is the true æra of his reign.

<sup>44</sup> See Chardin, *Voyages en Perse*, tom. ii. p. 235.

<sup>45</sup> The *Gelalæan* æra (Gelaledin, Glory of the Faith, was one of the names or titles of Malek Shah) is fixed to the xvth of March, A.H. 471—A.D. 1079. Dr. Hyde has produced the original testimonies of the Persians and Arabians (*de Religione veterum Persarum*, c. 16, p. 200-211).

enemies, and murdered by a fanatic:<sup>a</sup> the last words of Nizam attested his innocence, and the remainder of Malek's life was short and inglorious. From Ispahan, the scene of this disgraceful transaction, the sultan moved to Bagdad, with the design of transplanting the caliph, and of fixing his own residence in the capital of the Moslem world. The feeble successor of Mahomet obtained a respite of ten days; and before the expiration of the term the barbarian was summoned by the angel of death. His ambassadors at Constantinople had asked in marriage a Roman princess; but the proposal was decently eluded, and the daughter of Alexius, who might herself have been the victim, expresses her abhorrence of this unnatural conjunction.<sup>46</sup> The daughter of the sultan was bestowed on the caliph Moctadi, with the imperious condition that, renouncing the society of his wives and concubines, he should for ever confine himself to this honourable alliance.

The greatness and unity of the Turkish empire expired in the person of Malek Shah. His vacant throne was disputed by his brother and his four sons;<sup>b</sup> and, after a series of civil wars, the treaty which reconciled the surviving candidates confirmed a lasting separation in the *Persian* dynasty, the eldest and principal branch of the house of Seljuk. The three younger dynasties were those of *Kerman*, of *Syria*, and of *Roum*: the first of these commanded an extensive, though obscure,<sup>47</sup> dominion on the shores of the Indian Ocean; <sup>Division of the Seljukian empire.</sup> the second expelled the Arabian princes of Aleppo and Damascus; and the third, our peculiar care, invaded the Roman provinces of Asia Minor. The generous policy of Malek contributed to their elevation: he allowed the princes of his blood, even those whom he had vanquished in the field, to seek new kingdoms worthy of their ambition; nor was he displeased that they

<sup>46</sup> She speaks of this Persian royalty as ἀπαύστης καὶ ἀκαταμάχητος πύλις. Anna Comnena was only nine years old at the end of the reign of Malek Shah (A.D. 1092), and when she speaks of his assassination she confounds the sultan with the vizir (Alexias, l. vi. p. 177, 178 [tom. i. p. 314-317, ed. Bonn]).

<sup>47</sup> So obscure, that the industry of M. de Guignes could only copy (tom. i. p. 244; tom. iii. part i. p. 269, &c.) the history, or rather list, of the Seljukides of Kerman, in Bibliothèque Orient. 'e. They were extinguished before the end of the xiith century.

<sup>48</sup> Tavernier, perhaps the only traveller who has visited Kerman, describes the capital as a great ruinous village, twenty-five days' journey from Ispahan, and twenty-seven from Ormus, in the midst of a fertile country (Voyages en Turquie et en Perse, p. 107, 110).

<sup>a</sup> He was the first great victim of his enemy, Hassan Sabek, founder of the Assassins. Von Hammer, Geschichte der Assassinen, p. 95.—M.

<sup>b</sup> See Von Hammer, Osmanische Geschichte, vol. i. p. 16. The Seljukian do-

minions were for a time re-united in the person of Sandjar, one of the sons of Malek Shah, who ruled "from Kashgar to Antioch, from the Caspian to the straits of Babelmandeb."—M.

should draw away the more ardent spirits who might have disturbed the tranquillity of his reign. As the supreme head of his family and nation, the great sultan of Persia commanded the obedience and tribute of his royal brethren: the thrones of Kerman and Nice, of Aleppo and Damascus, the Atabeks and emirs of Syria and Mesopotamia, erected their standards under the shadow of his sceptre: <sup>49</sup> and the hordes of Turkmans overspread the plains of the Western Asia. After the death of Malek the bands of union and subordination were relaxed and finally dissolved: the indulgence of the house of Seljuk invested their slaves with the inheritance of kingdoms; and, in the Oriental style, a crowd of princes arose from the dust of their feet.<sup>50</sup>

A prince of the royal line, Cutulmish, the son of Izrail, the son of Seljuk, had fallen in a battle against Alp Arslan: and the humane victor had dropped a tear over his grave. His five sons, strong in arms, ambitious of power, and eager for revenge, unsheathed their scimitars against the son of Alp Arslan. The two armies expected the signal, when the caliph, forgetful of the majesty which secluded him from vulgar eyes, interposed his venerable mediation. "Instead of shedding the blood of your brethren, your brethren both in descent and faith, unite your forces in a holy war against the Greeks, the enemies of God and his apostle." They listened to his voice; the sultan embraced his rebellious kinsmen; and the eldest, the valiant Soliman, accepted the royal standard, which gave him the free conquest and hereditary command of the provinces of the Roman empire, from Arzeroum to Constantinople and the unknown regions of the West.<sup>51</sup> Accompanied by his four brothers, he passed the Euphrates: the Turkish camp was soon seated in the neighbourhood of Kutaieh in Phrygia; and his flying cavalry laid waste the country as far as the Hellespont and the Black Sea. Since the decline of the empire the peninsula of Asia Minor had been exposed to the transient though destructive inroads of the Persians and Saracens; but the fruits of a lasting conquest were reserved for the Turkish sultan; and his arms were introduced by the Greeks, who aspired to reign on the ruins of their country. Since the captivity of Romanus, six years the feeble son of Eudocia

<sup>49</sup> It appears from Anna Comnena that the Turks of Asia Minor obeyed the signet and chieftain of the great sultan (Alexias, l. vi. p. 170 [tom. i. p. 302, ed. Bonn]), and that the two sons of Soliman were detained in his court (p. 180 [p. 319, *ib.*]).

<sup>50</sup> This expression is quoted by Petit de la Croix (*Vie de Gengiscan*, p. 161) from some poet, most probably a Persian.

<sup>51</sup> On the conquest of Asia Minor, M. de Guignes has derived his assistance from the Turkish or Arabian writers, who produce a naked list of the Seljukides of Roum. The Greeks are unwilling to expose their shame, and we must extort some hints from Seylitzes (p. 860, 863 [p. 731, 736, ed. Bonn]), Nicephorus Bryennius (p. 88, 91, 92, &c., 103, 104 [p. 130, 136, *sqq.*, 158, *sqq.*, ed. Bonn]), and Anna Comnena (Alexias, p. 91, 92, &c., 168, &c. [tom. i. p. 169, *sqq.*, 299, *sqq.*, ed. Bonn]).

Conquest  
of Asia  
Minor by  
the Turks,  
A.D.  
1074-1084.



nad trembled under the weight of the Imperial crown, till the provinces of the East and West were lost in the same month by a double rebellion : of either chief Nicephorus was the common name ; but the surnames of Bryennius and Botoniates distinguish the European and Asiatic candidates. Their reasons, or rather their promises, were weighed in the divan ; and, after some hesitation, Soliman declared himself in favour of Botoniates, opened a free passage to his troops in their march from Antioch to Nice, and joined the banner of the crescent to that of the cross. After his ally had ascended the throne of Constantinople, the sultan was hospitably entertained in the suburb of Chrysopolis or Scutari ; and a body of two thousand Turks was transported into Europe, to whose dexterity and courage the new emperor was indebted for the defeat and captivity of his rival Bryennius. But the conquest of Europe was dearly purchased by the sacrifice of Asia ; Constantinople was deprived of the obedience and revenue of the provinces beyond the Bosphorus and Hellespont ; and the regular progress of the Turks, who fortified the passes of the rivers and mountains, left not a hope of their retreat or expulsion. Another candidate implored the aid of the sultan : Melissenus, in his purple robes and red buskins, attended the motions of the Turkish camp ; and the desponding cities were tempted by the summons of a Roman prince, who immediately surrendered them into the hands of the barbarians. These acquisitions were confirmed by a treaty of peace with the emperor Alexius ; his fear of Robert compelled him to seek the friendship of Soliman ; and it was not till after the sultan's death that he extended as far as Nicomedia, about sixty miles from Constantinople, the eastern boundary of the Roman world. Trebizond alone, defended on either side by the sea and mountains, preserved at the extremity of the Euxine the ancient character of a Greek colony, and the future destiny of a Christian empire.

Since the first conquests of the caliphs, the establishment of the Turks in Anatolia or Asia Minor was the most deplorable loss which the church and empire had sustained. By the propagation of the Moslem faith, Soliman deserved the name of *Gazi*, a holy champion ; and his new kingdom of the Romans, or of *Roum*, was added to the tables of Oriental geography. It is described as extending from the Euphrates to Constantinople, from the Black Sea to the confines of Syria ; pregnant with mines of silver and iron, of alum and copper, fruitful in corn and wine, and productive of cattle and excellent horses.<sup>52</sup> The wealth of Lydia, the

The Seljukian kingdom of Roum.

<sup>52</sup> Such is the description of Roum by Haiton, the Armenian, whose Tartar history may be found in the collections of Ramusio and Bergeron (see Abulfeda, *Geograph. cilmnt.* xvii. p. 301-305).

arts of the Greeks, the splendour of the Augustan age, existed only in books and ruins, which were equally obscure in the eyes of the Scythian conquerors. Yet in the present decay Anatolia still contains *some* wealthy and populous cities; and, under the Byzantine empire, they were far more flourishing in numbers, size, and opulence. By the choice of the sultan, Nice, the metropolis of Bithynia, was preferred for his palace and fortress: the seat of the Seljukian dynasty of Roum was planted one hundred miles from Constantinople; and the divinity of Christ was denied and derided in the same temple in which it had been pronounced by the first general synod of the Catholics. The unity of God, and the mission of Mahomet, were preached in the moschs; the Arabian learning was taught in the schools; the Cadhis judged according to the law of the Koran; the Turkish manners and language prevailed in the cities; and Turkman camps were scattered over the plains and mountains of Anatolia. On the hard conditions of tribute and servitude, the Greek Christians might enjoy the exercise of their religion; but their most holy churches were profaned, their priests and bishops were insulted,<sup>53</sup> they were compelled to suffer the triumph of the *pagans* and the apostacy of their brethren, many thousand children were marked by the knife of circumcision, and many thousand captives were devoted to the service or the pleasures of their masters.<sup>54</sup> After the loss of Asia, Antioch still maintained her primitive allegiance to Christ and Cæsar; but the solitary province was separated from all Roman aid, and surrounded on all sides by the Mahometan powers. The despair of Philaretus the governor prepared the sacrifice of his religion and loyalty, had not his guilt been prevented by his son, who hastened to the Nicene palace, and offered to deliver this valuable prize into the hands of Soliman. The ambitious sultan mounted on horseback, and in twelve nights (for he reposed in the day) performed a march of six hundred miles. Antioch was oppressed by the speed and secrecy of his enterprise; and the dependent cities, as far as Laodicea and the confines of Aleppo,<sup>55</sup> obeyed the example of

<sup>53</sup> Dicit eos quendam abusione Sodomitica intervertisse episcopum (Guibert. Abbat. Hist. Hierosol. l. i. p. 468). It is odd enough that we should find a parallel passage of the same people in the present age. "Il n'est point d'horreur que ces Turcs n'aient commis; et semblables aux soldats effrénés, qui dans le sac d'une ville, non contents de disposer de tout à leur gré, prétendent encore aux succès les moins désirables, quelques Sipahis ont porté leurs attentats sur la personne du vieux rabbi de la synagogue, et celle de l'Archevêque Grec." (Mémoires du Baron de Tott, tom. ii. p. 193.)

<sup>54</sup> The emperor, or abbot, describe the scenes of a Turkish camp as if they had been present. *Matres corruptæ in conspectu filiarum multipliciter repetitis diversorum coitibus vexabantur* (is that the true reading?); *cum filiæ assistentes carmina præcinere saltando cogerentur. Mox eadem passio ad filias, &c.*

<sup>55</sup> See Antioch, and the death of Soliman, in Anna Comnena (Alexias, l. vi. p. 168, 169 [tom. i. p. 299-301, ed. Bonn]), with the notes of Ducange.

the metropolis. From Laodicea to the Thracian Bosphorus, or arm of St. George, the conquests and reign of Soliman extended thirty days' journey in length, and in breadth about ten or fifteen, between the rocks of Lycia and the Black Sea.<sup>56</sup> The Turkish ignorance of navigation protected for a while the inglorious safety of the emperor; but no sooner had a fleet of two hundred ships been constructed by the hands of the captive Greeks, than Alexius trembled behind the walls of his capital. His plaintive epistles were dispersed over Europe to excite the compassion of the Latins, and to paint the danger, the weakness, and the riches of the city of Constantine.<sup>57</sup>

But the most interesting conquest of the Seljukian Turks was that of Jerusalem,<sup>58</sup> which soon became the theatre of nations. In their capitulation with Omar, the inhabitants had stipulated the assurance of their religion and property, but the articles were interpreted by a master against whom it was dangerous to dispute; and in the four hundred years of the reign of the caliphs the political climate of Jerusalem was exposed to the vicissitudes of storms and sunshine.<sup>59</sup> By the increase of proselytes and population the Mahometans might excuse their usurpation of three-fourths of the city: but a peculiar quarter was reserved for the patriarch with his clergy and people; a tribute of two pieces of gold was the price of protection; and the sepulchre of Christ, with the church of the Resurrection, was still left in the hands of his votaries. Of these votaries the most numerous and respectable portion were strangers to Jerusalem; the pilgrimages to the Holy Land had been stimulated, rather than suppressed, by the conquest of the Arabs; and the enthusiasm which had always prompted these perilous journeys was nourished by the congenial passions of grief and indignation. A crowd of pilgrims from the East and West continued to visit the holy sepulchre and the adjacent sanctuaries, more especially

State and  
pilgrimage of  
Jerusalem,  
A.D.  
638-1099.

<sup>56</sup> William of Tyre (l. i. c. 9, 10, p. 635) gives the most authentic and deplorable account of these Turkish conquests.

<sup>57</sup> In his epistle to the count of Flanders, Alexius seems to fall too low beneath his character and dignity; yet it is approved by Ducange (Not. ad Alexiad. p. 335, &c.), and paraphrased by the Abbot Guibert, a contemporary historian. The Greek text no longer exists; and each translator and scribe might say with Guibert (p. 475), *verbis vestita meis*—a privilege of most indefinite latitude.

<sup>58</sup> Our best fund for the history of Jerusalem from Heraclius to the crusades is contained in two large and original passages of William archbishop of Tyre (l. i. c. 1-10; l. xviii. c. 5, 6), the principal author of the *Gesta Dei per Francos*. M. de Guignes has composed a very learned *Mémoire sur le Commerce des François dans le Levant avant les Croisades*, &c. (*Mém. de l'Académie des Inscriptions*, tom. xxxvii. p. 467-500.)

<sup>59</sup> *Secundum Dominorum dispositionem plerumque lucida plerumque nubila recepit intervalla, et egrotantis more temporum præsentium gravabatur aut respirabat qualitate* (l. i. c. 3, p. 630). The Latinity of William of Tyre is by no means contemptible; but in his account of 490 years, from the loss to the recovery of Jerusalem, he exceeds the true account by thirty years.

at the festival of Easter ; and the Greeks and Latins, the Nestorians and Jacobites, the Copts and Abyssinians, the Armenians and Georgians, maintained the chapels, the clergy, and the poor of their respective communions. The harmony of prayer in so many various tongues, the worship of so many nations in the common temple of their religion, might have afforded a spectacle of edification and peace ; but the zeal of the Christian sects was embittered by hatred and revenge ; and in the kingdom of a suffering Messiah, who had pardoned his enemies, they aspired to command and persecute their spiritual brethren. The pre-eminence was asserted by the spirit and numbers of the Franks, and the greatness of Charlemagne<sup>60</sup> protected both the Latin pilgrims and the Catholics of the East. The poverty of Carthage, Alexandria, and Jerusalem was relieved by the alms of that pious emperor, and many monasteries of Palestine were founded or restored by his liberal devotion. Harun Alrashid, the greatest of the Abbassides, esteemed in his Christian brother a similar supremacy of genius and power : their friendship was cemented by a frequent intercourse of gifts and embassies ; and the caliph, without resigning the substantial dominion, presented the emperor with the keys of the holy sepulchre, and perhaps of the city of Jerusalem. In the decline of the Carlovingian monarchy the republic of Amalfi promoted the interest of trade and religion in the East. Her vessels transported the Latin pilgrims to the coasts of Egypt and Palestine, and deserved, by their useful imports, the favour and alliance of the Fatimite caliphs :<sup>61</sup> an annual fair was instituted on Mount Calvary ; and the Italian merchants founded the convent and hospital of St. John of Jerusalem, the cradle of the monastic and military order which has since reigned in the isles of Rhodes and of Malta. Had the Christian pilgrims been content to revere the tomb of a prophet, the disciples of Mahomet, instead of blaming, would have imitated, their piety ; but these rigid *Unitarians* were scandalized by a worship which represents the birth, death, and resurrection of a God ; the Catholic images were branded with the name of idols ; and the Moslems smiled with indignation<sup>62</sup> at the miraculous flame which was

<sup>60</sup> For the transactions of Charlemagne with the Holy Land, see Eginhard (*de Vita Caroli Magni*, c. 16, p. 79-82), Constantine Porphyrogenitus (*de Administratione Imperii*, l. ii. c. 26, p. 80 [tom. iii. p. 115, ed. Bonn]), and Pagi (*Critica*, tom. iii. A.D. 800, No. 13, 14, 15).

<sup>61</sup> The caliph granted his privileges, *Amalphitanis viris amicis et utilium introductoribus* (*Gesta Dei*, p. 934 [Willerm. Tyr. lib. xviii. c. 5]). The trade of Venice to Egypt and Palestine cannot produce so old a title, unless we adopt the laughable translation of a Frenchman who mistook the two factions of the circus (*Venetii et Prasini*) for the Venetians and Parisians.

<sup>62</sup> An Arabic chronicle of Jerusalem (apud Asseman. *Biblioth. Orient.* tom. i. p. 628, tom. iv. p. 368) attests the unbelief of the caliph and the historian ; yet Cante-

kindled on the eve of Easter in the holy sepulchre.<sup>63</sup> This pious fraud, first devised in the ninth century,<sup>64</sup> was devoutly cherished by the Latin crusaders, and is annually repeated by the clergy of the Greek, Armenian, and Coptic sects,<sup>65</sup> who impose on the credulous spectators<sup>66</sup> for their own benefit and that of their tyrants. In every age a principle of toleration has been fortified by a sense of interest, and the revenue of the prince and his emir was increased each year by the expense and tribute of so many thousand strangers.

The revolution which transferred the sceptre from the Abbassides to the Fatimites was a benefit rather than an injury to the Holy Land. A sovereign resident in Egypt was more sensible of the importance of Christian trade; and the emirs of Palestine were less remote from the justice and power of the throne. But the third of these Fatimite caliphs was the famous Hakem,<sup>67</sup> a frantic youth, who was delivered by his impiety and despotism from the fear either of God or man, and whose reign was a wild mixture of vice and folly. Regardless of the most ancient customs of Egypt, he imposed on the women an absolute confinement; the restraint excited the clamours of both sexes; their clamours provoked his fury; a part of Old Cairo was delivered to the flames, and the guards and citizens were engaged many days in a bloody conflict. At first the caliph declared himself a zealous Musulman, the founder or benefactor of moschs and colleges: twelve hundred and ninety copies of the Koran were transcribed at his expense in letters of gold, and his edict extirpated the vineyards of the Upper Egypt. But his vanity was soon flattered by the hope of introducing a new religion; he aspired above the fame of a prophet, and styled himself the visible image of the Most High God, who, after nine apparitions on earth, was at length manifest in his royal person. At the name of Hakem,

Under the  
Fatimite  
caliphs,  
A.D. 969-1076.

cuzene presumes to appeal to the Mahometans themselves for the truth of this perpetual miracle.

<sup>63</sup> In his *Dissertations on Ecclesiastical History* the learned Mosheim has separately discussed this pretended miracle (tom. ii. p. 214-306), de lumine sancti sepulchri.

<sup>64</sup> William of Malmesbury (l. iv. c. ii. p. 209) quotes the Itinerary of the monk Bernard, an eye-witness, who visited Jerusalem A.D. 870. The miracle is confirmed by another pilgrim some years older; and Mosheim ascribes the invention to the Franks soon after the decease of Charlemagne.

<sup>65</sup> Our travellers, Sandys (p. 134), Thevenot (p. 621-627), Maundrell (p. 94, 95), &c., describe this extravagant farce. The Catholics are puzzled to decide when the miracle ended and the trick began.

<sup>66</sup> The Orientals themselves confess the fraud, and plead necessity and edification (*Mémoires du Chevalier D'Arvieux*, tom. ii. p. 140; Joseph Abudacni, *Hist. Copt.* c. 20); but I will not attempt, with Mosheim, to explain the mode. Our travellers have failed with the blood of St. Januarius at Naples.

<sup>67</sup> See D'Herbelot (*Biblioth. Orientale*, p. 411), Renaudot (*Hist. Patriarch. Alex.* p. 390, 397, 400, 401), Elmacin (*Hist. Saracen.* p. 321-323), and Marei (p. 384-386), an historian of Egypt, translated by Reiske from Arabic into German, and verbally interpreted to me by a friend.

the lord of the living and the dead, every knee was bent in religious adoration; his mysteries were performed on a mountain near Cairo; sixteen thousand converts had signed his profession of faith; and at the present hour a free and warlike people, the Druses of Mount Libanus, are persuaded of the life and divinity of a madman and tyrant.<sup>68</sup> In his divine character Hakem hated the Jews and Christians, as the servants of his rivals, while some remains of preju-

<sup>68</sup> The religion of the Druses is concealed by their ignorance and hypocrisy. Their secret doctrines are confined to the elect who profess a contemplative life; and the vulgar Druses, the most indifferent of men, occasionally conform to the worship of the Mahometans and Christians of their neighbourhood. The little that is, or deserves to be known, may be seen in the industrious Niebuhr (*Voyages*, tom. ii. p. 354-357), and the second volume of the recent and instructive *Travels* of M. de Volney.\*

\* The religion of the Druses has been fully developed from their own writings, which have long lain neglected in the libraries of Paris and Oxford, in the 'Exposé de la Religion des Druses,' by M. Silvestro de Sacy, deux tomes, Paris, 1838. The learned author has prefixed a life of Hakem Biamr-Allah, which enables us to correct several errors in the account of Gibbon. These errors chiefly arose from his want of knowledge or of attention to the chronology of Hakem's life. Hakem succeeded to the throne of Egypt in the year of the Hegira 386. He did not assume his divinity till 408. His life was indeed "a wild mixture of vice and folly," to which may be added, of the most sanguinary cruelty. During his reign 18,000 persons were victims of his ferocity. Yet such is the god, observes M. de Sacy, whom the Druses have worshipped for 800 years! (See p. cccxxix.) All his wildest and most extravagant actions were interpreted by his followers as having a mystic and allegoric meaning, alluding to the destruction of other religions and the propagation of his own. It does not seem to have been the "vanity" of Hakem which induced him to introduce a new religion. The curious point in the new faith is that Hamza, the son of Ali, the real founder of the Unitarian religion (such is its boastful title), was content to take a secondary part. While Hakem was God, the one Supreme, the Imam Hamza was his Intelligence. It was not in his "divine character" that Hakem "hated the Jews and Christians," but in that of a Mahometan bigot, which he displayed in the earlier years of his reign. His barbarous persecutions and the burning of the church of the Resurrection at Jerusalem belong entirely to that period; and his assumption of divinity was followed

by an edict of toleration to Jews and Christians. The Mahometans, whose religion he then treated with hostility and contempt, being far the most numerous, were his most dangerous enemies, and therefore the objects of his most inveterate hatred. It is another singular fact that the religion of Hakem was by no means confined to Egypt and Syria. M. de Sacy quotes a letter addressed to the chief of the sect in India; and there is likewise a letter to the Byzantine emperor Constantine, son of Armanous (Romanus), and the clergy of the empire—(Constantine the Eighth, M. de Sacy supposes, but this is irreconcilable with chronology: it must mean Constantine the Eleventh, Monomachus). The assassination of Hakem is, of course, disbelieved by his sectaries. M. de Sacy seems to consider the fact obscure and doubtful. According to his followers he *disappeared*, but is hereafter to return. At his return the resurrection is to take place, the triumph of Unitarianism, and the final discomfiture of all other religions. The temple of Mecca is especially devoted to destruction. It is remarkable that one of the *signs* of this final consummation, and of the re-appearance of Hakem, is that Christianity shall be gaining a manifest predominance over Mahometanism.

As for the religion of the Druses, I cannot agree with Gibbon that it does not "deserve" to be better known; and am grateful to M. de Sacy, notwithstanding the prolixity and occasional repetition in his two large volumes, for the full examination of the most extraordinary religious aberration which ever extensively affected the mind of man. The worship of a mad tyrant is the basis of a subtle metaphysical creed, and of a severe, and even ascetic, morality.—M.

dice or prudence still pleaded in favour of the law of Mahomet. Both in Egypt and Palestine his cruel and wanton persecution made some martyrs and many apostates; the common rights and special privileges of the sectaries were equally disregarded, and a general interdict was laid on the devotion of strangers and natives. The temple of the Christian world, the church of the Resurrection, was demolished to its foundations; the luminous prodigy of Easter was interrupted; and much profane labour was exhausted to destroy the cave in the rock which properly constitutes the holy sepulchre. At the report of this sacrilege the nations of Europe were astonished and afflicted: but, instead of arming in the defence of the Holy Land, they contented themselves with burning or banishing the Jews, as the secret advisers of the impious barbarian.<sup>69</sup> Yet the calamities of Jerusalem were in some measure alleviated by the inconstancy or repentance of Hakem himself; and the royal mandate was sealed for the restitution of the churches when the tyrant was assassinated by the emissaries of his sister. The succeeding caliphs resumed the maxims of religion and policy: a free toleration was again granted; with the pious aid of the emperor of Constantinople the holy sepulchre arose from its ruins; and, after a short abstinence, the pilgrims returned with an increase of appetite to the spiritual feast.<sup>70</sup> In the sea-voyage of Palestine the dangers were frequent, and the opportunities rare; but the conversion of Hungary opened a safe communication between Germany and Greece. The charity of St. Stephen, the apostle of his kingdom, relieved and conducted his itinerant brethren;<sup>71</sup> and from Belgrade to Antioch they traversed fifteen hundred miles of a Christian empire. Among the Franks the zeal of pilgrimage prevailed beyond the example of former times, and the roads were covered with multitudes of either sex and of every rank, who professed their contempt of life so soon as they should have kissed the tomb of their Redeemer. Princes and prelates abandoned the care of their dominions, and the numbers of these pious caravans were a prelude to the armies which marched in the ensuing age under the

Sacrilege  
of Hakem,  
A.D. 1009.

Increase of  
pilgrimages,  
A.D. 1024, &c.

<sup>69</sup> See Glaber, l. iii. c. 7, and the Annals of Baronius and Pagi, A.D. 1009.

<sup>70</sup> Per idem tempus ex universo orbe tam innumerabilis multitudo cepit confluere ad sepulchrum Salvatoris Hierosolymis, quantum nullus hominum prius sperare poterat. Ordo inferioris plebis . . . . . mediocres . . . . . reges et comites . . . . . præcules . . . . . mulieres multo nobiles cum pauperioribus . . . . . Pluribus enim erat mentis desiderium mori priusquam ad propria reverterentur (Glaber, l. iv. c. 6; Bouquet, *Historians of France*, tom. x. p. 50).\*

<sup>71</sup> Glaber, l. iii. c. 1. Kartona (*Hist. Critic. Regum Hungariae*, tom. i. p. 304-511) examines whether St. Stephen founded a monastery at Jerusalem.

\* Compare the first chap. of Wilken, *Geschichte der Kreuzzüge*.—M.

banner of the cross. About thirty years before the first crusade, the archbishop of Mentz, with the bishops of Utrecht, Bamberg, and Ratisbon, undertook this laborious journey from the Rhine to the Jordan, and the multitude of their followers amounted to seven thousand persons. At Constantinople they were hospitably entertained by the emperor, but the ostentation of their wealth provoked the assault of the wild Arabs; they drew their swords with scrupulous reluctance, and sustained a siege in the village of Capernaum till they were rescued by the venal protection of the Fatimite emir. After visiting the holy places they embarked for Italy, but only a remnant of two thousand arrived in safety in their native land. Ingulphus, a secretary of William the Conqueror, was a companion of this pilgrimage; he observes that they sallied from Normandy thirty stout and well-appointed horsemen; but that they repassed the Alps twenty miserable palmers, with the staff in their hand, and the wallet at their back.<sup>72</sup>

After the defeat of the Romans the tranquillity of the Fatimite caliphs was invaded by the Turks.<sup>73</sup> One of the lieutenants of Malek Shah, Atsiz the Carizmian, marched into Syria at the head of a powerful army, and reduced Damascus by famine and the sword. Hems, and the other cities of the province, acknowledged the caliph of Bagdad and the sultan of Persia; and the victorious emir advanced without resistance to the banks of the Nile: the Fatimite was preparing to fly into the heart of Africa; but the negroes of his guard and the inhabitants of Cairo made a desperate sally, and repulsed the Turk from the confines of Egypt. In his retreat he indulged the licence of slaughter and rapine: the judge and notaries of Jerusalem were invited to his camp; and their execution was followed by the massacre of three thousand citizens. The cruelty or the defeat of Atsiz was soon punished by the sultan Toucush, the brother of Malek Shah, who, with a higher title and more formidable powers, asserted the dominion of Syria and Palestine. The house of Seljuk reigned about twenty years in Jerusalem;<sup>74</sup> but the hereditary command of the

Conquest  
of Jerusa-  
lem by the  
Turks,  
A.D.  
1076-1096.

<sup>72</sup> Baronius (A.D. 1064, No. 43-56) has transcribed the greater part of the original narratives of Ingulphus, Marianus, and Lambertus.

<sup>73</sup> See Elmacin (*Hist. Saracen.* p. 349, 350) and Abulpharagius (*Dynast.* p. 237, vers. Pocock). M. de Guignes (*Hist. des Huns*, tom. iii. part i. p. 215, 216) adds the testimonies, or rather the names, of Abulfeda and Novairi.

<sup>74</sup> From the expedition of Isar Atsiz (A.H. 469—A.D. 1076) to the expulsion of the Ortokides (A.D. 1096). Yet William of Tyre (l. i. c. 6, p. 633) asserts that Jerusalem was thirty-eight years in the hands of the Turks; and an Arabic chronicle, quoted by Pagi (tom. iv. p. 202), supposes that the city was reduced by a Carizmian general to the obedience of the caliph of Bagdad, A.H. 463—A.D. 1070. These early dates are not very compatible with the general history of Asia; and I am sure that, as late as



holy city and territory was intrusted or abandoned to the emir Ortok, the chief of a tribe of Turkmans, whose children, after their expulsion from Palestine, formed two dynasties on the borders of Armenia and Assyria.<sup>75</sup> The Oriental Christians and the Latin pilgrims deplored a revolution which, instead of the regular government and old alliance of the caliphs, imposed on their necks the iron yoke of the strangers of the North.<sup>76</sup> In his court and camp the great sultan had adopted in some degree the arts and manners of Persia; but the body of the Turkish nation, and more especially the pastoral tribes, still breathed the fierceness of the desert. From Nice to Jerusalem the western countries of Asia were a scene of foreign and domestic hostility; and the shepherds of Palestine, who held a precarious sway on a doubtful frontier, had neither leisure nor capacity to await the slow profits of commercial and religious freedom. The pilgrims, who, through innumerable perils, had reached the gates of Jerusalem, were the victims of private rapine or public oppression, and often sunk under the pressure of famine and disease, before they were permitted to salute the holy sepulchre. A spirit of native barbarism, or recent zeal, prompted the Turkmans to insult the clergy of every sect: the patriarch was dragged by the hair along the pavement and cast into a dungeon, to extort a ransom from the sympathy of his flock; and the divine worship in the church of the Resurrection was often disturbed by the savage rudeness of its masters. The pathetic tale excited the millions of the West to march under the standard of the cross to the relief of the Holy Land; and yet how trifling is the sum of these accumulated evils, if compared with the single act of the sacrilege of Hakem, which had been so patiently endured by the Latin Christians! A slighter provocation inflamed the more irascible temper of their descendants: a new spirit had arisen of religious chivalry and papal dominion; a nerve was touched of exquisite feeling; and the sensation vibrated to the heart of Europe.

A.D. 1064, the regnum Babylonicum (of Cairo) still prevailed in Palestine (Baronius, A.D. 1064, No. 56).

<sup>75</sup> De Guignes, Hist. des Huns, tom. i. p. 249-252.

<sup>76</sup> Willerm. Tyr. l. i. c. 8, p. 634, who strives hard to magnify the Christian grievances. The Turks exacted an *awreis* from each pilgrim! The *capfar* of the Franks is now fourteen dollars: and Europe does not complain of this voluntary tax.

## CHAPTER LVIII.

ORIGIN AND NUMBERS OF THE FIRST CRUSADE. — CHARACTERS OF THE LATIN PRINCES. — THEIR MARCH TO CONSTANTINOPLE. — POLICY OF THE GREEK EMPEROR ALEXIUS. — CONQUEST OF NICE, ANTIOCH, AND JERUSALEM, BY THE FRANKS. — DELIVERANCE OF THE HOLY SEPULCHRE. — GODFREY OF BOULLON, FIRST KING OF JERUSALEM. — INSTITUTIONS OF THE FRENCH OR LATIN KINGDOM.

ABOUT twenty years after the conquest of Jerusalem by the Turks, the holy sepulchre was visited by an hermit of the name of Peter, a native of Amiens, in the province of Picardy<sup>1</sup> in France. His resentment and sympathy were excited by his own injuries and the oppression of the Christian name; he mingled his tears with those of the patriarch, and earnestly inquired if no hopes of relief could be entertained from the Greek emperors of the East. The patriarch exposed the vices and weakness of the successors of Constantine. "I will rouse," exclaimed the hermit, "the martial nations of Europe in your cause;" and Europe was obedient to the call of the hermit. The astonished patriarch dismissed him with epistles of credit and complaint; and no sooner did he land at Bari than Peter hastened to kiss the feet of the Roman pontiff. His stature was small, his appearance contemptible; but his eye was keen and lively, and he possessed that vehemence of speech which seldom fails to impart the persuasion of the soul.<sup>2</sup> He was born of a gentleman's family<sup>a</sup> (for we must now adopt a modern idiom), and his military service was under the neighbouring counts of Boulogne, the heroes of the first crusade. But he soon relinquished the sword and the world; and if it be true that his wife, however

The first  
crusade,  
A.D.  
1095-1099.  
Peter the  
Hermit.

<sup>1</sup> Whimsical enough is the origin of the name of *Picards*, and from thence of *Picardie*, which does not date earlier than A.D. 1200. It was an academical joke, an epithet first applied to the quarrelsome humour of those students, in the University of Paris, who came from the frontier of France and Flanders (Valosii Notitia Galliarum, p. 447; Longuerue, Description de la France, p. 54).

<sup>2</sup> William of Tyre (l. i. c. 11, p. 637, 638) thus describes the hermit: Pusillus, persona contemptibilis, vivacis ingenii, et oculum habens perspicacem gratumque, et sponte fluens ei non deerat eloquium. See Albert Aquensis, p. 185; Guibert, p. 482 [l. ii. c. 8]; Anna Comnena in Alexiad. l. x. p. 284, &c., with Ducange's notes, p. 349.

<sup>a</sup> There are differences on this point, and some authors say that his origin was obscure. Michaud, Hist. des Croisades, vol. i. p. 89, 4th ed.—S.

noble, was aged and ugly, he might withdraw with the less reluctance from her bed to a convent, and at length to an hermitage.<sup>a</sup> In this austere solitude his body was emaciated, his fancy was inflamed; whatever he wished, he believed; whatever he believed, he *saw* in dreams and revelations. From Jerusalem the pilgrim returned an accomplished fanatic; but as he excelled in the popular madness of the times, Pope Urban the Second received him as a prophet, applauded his glorious design, promised to support it in a general council, and encouraged him to proclaim the deliverance of the Holy Land. Invigorated by the approbation of the pontiff, his zealous missionary traversed, with speed and success, the provinces of Italy and France. His diet was abstemious, his prayers long and fervent, and the alms which he received with one hand, he distributed with the other: his head was bare, his feet naked, his meagre body was wrapped in a coarse garment; he bore and displayed a weighty crucifix; and the ass on which he rode was sanctified, in the public eye, by the service of the man of God. He preached to innumerable crowds in the churches, the streets, and the highways: the hermit entered with equal confidence the palace and the cottage; and the people, for all was people, was impetuously moved by his call to repentance and arms. When he painted the sufferings of the natives and pilgrims of Palestine, every heart was melted to compassion; every breast glowed with indignation when he challenged the warriors of the age to defend their brethren, and rescue their Saviour: his ignorance of art and language was compensated by sighs, and tears, and ejaculations; and Peter supplied the deficiency of reason by loud and frequent appeals to Christ and his mother, to the saints and angels of paradise, with whom he had personally conversed.<sup>b</sup> The most perfect orator of Athens might have envied the success of his eloquence: the rustic enthusiast inspired the passions which he felt, and Christendom expected with impatience the counsels and decrees of the supreme pontiff.

The magnanimous spirit of Gregory the Seventh had already embraced the design of arming Europe against Asia; the ardour of his zeal and ambition still breathes in his epistles; from either side of the Alps fifty thousand Catholics had enlisted under the banner of St. Peter;<sup>3</sup> and his successor

Urban II.  
in the  
council of  
Placentia,  
A.D. 1096,  
March.

<sup>3</sup> Ultra quinquaginta millia, si me possunt in expeditione pro duce et pontifice habere, armata manu volunt in inimicos Dei insurgere et ad sepulchrum Domini ipso ducente pervenire (Gregor. VII. epist. ii. 31, in tom. xii. p. 322, concil.).

<sup>a</sup> Wilken considers this as doubtful. *Geschichte der Kreuzzüge*, vol. i. p. 47. —M.

<sup>b</sup> He had seen the Saviour in a vision: a letter had fallen from heaven. Wilken, vol. i. p. 49.—M.

reveals *his* intention of marching at their head against the impious sectaries of Mahomet. But the glory or reproach of executing, though not in person, this holy enterprise, was reserved for Urban the Second,<sup>4</sup> the most faithful of his disciples. He undertook the conquest of the East, whilst the larger portion of Rome was possessed and fortified by his rival Guibert of Ravenna, who contended with Urban for the name and honours of the pontificate. He attempted to unite the powers of the West, at a time when the princes were separated from the church, and the people from their princes, by the excommunication which himself and his predecessors had thundered against the emperor and the king of France. Philip the First of France supported with patience the censures which he had provoked by his scandalous life and adulterous marriage. Henry the Fourth of Germany asserted the right of investitures, the prerogative of confirming his bishops by the delivery of the ring and crosier. But the emperor's party was crushed in Italy by the arms of the Normans and the countess Mathilda; and the long quarrel had been recently envenomed by the revolt of his son Conrad and the shame of his wife,<sup>5</sup> who, in the synods of Constance and Placentia, confessed the manifold prostitutions to which she had been exposed by a husband regardless of her honour and his own.<sup>6</sup> So popular was the cause of Urban, so weighty was his influence, that the council which he summoned at Placentia<sup>7</sup> was composed of two hundred bishops of Italy, France, Burgundy, Swabia, and Bavaria. Four thousand of the clergy and thirty thousand of the laity attended this important meeting; and, as the most spacious cathedral would have been inadequate to the multitude, the session of seven days was held in a plain adjacent to the city. The ambassadors of the Greek emperor, Alexius Comnenus, were introduced to plead the distress of their sovereign, and the danger of Constantinople, which was divided only by a nar-

<sup>4</sup> See the original lives of Urban II. by Pandulphus Pisanus and Bernardus Guido, in Muratori, *Rer. Ital. Script.* tom. iii. pars i. p. 352, 353.

<sup>5</sup> She is known by the different names of Præxes, Eupræcia, Eufrasia, and Adalais; and was the daughter of a Russian prince, and the widow of a margrave of Brandenburg. Struv. *Corpus Hist. Germanicæ*, p. 340.

<sup>6</sup> *Henricus odio eam copit habere: ideo incarcerationavit eam, et concessit ut plerique vim ei inferrent; immo filium hortans ut eam subagigaret* (Dodeclin, *Continuat. Marian.* Scot. apud Baron. A.D. 1093, No. 4). In the synod of Constance she is described by Bertholdus, *rorum inspector*: quæ se tantas et tam inauditas fornicationum spurcitias, et a tantis passam fuisse conquesta est, &c.; and again at Placentia: satis misericorditer suscepit, eo quodd ipsam tantas spurcitias non tam commisisse quam invitam pertulisse pro certo cognoverit papa cum sanctâ synodo. Apud Baron. A.D. 1093, No. 4, 1094, No. 3. A rare subject for the infallible decision of a pope and council. These abominations are repugnant to every principle of human nature, which is not altered by a dispute about rings and crosiers. Yet it should seem that the wretched woman was tempted by the priests to relate or subscribe some infamous stories of herself and her husband.

<sup>7</sup> See the narrative and acts of the synod of Placentia, *Coecil.* tom. xii. p. 821, &c.

row sea from the victorious Turks, the common enemies of the Christian name. In their suppliant address they flattered the pride of the Latin princes; and, appealing at once to their policy and religion, exhorted them to repel the barbarians on the confines of Asia, rather than to expect them in the heart of Europe. At the sad tale of the misery and perils of their Eastern brethren the assembly burst into tears: the most eager champions declared their readiness to march; and the Greek ambassadors were dismissed with the assurance of a speedy and powerful succour. The relief of Constantinople was included in the larger and most distant project of the deliverance of Jerusalem; but the prudent Urban adjourned the final decision to a second synod, which he proposed to celebrate in some city of France in the autumn of the same year. The short delay would propagate the flame of enthusiasm; and his firmest hope was in a nation of soldiers<sup>8</sup> still proud of the pre-eminence of their name, and ambitious to emulate their hero Charlemagne,<sup>9</sup> who, in the popular romance of Turpin,<sup>10</sup> had achieved the conquest of the Holy Land. A latent motive of affection or vanity might influence the choice of Urban: he was himself a native of France, a monk of Clugny, and the first of his countrymen who ascended the throne of St. Peter. The pope had illustrated his family and province; nor is there perhaps a more exquisite gratification than to revisit, in a conspicuous dignity, the humble and laborious scenes of our youth.

It may occasion some surprise that the Roman pontiff should erect, in the heart of France, the tribunal from whence he hurled his anathemas against the king; but our surprise will vanish so soon as we form a just estimate of a king of France of the eleventh century.<sup>11</sup> Philip the First was the great-grandson of Hugh Capet, the founder of the present race, who, in the decline of Charlemagne's posterity, added the regal title to his patri-

Council of  
Clermont,  
A.D. 1095,  
November.

<sup>8</sup> Guibert, himself a Frenchman, praises the piety and valour of the French nation, the author and example of the crusades: *Gens nobilis, prudens, bellicosa, dapilis et nitida . . . Quos enim Britones, Anglos, Ligures, si bonis eos moribus videamus, non illico Francos homines appellemus?* (p. 478 [l. ii. c. 1]). He owns, however, that the vivacity of the French degenerates into petulance [*justius æquo feroces*—S.] among foreigners (p. 483 [l. ii. c. 10]) and vain loquaciousness (p. 502 [l. iv. c. 9]).

<sup>9</sup> *Per viam quam jamdudum Carolus Magnus mirificus rex Francorum aptari fecit usque C. P.* (*Gesta Francorum*, p. 1; Robert. Monach. *Hist. Hieros.* l. i. p. 33), &c.

<sup>10</sup> John Tilpinus, or Turpinus, was Archbishop of Rheims, A.D. 773. After the year 1000 this romance was composed in his name, by a monk of the borders of France and Spain; and such was the idea of ecclesiastical merit, that he describes himself as a fighting and drinking priest! Yet the book of lies was pronounced authentic by Pope Calixtus II. (A.D. 1122), and is respectfully quoted by the abbot Suger, in the great Chronicles of St. Denys (*Fabric. Biblioth. Latin. medii ævi*, edit. Mansi, tom. iv. p. 161).

<sup>11</sup> See *Etat de la France*, by the Count de Boulainvilliers, tom. i. p. 180–182, and the second volume of the *Observations sur l'Histoire de France*, by the Abbé de Mably.

monial estates of Paris and Orleans. In this narrow compass he was possessed of wealth and jurisdiction; but in the rest of France Hugh and his first descendants were no more than the feudal lords of about sixty dukes and counts, of independent and hereditary power,<sup>12</sup> who disdained the control of laws and legal assemblies, and whose disregard of their sovereign was revenged by the disobedience of their inferior vassals. At Clermont, in the territories of the count of Auvergne,<sup>13</sup> the pope might brave with impunity the resentment of Philip; and the council which he convened in that city was not less numerous or respectable than the synod of Placentia.<sup>14</sup> Besides his court and council of Roman cardinals, he was supported by thirteen archbishops and two hundred and twenty-five bishops; the number of mitred prelates was computed at four hundred; and the fathers of the church were blessed by the saints and enlightened by the doctors of the age. From the adjacent kingdoms a martial train of lords and knights of power and renown attended the council,<sup>15</sup> in high expectation of its resolves; and such was the ardour of zeal and curiosity, that the city was filled, and many thousands, in the month of November, erected their tents or huts in the open field. A session of eight days produced some useful or edifying canons for the reformation of manners; a severe censure was pronounced against the licence of private war; the Truce of God<sup>16</sup> was confirmed, a suspension of hostilities during four days of the week; women and priests were placed under the safeguard of the church; and a protection of three years was extended to husbandmen and merchants, the defenceless victims of military rapine. But a law, however venerable be the sanction, cannot suddenly transform the temper of the times; and the benevolent efforts of Urban deserve the less praise, since he laboured to appease some domestic quarrels that he might spread the flames of war from the Atlantic to the Euphrates. From the synod of Placentia the rumour of his great design had gone forth among

<sup>12</sup> In the provinces to the south of the Loire, the first *Cyrtians* were scarcely allowed a feudal supremacy. On all sides, Normandy, Bretagne, Aquitain, Burgundy, Lorraine, and Flanders, contracted the name and limits of the *proper* France. See Hadrian Vales. *Notitia Galliarum*.

<sup>13</sup> These counts, a younger branch of the dukes of Aquitain, were at length despoiled of the greatest part of their country by Philip Augustus. The bishops of Clermont gradually became princes of the city. *Mélanges tirés d'une Grande Bibliothèque*, tom. xxxvi. p. 288, &c.

<sup>14</sup> See the Acts of the Council of Clermont, Concil. tom. xii. p. 829, &c.

<sup>15</sup> *Confluxerant ad concilium e multis regionibus, viri potentes, et honorati, innumeri, quamvis cingulo laicalis militiæ superbi* (Baldric, an eye-witness, p. 86-88; Robert. Mon. p. 31, 32; Will. Tyr. i. 14, 15, p. 639-641; Guibert, p. 478-480 [l. ii. c. 2-4]; Fulcher. Carnot. p. 382).

<sup>16</sup> The Truce of God (*Treva*, or *Treuga Dei*) was first invented in Aquitain, A.D. 1032; blamed by some bishops as an occasion of perjury, and rejected by the Normans as contrary to their privileges (*Ducange, Gloss. Latin. tom. vi. n. 682-685*).

the nations: the clergy on their return had preached in every diocese the merit and glory of the deliverance of the Holy Land; and when the pope ascended a lofty scaffold in the market-place of Clermont, his eloquence was addressed to a well-prepared and impatient audience. His topics were obvious, his exhortation was vehement, his success inevitable. The orator was interrupted by the shout of thousands, who with one voice, and in their rustic idiom, exclaimed aloud, "God wills it, God wills it!"<sup>17</sup> "It is indeed the will of God," replied the pope; "and let this memorable word, the inspiration surely of the Holy Spirit, be for ever adopted as your cry of battle, to animate the devotion and courage of the champions of Christ. His cross is the symbol of your salvation; wear it, a red, a bloody cross, as an external mark, on your breasts or shoulders, as a pledge of your sacred and irrevocable engagement." The proposal was joyfully accepted; great numbers, both of the clergy and laity, impressed on their garments the sign of the cross,<sup>18</sup> and solicited the pope to march at their head. This dangerous honour was declined by the more prudent successor of Gregory, who alleged the schism of the church, and the duties of his pastoral office, recommending to the faithful, who were disqualified by sex or profession, by age or infirmity, to aid with their prayers and alms the personal service of their robust brethren. The name and powers of his legate he devolved on Adhemar, bishop of Puy, the first who had received the cross at his hands. The foremost of the temporal chiefs was Raymond, count of Toulouse, whose ambassadors in the council excused the absence, and pledged the honour, of their master. After the confession and absolution of their sins, the champions of the cross were dismissed with a superfluous

<sup>17</sup> *Deus vult, Deus vult!* was the pure acclamation of the clergy who understood Latin (Robert. Mon. l. i. p. 32). By the illiterate laity, who spoke the *Provinciul* or *Limousin* idiom, it was corrupted to *Deus lo vult*, or *Diez el vult*.<sup>3</sup> See Chron. Casinense, l. iv. c. 11, p. 497, in Muratori, Script. Rerum Ital. tom. iv., and Ducange (Dissertat. xi. p. 207, sur Joinville, and Gloss. Latin. tom. ii. p. 690), who, in his preface, produces a very difficult specimen of the dialect of Roверgue, A.D. 1100, very near, both in time and place, to the Council of Clermont (p. 15, 16).

<sup>18</sup> Most commonly on their shoulders, in gold, or silk, or cloth, sewed on their garments. In the first crusade all were red; in the third the French alone preserved that colour, while green crosses were adopted by the Flemings, and white by the English (Ducange, tom. ii. p. 651). Yet in England the red ever appears the favourite, and, as it were, the national colour of our military ensigns and uniforms.

<sup>a</sup> Michaud is of opinion that the speech of Urban II., though reported by the historians in Latin, was delivered in the Romance language. For though Latin was at that period the language of civil life, it was never the popular idiom; and as the pontiff was a Frenchman, it would have been easy for him to employ the common dialect of the south of France. Hist. des Croisades,

vol. i. p. 108, note. It may be added that Robert the Monk does not represent the exclamation to have been confined to the clergy, but to have been general ("ita *omnium qui aderant affectus in unum conciliavit, ut omnes acclamarent Deus vult, Deus vult!*"). But as he wrote in Latin, he of course gave the exclamation in Latin.—S.

admonition to invite their countrymen and friends ; and their departure for the Holy Land was fixed to the festival of the Assumption, the fifteenth of August, of the ensuing year.<sup>19</sup>

So familiar, and as it were so natural to man, is the practice of violence, that our indulgence allows the slightest provocation, the most disputable right, as a sufficient ground of national hostility. But the name and nature of an *holy war* demands a more rigorous scrutiny ; nor can we hastily believe that the servants of the Prince of Peace would unsheath the sword of destruction unless the motive were pure, the quarrel legitimate, and the necessity inevitable. The policy of an action may be determined from the tardy lessons of experience ; but before we act, our conscience should be satisfied of the justice and propriety of our enterprise. In the age of the crusades, the Christians, both of the East and West, were persuaded of their lawfulness and merit ; their arguments are clouded by the perpetual abuse of Scripture and rhetoric ; but they seem to insist on the right of natural and religious defence, their peculiar title to the Holy Land, and the impiety of their Pagan and Mahometan foes.<sup>20</sup> I. The right of a just defence may fairly include our civil and spiritual allies : it depends on the existence of danger ; and that danger must be estimated by the twofold consideration of the malice and the power of our enemies. A pernicious tenet has been imputed to the Mahometans, the duty of *extirpating* all other religions by the sword. This charge of ignorance and bigotry is refuted by the Koran, by the history of the Musulman conquerors, and by their

<sup>19</sup> Bongarsius, who has published the original writers of the crusades, adopts, with much complacency, the fanatic title of Guibertus, *Gesta Dei per Francos*; though some critics propose to read *Gesta Diaboli per Francos* (Hanoviz, 1611, two vols. in folio). I shall briefly enumerate, as they stand in this collection, the authors whom I have used for the first crusade. I. *Gesta Francorum*. II. Robertus Monachus. III. Baldricus. IV. Raimundus de Agiles. V. Albertus Aqueusis. VI. Fulcherius Carnotensis. VII. Guibertus. VIII. Willielmus Tyriensis. Muratori has given us, IX. Radulphus Cadomensis de Gestis Tancredi (Script. It. Ital. tom. v. p. 285-333), and, X. Bernardus Thesaurarius de Acquisitione Terræ Sanctæ (tom. vii. p. 664-648).<sup>\*</sup> The last of these was unknown to a late French historian, who has given a large and critical list of the writers of the crusades (*Esprit des Croisades*, tom. i. p. 13-141), and most of whose judgments my own experience will allow me to ratify. It was late before I could obtain a sight of the French historians collected by Duchesne. I. Petri Tudebodi Sacerdotis Sivracensis Historia de Hierosolymitano Itinere (tom. iv. p. 773-815) has been transcribed into the first anonymous writer of Bongarsius. II. The Metrical History of the First Crusade, in vii books (p. 890-912), is of small value or account.

<sup>20</sup> If the reader will turn to the first scene of the First Part of Henry the Fourth, he will see in the text of Shakspeare the natural feelings of enthusiasm; and in the notes of Dr. Johnson the workings of a bigoted, though vigorous, mind, greedy of every pretence to hate and persecute those who dissent from his creed.

<sup>\*</sup> Several new documents, particularly industry of the modern historians of the from the East, have been collected by the crusades, M. Michaud and Wilken.—M



public and legal toleration of the Christian worship. But it cannot be denied that the Oriental churches are depressed under their iron yoke; that, in peace and war, they assert a divine and indefeasible claim of universal empire; and that, in their orthodox creed, the unbelieving nations are continually threatened with the loss of religion or liberty. In the eleventh century the victorious arms of the Turks presented a real and urgent apprehension of these losses. They had subdued in less than thirty years the kingdoms of Asia, as far as Jerusalem and the Hellespont; and the Greek empire tottered on the verge of destruction. Besides an honest sympathy for their brethren, the Latins had a right and interest in the support of Constantinople, the most important barrier of the West; and the privilege of defence must reach to prevent, as well as to repel, an impending assault. But this salutary purpose might have been accomplished by a moderate succour; and our calmer reason must disclaim the innumerable hosts and remote operations which overwhelmed Asia and depopulated Europe.<sup>a</sup> II. Palestine could add nothing to the strength or safety of the Latins; and fanaticism alone could pretend to justify the conquest of that distant and narrow province. The Christians affirmed that their inalienable title to the promised land had been sealed by the blood of their divine Saviour; it was their right and duty to rescue their inheritance from the unjust possessors, who profaned his sepulchre, and oppressed the pilgrimage of his disciples. Vainly would it be alleged that the pre-eminence of Jerusalem and the sanctity of Palestine have been abolished with the Mosaic law; that the God of the Christians is not a local deity, and that the recovery of Bethlehem or Calvary, his cradle or his tomb, will not atone for the violation of the moral precepts of the Gospel. Such arguments glance aside from the leaden shield of superstition; and the religious mind will not easily relinquish its hold on the sacred ground of mystery and miracle. III. But the holy wars which have been waged in every climate of the globe, from Egypt to Livonia, and from Peru to Hindostan, require the support of some more general and flexible tenet. It has been often supposed,

<sup>a</sup> The manner in which the war was conducted surely has little relation to the abstract question of the justice or injustice of the war. The most just and necessary war may be conducted with the most prodigal waste of human life, and the wildest fanaticism; the most unjust with the coolest moderation and consummate generalship. The question is, whether the liberties and religion of Europe were in danger from the aggressions of Mahometanism? if so, it is difficult to limit the

right, though it may be proper to question the wisdom, of overwhelming the enemy with the armed population of a whole continent, and repelling, if possible, the invading conqueror into his native deserts. The crusades are monuments of human folly! but to which of the more regular wars of civilised Europe, waged for personal ambition or national jealousy, will our calmer reason appeal as monuments either of human justice or human wisdom! —M.

and sometimes affirmed, that a difference of religion is a worthy cause of hostility ; that obstinate unbelievers may be slain or subdued by the champions of the cross ; and that grace is the sole fountain of dominion as well as of mercy.<sup>a</sup> Above four hundred years before the first crusade, the eastern and western provinces of the Roman empire had been acquired about the same time, and in the same manner, by the barbarians of Germany and Arabia. Time and treaties had legitimated the conquests of the *Christian* Franks ; but in the eyes of their subjects and neighbours the Mahometan princes were still tyrants and usurpers, who, by the arms of war or rebellion, might be lawfully driven from their unlawful possession.<sup>21</sup>

As the manners of the Christians were relaxed, their discipline of penance<sup>22</sup> was enforced ; and with the multiplication of sins the remedies were multiplied.<sup>b</sup> In the primitive church a voluntary and open confession prepared the work of atonement. In the middle ages the bishops and priests interrogated the criminal, compelled him to account for his thoughts, words, and actions, and prescribed the terms of his reconciliation with God. But as this discretionary power might alternately be abused by indulgence and tyranny, a rule of discipline was framed to inform and regulate the spiritual judges. This mode of legislation was invented by the Greeks ; their *penitentials*<sup>23</sup> were translated, or imitated, in the Latin church ; and in the time of Charlemagne the clergy of every diocese were provided with a code, which they prudently concealed from the knowledge of the vulgar. In this dangerous estimate of crimes and punishments each case was supposed, each difference was remarked, by the experience or penetration of the monks ; some

Spiritual  
motives and  
indulgences.

<sup>21</sup> The vith Discourse of Fleury on Ecclesiastical History (p. 223-261) contains an accurate and rational view of the causes and effects of the crusades.

<sup>22</sup> The penance, indulgences, &c., of the middle ages are amply discussed by Muratori (*Antiquitat. Ital. medii Ævi*, tom. v. dissert. lxviii. p. 709-768) and by M. Chais (Lettres sur les Jubilés et les Indulgences, tom. ii. lettres 21 & 22, p. 478-556), with this difference, that the abuses of superstition are mildly, perhaps faintly, exposed by the learned Italian, and peevishly magnified by the Dutch minister.

<sup>23</sup> Schmidt (*Histoire des Allemands*, tom. ii. p. 211-220, 452-462) gives an abstract of the Penitential of Regino in the ninth, and of Burchard in the tenth, century. In one year five-and-thirty murders were perpetrated at Worms.

<sup>a</sup> "God," says the abbot Guibert, "invented the crusades as a new way for the laity to atone for their sins and to merit salvation." This extraordinary and characteristic passage must be given entire. "Deus nostro tempore proelia sancta instituit, ut ordo equestris et vulgus oberrans qui vetustæ Paganitatis exemplo in mutuas versabantur cædes, novum reperirent salutis promerendæ genus, ut nec funditus electi, ut fieri

assolet, monasticâ conversatione, seu religiosâ quamlibet professione sæculum relinquere cogerentur; sed sub consueta licentiâ et habitu ex suo ipsorum officio Deialiquatenus gratiam consequerentur." Guib. Abbas, p. 471 [l. i. c. 1]. See Wilken, vol. i. p. 63.—M.

<sup>b</sup> William of Tyre paints in the blackest colours the manners of Europe at this period (lib. i.).—S.

sins are enumerated which innocence could not have suspected, and others which reason cannot believe; and the more ordinary offences of fornication and adultery, of perjury and sacrilege, of rapine and murder, were expiated by a penance which, according to the various circumstances, was prolonged from forty days to seven years. During this term of mortification the patient was healed, the criminal was absolved, by a salutary regimen of fasts and prayers: the disorder of his dress was expressive of grief and remorse; and he humbly abstained from all the business and pleasure of social life. But the rigid execution of these laws would have depopulated the palace, the camp, and the city; the barbarians of the West believed and trembled; but nature often rebelled against principle; and the magistrate laboured without effect to enforce the jurisdiction of the priest. A literal accomplishment of penance was indeed impracticable: the guilt of adultery was multiplied by daily repetition; that of homicide might involve the massacre of a whole people; each act was separately numbered; and, in those times of anarchy and vice, a modest sinner might easily incur a debt of three hundred years. His insolvency was relieved by a commutation or *indulgence*: a year of penance was appreciated at twenty-six *solidi*<sup>24</sup> of silver, about four pounds sterling, for the rich; at three *solidi*, or nine shillings, for the indigent: and these alms were soon appropriated to the use of the church, which derived from the redemption of sins an inexhaustible source of opulence and dominion. A debt of three hundred years, or twelve hundred pounds, was enough to impoverish a plentiful fortune; the scarcity of gold and silver was supplied by the alienation of land; and the princely donations of Pepin and Charlemagne are expressly given for the *remedy* of their soul. It is a maxim of the civil law, that whosoever cannot pay with his purse must pay with his body; and the practice of flagellation was adopted by the monks—a cheap though painful equivalent. By a fantastic arithmetic, a year of penance was taxed at three thousand lashes;<sup>25</sup> and such was the skill and patience of a famous hermit, St. Dominic of the Iron Cuirass,<sup>26</sup> that in six days he could discharge an entire century by a whipping of three hundred thousand stripes. His example was followed by

<sup>24</sup> Till the xiith century we may support the clear account of xii *denarii*, or pence, to the *solidus*, or shilling; and xx *solidi* to the pound weight of silver, about the pound sterling. Our money is diminished to a third, and the French to a fiftieth, of this primitive standard.

<sup>25</sup> Each century of lashes was sanctified with the recital of a psalm; and the whole Psalter, with the accompaniment of 15,000 stripes, was equivalent to five years.

<sup>26</sup> The Life and Achievements of St. Dominic Loricatus was composed by his friend and admirer, Peter Damianus. See Fleury, *Hist. Eccles.* tom. xiii. p. 96-104; Baronius, A.D. 1056, No. 7, who observes, from Damianus, how fashionable, even among ladies of quality (*sublimis generis*), this expiation (*purgatorii genus*) was grown.

many penitents of both sexes; and as a vicarious sacrifice was accepted, a sturdy disciplinarian might expiate on his own back the sins of his benefactors.<sup>27</sup> These compensations of the purse and the person introduced, in the eleventh century, a more honourable mode of satisfaction. The merit of military service against the Saracens of Africa and Spain had been allowed by the predecessors of Urban the Second. In the council of Clermont, that pope proclaimed a *plenary indulgence* to those who should enlist under the banner of the cross; the absolution of *all* their sins, and a full receipt for *all* that might be due of canonical penance.<sup>28</sup> The cold philosophy of modern times is incapable of feeling the impression that was made on a sinful and fanatic world. At the voice of their pastor, the robber, the incendiary, the homicide, arose by thousands to redeem their souls by repeating on the infidels the same deeds which they had exercised against their Christian brethren; and the terms of atonement were eagerly embraced by offenders of every rank and denomination. None were pure; none were exempt from the guilt and penalty of sin; and those who were the least amenable to the justice of God and the church were the best entitled to the temporal and eternal recompence of their pious courage. If they fell, the spirit of the Latin clergy did not hesitate to adorn their tomb with the crown of martyrdom;<sup>29</sup> and should they survive, they could expect without impatience the delay and increase of their heavenly reward. They offered their blood to the Son of God, who had laid down his life for their salvation: they took up the cross, and entered with confidence into the way of the Lord. His providence would watch over their safety; perhaps his visible and miraculous power would smooth the difficulties of their holy enterprise. The cloud and pillar of Jehovah had marched before the Israelites into the promised land. Might not the Christians more reasonably hope that the rivers would open for their passage; that the walls of the strongest cities would fall at the sound of their trumpets; and that the sun would be arrested in his mid-career to allow them time for the destruction of the infidels?

<sup>27</sup> At a quarter, or even half, a rial a lash, Sancho Panza was a cheaper, and possibly not a more dishonest, workman. I remember in Père Labat (*Voyages en Italie*, tom. vii. p. 16-29) a very lively picture of the *dexterity* of one of these artists.

<sup>28</sup> Quicumque pro solâ devotione, non pro honoris vel pecuniæ adeptione, ad liberandam ecclesiam Dei Jerusalem profectus fuerit, iter illud pro omni poenitentia reputetur. Canon. Concil. Claromont. ii. p. 829. Guibert styles it novum salutis genus (p. 471 [l. i. c. 1]), and is almost philosophical on the subject.<sup>a</sup>

<sup>29</sup> Such at least was the belief of the crusaders, and such is the uniform style of the historians (*Espit des Croisades*, tom. iii. p. 477); but the prayers for the repose of their souls are inconsistent in orthodox theology with the merits of martyrdom.

<sup>a</sup> See note, p. 186.—M.

Of the chiefs and soldiers who marched to the holy sepulchre, I will dare to affirm that *all* were prompted by the spirit of enthusiasm, the belief of merit, the hope of reward, and the assurance of divine aid. But I am equally persuaded that *in many* it was not the sole, that in *some* it was not the leading, principle of action. The use and abuse of religion are feeble to stem, they are strong and irresistible to impel, the stream of national manners. Against the private wars of the barbarians, their bloody tournaments, licentious loves, and judicial duels, the popes and synods might ineffectually thunder. It is a more easy task to provoke the metaphysical disputes of the Greeks, to drive into the cloister the victims of anarchy or despotism, to sanctify the patience of slaves and cowards, or to assume the merit of the humanity and benevolence of modern Christians. War and exercise were the reigning passions of the Franks or Latins; they were enjoined, as a penance, to gratify those passions, to visit distant lands, and to draw their swords against the nations of the East. Their victory, or even their attempt, would immortalise the names of the intrepid heroes of the cross; and the purest piety could not be insensible to the most splendid prospect of military glory. In the petty quarrels of Europe they shed the blood of their friends and countrymen for the acquisition, perhaps, of a castle or a village. They could march with alacrity against the distant and hostile nations who were devoted to their arms; their fancy already grasped the golden sceptres of Asia; and the conquest of Apulia and Sicily by the Normans might exalt to royalty the hopes of the most private adventurer. Christendom, in her rudest state, must have yielded to the climate and cultivation of the Mahometan countries; and their natural and artificial wealth had been magnified by the tales of pilgrims and the gifts of an imperfect commerce. The vulgar, both the great and small, were taught to believe every wonder, of lands flowing with milk and honey, of mines and treasures, of gold and diamonds, of palaces of marble and jasper, and of odoriferous groves of cinnamon and frankincense. In this earthly paradise each warrior depended on his sword to carve a plentiful and honourable establishment, which he measured only by the extent of his wishes.<sup>30</sup> Their vassals and soldiers trusted their fortunes to God and their master: the spoils of a Turkish emir might enrich the meanest follower of the camp; and the flavour of the wines, the

Temporal  
and carnal  
motives.

<sup>30</sup> The same hopes were displayed in the letters of the adventurers *ad animandos qui in Francia resederant*. Hugh de Reiteste could boast that his share amounted to one abbey and ten castles, of the yearly value of 1500 marks, and that he should acquire an hundred castles by the conquest of Aleppo (Guibert, p. 554, 555 [l. vii. c. 35]).

beauty of the Grecian women,<sup>31</sup> were temptations more adapted to the nature, than to the profession, of the champions of the cross. The love of freedom was a powerful incitement to the multitudes who were oppressed by feudal or ecclesiastical tyranny. Under this holy sign, the peasants and burghers, who were attached to the servitude of the glebe, might escape from an haughty lord, and transplant themselves and their families to a land of liberty. The monk might release himself from the discipline of his convent, the debtor might suspend the accumulation of usury and the pursuit of his creditors, and outlaws and malefactors of every cast might continue to brave the laws and elude the punishment of their crimes.<sup>32</sup>

These motives were potent and numerous: when we have singly computed their weight on the mind of each individual, we must add the infinite series, the multiplying powers of example and fashion. The first proselytes became the warmest and most effectual missionaries of the cross: among their friends and countrymen they preached the duty, the merit, and the recompence of their holy vow, and the most reluctant hearers were insensibly drawn within the whirlpool of persuasion and authority. The martial youths were fired by the reproach or suspicion of cowardice; the opportunity of visiting with an army the sepulchre of Christ was embraced by the old and infirm, by women and children, who consulted rather their zeal than their strength; and those who in the evening had derided the folly of their companions were the most eager, the ensuing day, to tread in their footsteps. The ignorance which magnified the hopes, diminished the perils, of the enterprise. Since the Turkish conquest, the paths of pilgrimage were obliterated; the chiefs themselves had an imperfect notion of the length of the way and the state of their enemies; and such was the stupidity of the people, that, at the sight of the first city or castle beyond the limits of their knowledge, they were ready to ask whether that was not the Jerusalem, the term and object of their labours.\* Yet the more prudent of the crusaders, who were not sure that they should be fed from heaven with a shower of quails or manna, provided themselves with those precious metals which, in every country, are the representatives

<sup>31</sup> In his genuine or fictitious letter to the Count of Flanders, Alexius mingles with the danger of the church, and the relics of saints, the auri et argenti amor, and pulcherrimarum fœminarum voluptas (p. 476 [l. i. c. 4]); as if, says the indignant Guibert, the Greek women were handsomer than those of France.

<sup>32</sup> See the privileges of the *Crucesignati*—freedom from debt, usury, injury, secular justice, &c. The pope was their perpetual guardian (Ducange, tom. ii. p. 651, 652).

\* Guibert (lib. i.) relates this trait only of the children: “ipsos infantulos, dum obviam habent quolibet castella, vel urbes, si hæc esset Jerusalem ad quam teuderent rogitare.” Michaud, vol. i. p. 131.—S.

of every commodity. To defray, according to their rank, the expenses of the road, princes alienated their provinces, nobles their lands and castles, peasants their cattle and the instruments of husbandry. The value of property was depreciated by the eager competition of multitudes; while the price of arms and horses was raised to an exorbitant height by the wants and impatience of the buyers.<sup>33</sup> Those who remained at home, with sense and money, were enriched by the epidemical disease: the sovereigns acquired at a cheap rate the domains of their vassals, and the ecclesiastical purchasers completed the payment by the assurance of their prayers. The cross, which was commonly sewed on the garment, in cloth or silk, was inscribed by some zealots on their skin: an hot iron, or indelible liquor, was applied to perpetuate the mark; and a crafty monk, who showed the miraculous impression on his breast, was repaid with the popular veneration and the richest benefices of Palestine.<sup>34</sup>

The fifteenth of August had been fixed in the council of Clermont for the departure of the pilgrims; but the day was anticipated by the thoughtless and needy crowd of plebeians; and I shall briefly despatch the calamities which they inflicted and suffered before I enter on the more serious and successful enterprise of the chiefs. Early in the spring, from the confines of France and Lorraine, above sixty thousand of the populace of both sexes flocked round the first missionary of the crusade, and pressed him, with clamorous importunity, to lead them to the holy sepulchre. The hermit, assuming the character, without the talents or authority, of a general, impelled or obeyed the forward impulse of his votaries along the banks of the Rhine and Danube. Their wants and numbers soon compelled them to separate, and his lieutenant, Walter the Penniless, a valiant though needy soldier, conducted a vanguard of pilgrims, whose condition may be determined from the proportion of eight horsemen to fifteen thousand

Departure  
of the first  
crusaders,  
A.D. 1096.  
March,  
May, &c.

<sup>33</sup> Guibert (p. 481 [l. ii. c. 6]) paints in lively colours this general emotion. He was one of the few contemporaries who had genius enough to feel the astonishing scenes that were passing before their eyes. *Erat itaque videre miraculum, caro omnes emere, atque vili vendere, &c.*<sup>a</sup>

<sup>34</sup> Some instances of these *stigmata* are given in the *Esprit des Croisades* (tom. iii. p. 169, &c.) from authors whom I have not seen.

<sup>a</sup> Guibert, however, sometimes sacrificed truth to effect. Thus he acknowledges, in his account of Peter the Hermit, "Non ad veritatem sed vulgo referimus *amanti novitatem*." Lib. ii. c. 8. M. Michaud does not coincide with Gibbon's estimate of Guibert's merits, and considers him to be distinguished from contem-

porary chroniclers only by the obscurity of his style and by his complaints of the excesses of the crusaders. M. Michaud taunts Gibbon with calling Guibert "a philosopher," but the only foundation of this charge is the expression in note 28. *Hist. des Croisades*, vol. i. p. 132, note.—S.

foot. The example and footsteps of Peter were closely pursued by another fanatic, the monk Godescal, whose sermons had swept away fifteen or twenty thousand peasants from the villages of Germany. Their rear was again pressed by an herd of two hundred thousand, the most stupid and savage refuse of the people, who mingled with their devotion a brutal licence of rapine, prostitution, and drunkenness. Some counts and gentlemen, at the head of three thousand horse, attended the motions of the multitude to partake in the spoil: but their genuine leaders (may we credit such folly?) were a goose and a goat, who were carried in the front, and to whom these worthy Christians ascribed an infusion of the divine spirit.<sup>35</sup> Of these, and of other bands of enthusiasts, the first and most easy warfare was against the Jews, the murderers of the Son of God. In the trading cities of the Moselle and the Rhine their colonies were numerous and rich, and they enjoyed, under the protection of the emperor and the bishops, the free exercise of their religion.<sup>36</sup> At Verdun, Trèves, Mentz, Spire, Worms, many thousands of that unhappy people were pillaged and massacred,<sup>37</sup> nor had they felt a more bloody stroke since the persecution of Hadrian. A remnant was saved by the firmness of their bishops,<sup>c</sup> who accepted a feigned and transient conversion; but the more obstinate Jews opposed their fanaticism to the fanaticism of the Christians, barricaded their houses, and, precipitating themselves, their families, and their wealth into the rivers or the flames, disappointed the malice, or at least the avarice, of their implacable foes.

<sup>35</sup> Fuit et aliud scelus detestabile in hac congregatione pedestris populi stulti et vesanæ levitatis . . . *anserem* quendam divino spiritû asserebant afflatum, et *capellam* non minus eodem repletam, et has sibi duces [hujus] secundæ viæ fecerant, &c. (Albert. Aquensis, l. i. c. 31, p. 196). Had these peasants founded an empire, they might have introduced, as in Egypt, the worship of animals, which their philosophic descendants would have glossed over with some specious and subtle allegory.

<sup>36</sup> Benjamin of Tudela describes the state of his Jewish brethren from Cologne along the Rhine: they were rich, generous, learned, hospitable, and lived in the eager hope of the Messiah (Voyage, tom. i. p. 243-245, par Baratier). In seventy years (he wrote about A.D. 1170) they had recovered from these massacres.<sup>a</sup>

<sup>37</sup> These massacres and depredations on the Jews, which were renewed at each crusade, are *coolly* related. It is true that St. Bernard (Epist. 363, tom. i. p. 329 [p. 328, ed. Bened.]) admonishes the Oriental Franks, non sunt persequendi Judæi, non sunt trucidandi. The contrary doctrine had been preached by a *rural* monk.<sup>b</sup>

<sup>a</sup> The Jews had established themselves in Germany towards the fourth century. An edict of Constantine, addressed to the decurions of Cologne, shows that they were then very numerous in that city, a fact which is confirmed by tombstones engraved with Hebrew characters. Lettre de M. Capefigue, in Michaud, vol. ii. p. 599.—S.

<sup>b</sup> This is an unjust sarcasm against St. Bernard. He stood above all rivalry of this kind. <sup>c</sup> See c. lix, note 31.—M.

<sup>c</sup> The bishops of Worms, Trèves, Mentz, and Spire opened their palaces as asylums for the Jews of their dioceses. The term "*their* bishops," as applied to the Jews, might be misunderstood.—S.



Between the frontiers of Austria and the seat of the Byzantine monarchy the crusaders were compelled to traverse an interval of six hundred miles, the wild and desolate countries of Hungary<sup>38</sup> and Bulgaria. The soil is fruitful, and intersected with rivers; but it was then covered with morasses and forests, which spread to a boundless extent whenever man has ceased to exercise his dominion over the earth. Both nations had imbibed the rudiments of Christianity: the Hungarians were ruled by their native princes, the Bulgarians by a lieutenant of the Greek emperor; but, on the slightest provocation, their ferocious nature was rekindled, and ample provocation was afforded by the disorders of the first pilgrims. Agriculture must have been unskilful and languid among a people whose cities were built of reeds and timber, which were deserted in the summer season for the tents of hunters and shepherds. A scanty supply of provisions was rudely demanded, forcibly seized, and greedily consumed, and on the first quarrel the crusaders gave a loose to indignation and revenge. But their ignorance of the country, of war, and of discipline exposed them to every snare. The Greek præfect of Bulgaria commanded a regular force;<sup>a</sup> at the trumpet of the Hungarian king, the eighth or the tenth of his martial subjects bent their bows and mounted on horseback; their policy was insidious, and their retaliation on these pious robbers was unrelenting and bloody.<sup>39</sup> About a third of the naked fugitives, and the hermit Peter was of the number, escaped to the Thracian mountains; and the emperor, who respected the pilgrimage and succour of the Latins, conducted them by secure and easy journeys to Constantinople, and advised them to await the arrival of their brethren. For a while they remembered their faults and losses, but no sooner were they revived by the hospitable entertainment, than their venom was again inflamed; they stung their bene-

Their  
destruction  
in Hungary  
and Asia,  
A.D. 1096.

<sup>38</sup> See the contemporary description of Hungary in Otho of Frisingen, l. i. c. 31, in Muratori, Script. Rerum Italicarum, tom. vi. p. 665, 666.

<sup>39</sup> The old Hungarians, without excepting Turotzius, are ill-informed of the first crusade, which they involve in a single passage. Katona, like ourselves, can only quote the writers of France; but he compares with local science the ancient and modern geography. *Ance portam Cyperon* is Sopron or Posen; *Mallevilla*, Zemlin; *Fluvius Maroe*, Savus; *Lintax*, Leith; *Mesobroch*, or *Merseburg*, Ouar, or Moson; *Tollenburg*, Prag (de Regibus Hungariz, tom. iii. p. 19-53).

<sup>a</sup> The narrative of the first march is very incorrect. The first party moved under Walter de Pexejo and Walter the Penniless; they passed safe through Hungary, the kingdom of Calmany, and were attacked in Bulgaria. Peter followed with 40,000 men; passed through Hungary;

but, seeing the clothes of sixteen crusaders on the walls of Semlin, he attacked and stormed the city. He then marched to Nissa, where at first he was hospitably received; but an accidental quarrel taking place, he suffered a great defeat. Wilken, vol. i. p. 84-86.—M.

factor, and neither gardens, nor palaces, nor churches, were safe from their depredations. For his own safety, Alexius allured them to pass over to the Asiatic side of the Bosphorus; but their blind impetuosity soon urged them to desert the station which he had assigned, and to rush headlong against the Turks, who occupied the road of Jerusalem. The hermit, conscious of his shame, had withdrawn from the camp to Constantinople; and his lieutenant, Walter the Penniless, who was worthy of a better command, attempted without success to introduce some order and prudence among the herd of savages. They separated in quest of prey, and themselves fell an easy prey to the arts of the sultan. By a rumour that their foremost companions were rioting in the spoils of his capital, Soliman<sup>a</sup> tempted the main body to descend into the plain of Nice: they were overwhelmed by the Turkish arrows, and a pyramid of bones<sup>40</sup> informed their companions of the place of their defeat. Of the first crusaders, three hundred thousand had already perished before a single city was rescued from the infidels, before their graver and more noble brethren had completed the preparations of their enterprise.<sup>41</sup>

None of the great sovereigns of Europe embarked their persons in the first crusade. The emperor Henry the Fourth was not disposed to obey the summons of the pope; Philip the First of France was occupied by his pleasures; William Rufus of England by a recent conquest; the kings of Spain were engaged in a domestic war against the Moors; and the northern monarchs of Scotland, Denmark,<sup>42</sup> Sweden, and Poland were yet strangers to the passions and interests of the South. The religious ardour was more strongly felt by the princes of the *crusade* order, who held an important place in the feudal system. Their situation will naturally cast under four distinct heads the review of their names and characters; but I may escape some needless repetition, by observing at once that courage

The chiefs  
of the first  
crusade.

<sup>40</sup> Anna Comnena (Alexias, l. x. p. 287) describes this *ὄρεων κολόνος* as a mountain *ψηλὸν καὶ βάθος καὶ πλάτος ἀξιολόγητον*. In the siege of Nice such were used by the Franks themselves as the materials of a wall.

<sup>41</sup> See Table on following page.

<sup>42</sup> The author of the *Esprit des Croisades* has doubted, and might have disbelieved, the crusade and tragic death of Prince Sueno, with 1500 or 15,000 Danes, who was cut off by Sultan Soliman in Cappadocia, but who still lives in the poem of Tasso (tom. iv. p. 111-115).

<sup>a</sup> Soliman had been killed in 1085, in a battle against Toutouch, brother of Malek Schah, between Aleppo and Antioch. It was not Soliman, therefore, but his son David, surnamed Kilidge-Arsalan, the "Sword of the Lion," who reigned in Nice. Almost all the Occidental authors have fallen into this mistake, which was detected by M. Michaud, *Hist. des Crois.*

4th edit. [vol. i. p. 204], and *Extraits des Aut. Arab. rel. aux Croisades*, par M. Reinaud, Paris, 1829, p. 3. His kingdom extended from the Orontes to the Euphrates, and as far as the Bosphorus. Kilidge-Arsalan must uniformly be substituted for Soliman. Brosset, note on Le Beau, tom. xv p. 311.—M.

" To save time and space, I shall represent, in a short table, the particular references to the great events of the first crusade.

	The Crowd.	The Chiefs.	The Road to Constantinople.	Alexius.	Nice and Asia Minor.	Edessa.	Antioch.	The Battle.	The Holy Lance.	Conquest of Jerusalem.
I. Gesta Francorum . . .	p. 1, 2.	p. 2.	p. 2, 3.	p. 4, 5.	p. 5-7.	—	p. 9-15.	p. 15-22.	p. 18-20.	p. 26-29.
II. Robertus Monachus . . .	p. 33, 34.	p. 50, 36.	p. 36, 37.	p. 37, 38.	p. 39-45.	—	p. 45-55.	p. 56-66.	p. 61, 62.	p. 74-81.
III. Baldricus . . .	p. 89.	—	p. 91-93.	p. 91-94.	p. 94-101.	—	p. 101, 111.	p. 111-122.	p. 116-119.	p. 130-138.
IV. Raimundus de Agiles . . .	—	—	p. 139, 140.	p. 140, 141.	p. 142.	—	p. 142-149.	p. 149-155.	{ p. 150, 152, } 156.	p. 173-183.
V. Albertus Aquensis . . .	{ l. i. c. 7-31.	—	{ l. ii. c. 1-8.	{ l. ii. c. 9-18.	{ l. ii. c. 20-43; } { l. iii. c. 1-4.	{ l. iii. c. 5-32; } { l. iv. 9, 12; } { l. v. 15-22.	{ l. iii. c. 33- } { 66; iv. 1-26, }	{ l. iv. c. 7-56, } l. iv. c. 43.	—	{ l. v. c. 45, 46; } { l. vi. c. 1-50.
VI. Fulcherius Carnotensis . . .	p. 384.	—	p. 385, 386.	p. 386.	p. 387-389.	p. 389, 390.	p. 390-392.	p. 392-395.	p. 392.	p. 396-400.
VII. Gubertus . . .	p. 482, 485.	—	p. 485, 489.	p. 485-489.	p. 491-493, 498.	p. 496, 497.	{ p. 498, 506, } 512.	p. 512-523.	{ p. 520, 530, } 533.	p. 523-537.
VIII. Willermus Tyronensis . . .	{ l. i. c. 18-30.	{ l. i. c. 17.	{ l. ii. c. 1-4.	{ l. ii. c. 5-23.	{ l. iii. c. 1-12; } { l. iv. c. 13-25.	{ l. iv. c. 1-6.	{ l. iv. 9-24; } { l. v. 1-23.	{ l. vi. c. 1-23 } l. vi. c. 14.	—	{ l. vii. c. 1-25; } { l. viii. c. 1-24.
IX. Radulphus Cadomensis . . .	—	c. 1-3, 15.	c. 4-7, 17.	{ c. 8-13, } { 18, 19.	c. 14-16, 21-47.	—	c. 48-71.	c. 72-91.	c. 100-109.	c. 111-138.
X. Bernardus Thesaurarius . . .	c. 7-11.	—	c. 11-20.	c. 11-20.	c. 21-25.	c. 26.	c. 27-38.	c. 39-52.	c. 45.	c. 54-77.

and the exercise of arms are the common attribute of these Christian adventurers. I. The first rank both in war and council is justly due to Godfrey of Bouillon; and happy would it have been for the crusaders, if they had trusted themselves to the sole conduct of that accomplished hero, a worthy representative of Charlemagne, from whom he was descended in the female line. His father was of the noble race of the counts of Boulogne: Brabant, the lower province of Lorraine,<sup>43</sup> was the inheritance of his mother; and by the emperor's bounty he was himself invested with that ducal title, which has been improperly transferred to his lordship of Bouillon in the Ardennes.<sup>44</sup> In the service of Henry the Fourth he bore the great standard of the empire, and pierced with his lance the breast of Rodolph, the rebel king: Godfrey was the first who ascended the walls of Rome; and his sickness, his vow, perhaps his remorse for bearing arms against the pope, confirmed an early resolution of visiting the holy sepulchre, not as a pilgrim, but a deliverer. His valour was matured by prudence and moderation; his piety, though blind, was sincere; and, in the tumult of a camp, he practised the real and fictitious virtues of a convent. Superior to the private factions of the chiefs, he reserved his enmity for the enemies of Christ; and though he gained a kingdom by the attempt, his pure and disinterested zeal was acknowledged by his rivals. Godfrey of Bouillon<sup>45</sup> was accompanied by his two brothers, by Eustace the elder, who had succeeded to the county of Boulogne, and by the younger, Baldwin, a character of more ambiguous virtue. The duke of Lorraine was alike celebrated on either side of the Rhine: from his birth and education, he was equally conversant with the French and Teutonic languages: the barons of France, Germany, and Lorraine assembled their vassals; and the confederate force that marched under his banner was composed of fourscore thousand foot and about ten thousand horse. II. In the parliament that was held at Paris, in the king's presence, about two months after the council of Clermont, Hugh, count of Vermandois, was the most conspicuous of the princes who assumed the cross. But the appellation

1. Godfrey  
of Bouillon.

II. Hugh of  
Vermandois,  
Robert of  
Normandy,  
Robert of  
Flanders,  
Stephen of  
Chartres, &c.

<sup>43</sup> The fragments of the kingdoms of Lotharingia, or Lorraine, were broken into the two duchies, of the Moselle, and of the Meuse: the first has preserved its name, which, in the latter, has been changed into that of Brabant (Vales. Notit. Gall. p. 283-288).

<sup>44</sup> See, in the Description of France, by the Abbé de Longuerue, the articles of *Boulogne*, part i. p. 54; *Brabant*, part ii. p. 47, 48; *Bouillon*, p. 134. On his departure Godfrey sold or pawned Bouillon to the church for 1800 marks.<sup>a</sup>

<sup>45</sup> See the family character of Godfrey in William of Tyre, l. ix. c. 5-8; his previous design in Guibert (p. 485 [l. ii. c. 12]); his sickness and vow in Bernard. Thesaur. (c. 78).

<sup>a</sup> The sum is uncertain. Several authors make it much less. Michaud, vol. i. p. 168.—S.

of *the Great* was applied, not so much to his merit or possessions (though neither were contemptible), as to the royal birth of the brother of the king of France.<sup>46</sup> Robert, duke of Normandy, was the eldest son of William the Conqueror; but on his father's death he was deprived of the kingdom of England, by his own indolence and the activity of his brother Rufus. The worth of Robert was degraded by an excessive levity and easiness of temper: his cheerfulness seduced him to the indulgence of pleasure; his profuse liberality impoverished the prince and people; his indiscriminate clemency multiplied the number of offenders; and the amiable qualities of a private man became the essential defects of a sovereign. For the trifling sum of ten thousand marks he mortgaged Normandy during his absence to the English usurper;<sup>47</sup> but his engagement and behaviour in the holy war announced in Robert a reformation of manners, and restored him in some degree to the public esteem. Another Robert was count of Flanders, a royal province, which, in this century, gave three queens to the thrones of France, England, and Denmark: he was surnamed the Sword and Lance of the Christians; but in the exploits of a soldier he sometimes forgot the duties of a general. Stephen, count of Chartres, of Blois, and of Troyes, was one of the richest princes of the age; and the number of his castles has been compared to the three hundred and sixty-five days of the year. His mind was improved by literature; and, in the council of the chiefs, the eloquent Stephen<sup>48</sup> was chosen to discharge the office of their president. These four were the principal leaders of the French, the Normans, and the pilgrims of the British isles: but the list of the barons who were possessed of three or four towns would exceed, says a contemporary, the catalogue of the Trojan war.<sup>49</sup> III. In the south of France the command was assumed by Adhemar, bishop of Puy, the pope's legate, and by Raymond count of St. Giles and Toulouse, who added the

III. Raymond  
of Toulouse.

<sup>46</sup> Anna Comnena supposes that Hugh was proud of his nobility, riches, and power (l. x. p. 288): the two last articles appear more equivocal; but an *ιψυσία*, which seven hundred years ago was famous in the palace of Constantinople, attests the ancient dignity of the Capetian family of France.

<sup>47</sup> Will. Gemeticensis, l. vii. c. 7, p. 672, 673, in Camden. *Normanici* [ed. Frankf. 1603]. He pawned the duchy for one hundredth part of the present yearly revenue. Ten thousand marks may be equal to five hundred thousand livres, and Normandy annually yields fifty-seven millions to the king (Necker, *Administration des Finances*, tom. i. p. 287).

<sup>48</sup> His original letter to his wife is inserted in the *Spicilegium* of Dom. Luc. d'Acheri, tom. iv., and quoted in the *Esprit des Croisades*, tom. i. p. 63.

<sup>49</sup> Unius enim, duum, trium seu quatuor oppidorum dominos quis numeret? quorum tanta fuit copia, ut vix totidem Trojana obsidio coegisse putetur. (Ever the lively and interesting Guibert, p. 486 [l. ii. c. 17]).

\* Some authors say that he was called *stature*. Michaud, vol. i. p. 173; Finlay *great on account of the height of his* Byzantine Empire, vol. ii. p. 122.—S.

prouder titles of duke of Narbonne and marquis of Provence. The former was a respectable prelate, alike qualified for this world and the next. The latter was a veteran warrior, who had fought against the Saracens of Spain, and who consecrated his declining age, not only to the deliverance, but to the perpetual service, of the holy sepulchre. His experience and riches gave him a strong ascendant in the Christian camp, whose distress he was often able, and sometimes willing, to relieve. But it was easier for him to extort the praise of the Infidels than to preserve the love of his subjects and associates. His eminent qualities were clouded by a temper, haughty, envious, and obstinate; and, though he resigned an ample patrimony for the cause of God, his piety, in the public opinion, was not exempt from avarice and ambition.<sup>50</sup> A mercantile, rather than a martial, spirit prevailed among his *provincials*,<sup>51</sup> a common name, which included the natives of Auvergne and Languedoc,<sup>52</sup> the vassals of the kingdom of Burgundy or Arles. From the adjacent frontier of Spain he drew a band of hardy adventurers; as he marched through Lombardy, a crowd of Italians flocked to his standard, and his united force consisted of one hundred thousand horse and foot. If Raymond was the first to enlist and the last to depart, the delay may be excused by the greatness of his preparation and the promise of an everlasting farewell. IV. The name

IV. Bohemond and Tancred.

of Bohemond, the son of Robert Guiscard, was already famous by his double victory over the Greek emperor: but his father's will had reduced him to the principality of Tarentum, and the remembrance of his Eastern trophies, till he was awakened by the rumour and passage of the French pilgrims. It is in the person of this Norman chief that we may seek for the coolest policy and ambition, with a small allay of religious fanaticism. His conduct may justify a belief that he had secretly directed the design of the pope, which he affected to second with astonishment and zeal: at the siege of Amalphi his example and discourse inflamed the passions of a

<sup>50</sup> It is singular enough that Raymond of St. Giles, a second character in the genuine history of the crusades, should shine as the first of heroes in the writings of the Greeks (Anna Comnen. Alexiad. l. x. xi.) and the Arabians (Longueruana, p. 129).<sup>a</sup>

<sup>51</sup> Omnes de Burgundiâ, et Alverniâ, et Vasconiâ, et Gothi (of Languedoc), provinciales appellabantur, ceteri vero Francigenæ; et hoc in exercitu; inter hostes autem Franci dicebantur. Raymond de Agiles, p. 144.

<sup>52</sup> The town of his birth, or first appanage, was consecrated to St. Ægidius, whose name, as early as the first crusade, was corrupted by the French into St. Gilles, or St. Giles. It is situate in the Lower Languedoc, between Nismes and the Rhône, and still boasts a collegiate church of the foundation of Raymond (Mélanges tirés d'une Grande Bibliothèque, tom. xxxvii. p. 51).

<sup>a</sup> He seems to have led a force equal or superior to that of Godfrey, and his exploits against the Saracens of Spain would render his name memorable among the Arabian writers.—S.

confederate army ; he instantly tore his garment to supply crosses for the numerous candidates, and prepared to visit Constantinople and Asia at the head of ten thousand horse and twenty thousand foot. Several princes of the Norman race accompanied this veteran general ; and his cousin Tancred<sup>53</sup> was the partner, rather than the servant, of the war. In the accomplished character of Tancred we discover all the virtues of a perfect knight,<sup>54</sup> the true spirit of chivalry, which inspired the generous sentiments and social offices of man far better than the base philosophy, or the baser religion, of the times.

Between the age of Charlemagne and that of the crusades, a revolution had taken place among the Spaniards, the Normans, and the French, which was gradually extended to the rest of Europe. The service of the infantry was degraded to the plebeians ; the cavalry formed the strength of the armies ; and the honourable name of *miles*, or soldier, was confined to the gentlemen<sup>55</sup> who served on horseback, and were invested with the character of knighthood. The dukes and counts, who had usurped the rights of sovereignty, divided the provinces among their faithful barons : the barons distributed among their vassals the fiefs or benefices of their jurisdiction ; and these military tenants, the peers of each other and of their lord, composed the noble or equestrian order, which disdained to conceive the peasant or burgher as of the same species with themselves. The dignity of their birth was preserved by pure and equal alliances ; their sons alone, who could produce four quarters or lines of ancestry, without spot or reproach, might legally pretend to the honour of knighthood ; but a valiant plebeian was sometimes enriched and ennobled by the sword, and became the father of a new race. A single knight could impart, according to his judgment, the character which he

<sup>53</sup> The mother of Tancred was Emma, sister of the great Robert Guiscard ; his father, the marquis Odo the Good. It is singular enough that the family and country of so illustrious a person should be unknown ; but Muratori reasonably conjectures that he was an Italian, and perhaps of the race of the marquises of Montferrat in Piedmont (Script. tom. v. p. 281, 282).

<sup>54</sup> To gratify the childish vanity of the house of Este, Tasso has inserted in his poem, and in the first crusade, a fabulous hero, the brave and amorous Rinaldo (x. 75, xvii. 66-94). He might borrow his name from a Rinaldo, with the Aquila bianca Estense, who vanquished, as the standard-bearer of the Roman church, the emperor Frederic I. (Storia Imperiale di Ricobaldo, in Muratori Script. Ital. tom. ix. p. 360 ; Ariosto, Orlando Furioso, iii. 30). But, 1. The distance of sixty years between the youth of the two Rinaldos destroys their identity. 2. The Storia Imperiale is a forgery of the Conte Boyardo, at the end of the xvth century (Muratori, p. 281-289). 3. This Rinaldo, and his exploits, are not less chimerical than the hero of Tasso (Muratori, Antichità Estense, tom. i. p. 350).

<sup>55</sup> Of the words *gentilis*, *gentilhomme*, *gentleman*, two etymologies are produced : 1. From the barbarians of the fifth century, the soldiers, and at length the conquerors, of the Roman empire, who were vain of their foreign nobility ; and, 2. From the sense of the civilians, who consider *gentili* : as synonymous with *ingenius*. Selden inclines to the first, but the latter is more pure, as well as probable.

received; and the warlike sovereigns of Europe derived more glory from this personal distinction than from the lustre of their diadem. This ceremony, of which some traces may be found in Tacitus and the woods of Germany,<sup>56</sup> was in its origin simple and profane: the candidate, after some previous trial, was invested with the sword and spurs; and his cheek or shoulder was touched with a slight blow, as an emblem of the last affront which it was lawful for him to endure. But superstition mingled in every public and private action of life: in the holy wars it sanctified the profession of arms; and the order of chivalry was assimilated in its rights and privileges to the sacred orders of priesthood. The bath and white garment of the novice were an indecent copy of the regeneration of baptism: his sword, which he offered on the altar, was blessed by the ministers of religion: his solemn reception was preceded by fasts and vigils; and he was created a knight in the name of God, of St. George, and of St. Michael the archangel. He swore to accomplish the duties of his profession; and education, example, and the public opinion were the inviolable guardians of his oath. As the champion of God and the ladies (I blush to unite such discordant names), he devoted himself to speak the truth; to maintain the right; to protect the distressed; to practise *courtesy*, a virtue less familiar to the ancients; to pursue the infidels; to despise the allurements of ease and safety; and to vindicate in every perilous adventure the honour of his character. The abuse of the same spirit provoked the illiterate knight to disdain the arts of industry and peace; to esteem himself the sole judge and avenger of his own injuries; and proudly to neglect the laws of civil society and military discipline. Yet the benefits of this institution, to refine the temper of barbarians, and to infuse some principles of faith, justice, and humanity, were strongly felt, and have been often observed. The asperity of national prejudice was softened; and the community of religion and arms spread a similar colour and generous emulation over the face of Christendom. Abroad in enterprise and pilgrimage, at home in martial exercise, the warriors of every country were perpetually associated; and impartial taste must prefer a Gothic tournament to the Olympic games of classic antiquity.<sup>57</sup> Instead of the naked spectacles which corrupted the manners of the Greeks, and banished from the stadium the virgins and matrons, the pompous

<sup>56</sup> *Framea scutoque juvenem ornam.* Tacitus, *Germania*, c. 13.

<sup>57</sup> The athletic exercises, particularly the *cestus* and *pancratium*, were condemned by Lycurgus, Philopœmen, and Galen, a lawgiver, a general, and a physician. Against their authority and reasons, the reader may weigh the apology of Lucian, in the character of Solon. See West on the Olympic Games, in his *Pindar*, vol. ii. p. 86-96. 245-248



decoration of the lists was crowned with the presence of chaste and high-born beauty, from whose hands the conqueror received the prize of his dexterity and courage. The skill and strength that were exerted in wrestling and boxing bear a distant and doubtful relation to the merit of a soldier; but the tournaments, as they were invented in France, and eagerly adopted both in the East and West, presented a lively image of the business of the field. The single combats, the general skirmish, the defence of a pass, or castle, were rehearsed as in actual service; and the contest, both in real and mimic war, was decided by the superior management of the horse and lance. The lance was the proper and peculiar weapon of the knight: his horse was of a large and heavy breed; but this charger, till he was roused by the approaching danger, was usually led by an attendant, and he quietly rode a pad or palfrey of a more easy pace. His helmet and sword, his greaves and buckler, it would be superfluous to describe; but I may remark, that, at the period of the crusades, the armour was less ponderous than in later times; and that, instead of a massy cuirass, his breast was defended by an hauberk or coat of mail. When their long lances were fixed in the rest, the warriors furiously spurred their horses against the foe; and the light cavalry of the Turks and Arabs could seldom stand against the direct and impetuous weight of their charge. Each knight was attended to the field by his faithful squire, a youth of equal birth and similar hopes; he was followed by his archers and men-at-arms, and four, or five, or six soldiers, were computed as the furniture of a complete *lance*. In the expeditions to the neighbouring kingdoms or the Holy Land, the duties of the feudal tenure no longer subsisted; the voluntary service of the knights and their followers was either prompted by zeal or attachment, or purchased with rewards and promises; and the numbers of each squadron were measured by the power, the wealth, and the fame of each independent chieftain. They were distinguished by his banner, his armorial coat, and his cry of war; and the most ancient families of Europe must seek in these achievements the origin and proof of their nobility. In this rapid portrait of chivalry I have been urged to anticipate on the story of the crusades, at once an effect and a cause of this memorable institution.<sup>55</sup>

Such were the troops, and such the leaders, who assumed the cross for the deliverance of the holy sepulchre. As soon as they were

<sup>55</sup> On the curious subjects of knight-hood, knights-service, nobility, arms, cry of war, banners, and tournaments, an ample fund of information may be sought in Selden (*Opera*, tom. iii. part i.; *Titles of Honour*, part ii. c. 1, 3, 5, 8), Ducange (*Gloss. Latin.* tom. iv. p. 398-412, &c.), *Dissertations sur Joinville* (i. vi.-xii. p. 127-142, p. 165-222), and M. de St. Palaye (*Mémoires sur la Chevalerie*).

relieved by the absence of the plebeian multitude, they encouraged each other, by interviews and messages, to accomplish their vow, and hasten their departure. Their wives and sisters were desirous of partaking the danger and merit of the pilgrimage: their portable treasures were conveyed in bars of silver and gold; and the princes and barons were attended by their equipage of hounds and hawks to amuse their leisure and to supply their table. The difficulty of procuring subsistence for so many myriads of men and horses engaged them to separate their forces: their choice or situation determined the road; and it was agreed to meet in the neighbourhood of Constantinople, and from thence to begin their operations against the Turks. From the banks of the Meuse and the Moselle, Godfrey of Bouillon followed the direct way of Germany, Hungary, and Bulgaria; and, as long as he exercised the sole command, every step afforded some proof of his prudence and virtue. On the confines of Hungary he was stopped three weeks by a Christian people, to whom the name, or at least the abuse, of the cross was justly odious. The Hungarians still smarted with the wounds which they had received from the first pilgrims: in their turn they had abused the right of defence and retaliation; and they had reason to apprehend a severe revenge from an hero of the same nation, and who was engaged in the same cause. But, after weighing the motives and the events, the virtuous duke was content to pity the crimes and misfortunes of his worthless brethren; and his twelve deputies, the messengers of peace, requested in his name a free passage and an equal market. To remove their suspicions, Godfrey trusted himself, and afterwards his brother, to the faith of Carloman,\* king of Hungary, who treated them with a simple but hospitable entertainment: the treaty was sanctified by their common Gospel; and a proclamation, under pain of death, restrained the animosity and licence of the Latin soldiers. From Austria to Belgrade, they traversed the plains of Hungary, without enduring or offering an injury; and the proximity of Carloman, who hovered on their flanks with his numerous cavalry, was a precaution not less useful for their safety than for his own. They reached the banks of the Save; and no sooner had they passed the river than the king of Hungary restored the hostages, and saluted their departure with the fairest wishes for the success of their enterprise. With the same conduct and discipline Godfrey pervaded the woods of Bulgaria and

\* Carloman (or Calmany) demanded the brother of Godfrey as hostage; but Count Baldwin refused the humiliating submission. Godfrey shamed him into

this sacrifice for the common good, by offering to surrender himself. Wilken, vol. i. p. 164.—M.

the frontiers of Thrace; and might congratulate himself that he had almost reached the first term of his pilgrimage without drawing his sword against a Christian adversary. After an easy and pleasant journey through Lombardy, from Turin to Aquileia, Raymond and his provincials marched forty days through the savage country of Dalmatia<sup>59</sup> and Slavonia. The weather was a perpetual fog; the land was mountainous and desolate; the natives were either fugitive or hostile: loose in their religion and government, they refused to furnish provisions or guides; murdered the stragglers; and exercised by night and day the vigilance of the count, who derived more security from the punishment of some captive robbers than from his interview and treaty with the prince of Scodra.<sup>60</sup> His march between Durazzo and Constantinople was harassed, without being stopped, by the peasants and soldiers of the Greek emperor; and the same faint and ambiguous hostility was prepared for the remaining chiefs, who passed the Adriatic from the coast of Italy. Bohemond had arms and vessels, and foresight and discipline; and his name was not forgotten in the provinces of Epirus and Thessaly. Whatever obstacles he encountered were surmounted by his military conduct and the valour of Tancred; and if the Norman prince affected to spare the Greeks, he gorged his soldiers with the full plunder of an heretical castle.<sup>61</sup> The nobles of France pressed forwards with the vain and thoughtless ardour of which their nation has been sometimes accused. From the Alps to Apulia the march of Hugh the Great, of the two Roberts, and of Stephen of Chartres, through a wealthy country, and amidst the applauding Catholics, was a devout or triumphant progress: they kissed the feet of the Roman pontiff; and the golden standard of St. Peter was delivered to the brother of the French monarch.<sup>62</sup> But in this visit of piety and pleasure they neglected to secure the season and the means of their embarkation.

<sup>59</sup> The *Familie Dalmaticæ* of Ducange are meagre and imperfect; the national historians are recent and fabulous, the Greeks remote and careless. In the year 1104 Coloman reduced the maritime country as far as Trau and Salona (Katona, *Hist. Crit. tom. iii. p. 195-207*).

<sup>60</sup> Scodras appears in Livy as the capital and fortress of Gentius king of the Illyrians, *arx munitissima*, afterwards a Roman colony (Cellarius, *tom. i. p. 393, 394*). It is now called Iscodar, or Scutari (D'Anville, *Géographie Ancienne, tom. i. p. 164*). The sanjak (now a pasha) of Scutari, or Schendaire, was the viiiith under the Beglerbeg of Romania, and furnished 600 soldiers on a revenue of 78,787 rix-dollars (Marsigli, *Stato Militare del Imperio Ottomano, p. 128*).

<sup>61</sup> In Pelagonia castrum hæreticū . . . spoliatum cum suis habitatoribus igne combussere. *Nec id eis injuriā contigit*; quia illorum detestabilis sermo et [ut] cancer serpebat, jamque circumjacentes regiones suo pravo dogmate fœdaverat (Robert. Mon. p. 36, 37). After coolly relating the fact, the archbishop Baldric adds, as a praise, *Omnes siquidem illi viatores, Judæos, hæreticos, Saracenos aequaliter habent exosos; quos omnes appellant inimicos Dei* (p. 92).

<sup>62</sup> Ἀνταρξάμενος ἀπὸ Ῥώμης τὴν χρυσὴν τοῦ ἁγίου Πίτρου σημαίαν (Alexiad. l. x. p. 288).

the winter was insensibly lost: their troops were scattered and corrupted in the towns of Italy. They separately accomplished their passage, regardless of safety or dignity; and within nine months from the feast of the Assumption, the day appointed by Urban, all the Latin princes had reached Constantinople. But the count of Vermandois was produced as a captive; his foremost vessels were scattered by a tempest; and his person, against the law of nations, was detained by the lieutenants of Alexius. Yet the arrival of Hugh had been announced by four-and-twenty knights in golden armour, who commanded the emperor to revere the general of the Latin Christians, the brother of the king of kings.<sup>63 b</sup>

In some Oriental tale I have read the fable of a shepherd who was ruined by the accomplishment of his own wishes: he had prayed for water; the Ganges was turned into his grounds, and his flock and cottage were swept away by the inundation. Such was the fortune, or at least the apprehension, of the Greek emperor Alexius Comnenus, whose name has already appeared in this history, and whose conduct is so differently represented by his daughter Anna,<sup>64</sup> and by the Latin writers.<sup>65</sup> In the council of Placentia his ambassadors had solicited a moderate succour, perhaps of ten thousand soldiers; but he was astonished by the approach of so many potent chiefs and fanatic nations. The emperor fluctuated between hope and fear, between timidity and courage; but in the crooked policy which he mistook for wisdom, I cannot believe, I cannot discern, that he maliciously

Policy of  
the emperor  
Alexius Com-  
nenus,  
A.D. 1096,  
December—  
A.D. 1097,  
May.

<sup>63</sup> 'Ο Βασιλεὺς τῶν βασιλίων, καὶ ἀρχηγὸς τοῦ θραγγίχου στρατιώματος ἄπαντος [Alexiad. l. x. p. 288].“ This Oriental pomp is extravagant in a count of Vermandois; but the patriot Ducange repeats with much complacency (Not. ad Alexiad. p. 352, 353; Dissert. xxvii. sur Joinville, p. 315) the passages of Matthew Paris (A.D. 1254) and Froissard (vol. iv. p. 201) which style the king of France rex regum, and chef de tous les rois Chrétiens.

<sup>64</sup> Anna Comnena was born the 1st of December, A.D. 1083, indiction vii. (Alexiad. l. vi. p. 166, 167 [ed. Par.; tom. i. p. 295, 296, ed. Bonn.]) At thirteen, the time of the first crusade, she was nubile, and perhaps married to the younger Nicephorus Bryennius, whom she fondly styles τὸν ἱμὸν Καίσαρα (l. x. p. 295, 296). Some moderns have imagined that her enmity to Bohemond was the fruit of disappointed love. In the transactions of Constantinople and Nice her partial accounts (Alex. l. x. xi. p. 283-317) may be opposed to the partiality of the Latins, but in their subsequent exploits she is brief and ignorant.

<sup>65</sup> In their views of the character and conduct of Alexius, Maimbourg has favoured the Catholic Franks, and Voltaire has been partial to the schismatic Greeks. The prejudice of a philosopher is less excusable than that of a Jesuit.

\* However Gibbon may laugh at Anna, she had not the bad taste to write such an instance of the bathos as he has here concocted, by uniting two completely distinct sentences. The epithet “king of kings” is used by Hugo himself in a letter to the emperor; that of

“commander-in-chief of the Frank army” is the description of him used by the ambassadors he had sent to the commandant of Dyrrhachium.—S.

<sup>b</sup> Hugh was taken at Durazzo, and sent by land to Constantinople. Wilken, vol. i. p. 110.—M.

conspired against the life or honour of the French heroes. The promiscuous multitudes of Peter the Herm.† were savage beasts, alike destitute of humanity and reason: nor was it possible for Alexius to prevent or deplore their destruction. The troops of Godfrey and his peers were less contemptible, but not less suspicious, to the Greek emperor. Their motives *might* be pure and pious; but he was equally alarmed by his knowledge of the ambitious Bohemond,<sup>a</sup> and his ignorance of the Transalpine chiefs: the courage of the French was blind and headstrong; they might be tempted by the luxury and wealth of Greece, and elated by the view and opinion of their invincible strength; and Jerusalem might be forgotten in the prospect of Constantinople. After a long march and painful abstinence, the troops of Godfrey encamped in the plains of Thrace; they heard with indignation that their brother, the count of Vermandois, was imprisoned by the Greeks; and their reluctant duke was compelled to indulge them in some freedom of retaliation and rapine. They were appeased by the submission of Alexius: he promised to supply their camp; and as they refused, in the midst of winter, to pass the Bosphorus, their quarters were assigned among the gardens and palaces on the shores of that narrow sea. But an incurable jealousy still rankled in the minds of the two nations, who despised each other as slaves and barbarians. Ignorance is the ground of suspicion, and suspicion was inflamed into daily provocations: prejudice is blind, hunger is deaf; and Alexius is accused of a design to starve or assault the Latins in a dangerous post, on all sides encompassed with the waters.<sup>66 b</sup> Godfrey sounded his trumpets, burst the net, overspread the plain, and insulted the suburbs: but the gates of Constantinople were strongly fortified; the ramparts were lined with archers; and after a doubtful conflict, both parties listened to the voice of peace and religion. The gifts and promises of the emperor

<sup>66</sup> Between the Black Sea, the Bosphorus, and the river Barbyzes, which is deep in summer, and runs fifteen miles through a flat meadow. Its communication with Europe and Constantinople is by the stone bridge of the *Blacherna*, which in successive ages was restored by Justinian and Basil (Gyllius de Bosphoro Thracio, l. ii. c. 3; Ducange, C. P. Christiana, l. iv. c. 2, p. 179).

\* Wilken quotes a remarkable passage of William of Malmesbury as to the secret motives of Urban and of Bohemond in urging the crusade. Illud repositius propositum non ita vulgabatur, quod *Boemundi consilio*, pene totam Europam in Asiaticam expeditionem moveret, ut in tanto tumultu omnium provinciarum facile obæratils auxiliariis, et Urbanus Romam et Boemundus Illyricum et Macedoniam pervaderent. Nam eas terras et quidquid

præterea a Dyrrachio usque ad Thessalonicam protenditur, Guiscardus pater, super Alexium acquisierat; ideo illas *Boemundus suo juri competere clamabat*: inops hæreditatis Apulæ, quam genitor Rogerio, minori filio delegaverat. Wilken, vol. ii. p. 313.—M.

<sup>b</sup> The troops of Alexius had actually attacked those of Godfrey, and driven them away from the market on the beach. Wilken, vol. i. p. 114.—S.

insensibly soothed the fierce spirit of the Western strangers; as a Christian warrior, he rekindled their zeal for the prosecution of their holy enterprise, which he engaged to second with his troops and treasures. On the return of spring, Godfrey was persuaded to occupy a pleasant and plentiful camp in Asia; and no sooner had he passed the Bosphorus than the Greek vessels were suddenly recalled to the opposite shore. The same policy was repeated with the succeeding chiefs, who were swayed by the example, and weakened by the departure, of their foremost companions. By his skill and diligence Alexius prevented the union of any two of the confederate armies at the same moment under the walls of Constantinople; and before the feast of the Pentecost not a Latin pilgrim was left on the coast of Europe.

The same arms which threatened Europe might deliver Asia, and repel the Turks from the neighbouring shores of the Bosphorus and Hellespont. The fair provinces from Nice to Antioch were the recent patrimony of the Roman emperor; and his ancient and perpetual claim still embraced the kingdoms of Syria and Egypt. In his enthusiasm, Alexius indulged, or affected, the ambitious hope of leading his new allies to subvert the thrones of the East; but the calmer dictates of reason and temper dissuaded him from exposing his royal person to the faith of unknown and lawless barbarians. His prudence, or his pride, was content with extorting from the French princes an oath of homage and fidelity, and a solemn promise that they would either restore, or hold, their Asiatic conquests, as the humble and loyal vassals of the Roman empire. Their independent spirit was fired at the mention of this foreign and voluntary servitude: they successively yielded to the dexterous application of gifts and flattery; and the first proselytes became the most eloquent and effectual missionaries to multiply the companions of their shame. The pride of Hugh of Vermandois was soothed by the honours of his captivity; and in the brother of the French king the example of submission was prevalent and weighty. In the mind of Godfrey of Bouillon every human consideration was subordinate to the glory of God and the success of the crusade. He had firmly resisted the temptations of Bohemond and Raymond, who urged the attack and conquest of Constantinople. Alexius esteemed his virtues, deservedly named him the champion of the empire, and dignified his homage with the filial name and the rights of adoption.<sup>67</sup> The hateful Bohemond was received as a true and ancient ally; and

<sup>67</sup> There were two sorts of adoption, the one by arms, the other by introducing the son between the shirt and skin of his father. Ducange (sur Joinville, diss. xxii. p. 270) supposes Godfrey's adoption to have been of the latter sort.

if the emperor reminded him of former hostilities, it was only to praise the valour that he had displayed, and the glory that he had acquired, in the fields of Durazzo and Larissa. The son of Guiscard was lodged, and entertained, and served with Imperial pomp: one day, as he passed through the gallery of the palace, a door was carelessly left open to expose a pile of gold and silver, of silk and gems, of curious and costly furniture, that was heaped in seeming disorder from the floor to the roof of the chamber. "What conquests," exclaimed the ambitious miser, "might not be achieved by the possession of such a treasure?" — "It is your own," replied a Greek attendant, who watched the motions of his soul; and Bohemond, after some hesitation, condescended to accept this magnificent present. The Norman was flattered by the assurance of an independent principality; and Alexius eluded, rather than denied, his daring demand of the office of great domestic, or general of the East. The two Roberts, the son of the conqueror of England, and the kinsman of three queens,<sup>68</sup> bowed in their turn before the Byzantine throne. A private letter of Stephen of Chartres attests his admiration of the emperor, the most excellent and liberal of men, who taught him to believe that he was a favourite, and promised to educate and establish his youngest son. In his southern province, the count of St. Giles and Toulouse faintly recognised the supremacy of the king of France, a prince of a foreign nation and language. At the head of an hundred thousand men, he declared that he was the soldier and servant of Christ alone, and that the Greek might be satisfied with an equal treaty of alliance and friendship. His obstinate resistance enhanced the value and the price of his submission; and he shone, says the princess Anna, among the barbarians, as the sun amidst the stars of heaven. His disgust of the noise and insolence of the French, his suspicions of the designs of Bohemond, the emperor imparted to his faithful Raymond; and that aged statesman might clearly discern, that, however false in friendship, he was sincere in his enmity.<sup>69</sup> The spirit of chivalry was last subdued in the person of Tancred; and none could deem themselves dishonoured by the imitation of that gallant knight. He disdained the gold and flattery of the Greek monarch; assaulted in his presence an insolent patrician; escaped to Asia in the habit of a private soldier; and yielded with a sigh to the authority of Bohemond, and the interest of the Christian cause. The best and most ostensible reason was the impossibility of

<sup>68</sup> After his return Robert of Flanders became the man of the king of England, for a pension of four hundred marks. See the first act in Rymer's *Fœdera*.

<sup>69</sup> Sensit vetus regnandi, falsos in amore, odia non fingere. Tacit. [Ann.] vi. 44.

passing the sea and accomplishing their vow without the licence and the vessels of Alexius; but they cherished a secret hope, that, as soon as they trod the continent of Asia, their swords would obliterate their shame, and dissolve the engagement, which on his side might not be very faithfully performed. The ceremony of their homage was grateful to a people who had long since considered pride as the substitute of power. High on his throne the emperor sat mute and immoveable: his majesty was adored by the Latin princes; and they submitted to kiss either his feet or his knees, an indignity which their own writers are ashamed to confess, and unable to deny.<sup>70</sup>

Private or public interest suppressed the murmurs of the dukes and counts; but a French baron (he is supposed to be Inso-  
lence of  
the Franks. Robert of Paris<sup>71</sup>) presumed to ascend the throne, and to place himself by the side of Alexius. The sage reproof of Baldwin provoked him to exclaim, in his barbarous idiom, "Who is this rustic, that keeps his seat while so many valiant captains are standing round him?" The emperor maintained his silence, dissembled his indignation, and questioned his interpreter concerning the meaning of the words, which he partly suspected from the universal language of gesture and countenance. Before the departure of the pilgrims he endeavoured to learn the name and condition of the audacious baron. "I am a Frenchman," replied Robert, "of the purest and most ancient nobility of my country. All that I know is, that there is a church in my neighbourhood,"<sup>72</sup> the resort of those who are desirous of approving their valour in single combat. Till an enemy appears, they address their prayers to God and his saints. That church I have frequently visited, but never have I found an antagonist who dared to accept my defiance." Alexius dismissed the challenger with some prudent advice for his conduct in the Turkish warfare; and history repeats with pleasure this lively example of the manners of his age and country.

<sup>70</sup> The proud historians of the crusades slide and stumble over this humiliating step. Yet, since the heroes knelt to salute the emperor as he sat motionless on his throne, it is clear that they must have kissed either his feet or knees. It is only singular that Anna should not have amply supplied the silence or ambiguity of the Latins. The abasement of their princes would have added a fine chapter to the Ceremoniale Aulae Byzantinæ.

<sup>71</sup> He called himself *φραγγίτης κάθαρτος τῶν ἐν γίνων* (Alexius, l. x. p. 301). What a title of noblesse of the xith century, if any one could now prove his inheritance! Anna relates, with visible pleasure, that the swelling barbarian, *λατίνος τιτοφοβίμνος*, was killed, or wounded, after fighting in the front in the battle of Dorylæum (l. xi. p. 317). This circumstance may justify the suspicion of Ducange (Not. p. 362), that he was no other than Robert of Paris, of the district most peculiarly styled the Duchy or Island of France (*L'Isle de France*).

<sup>72</sup> With the same penetration, Ducange discovers his church to be that of St. Drausus, or Drosin, of Soissons, quem duello dimicaturi solent invocare: pugiles qui ad memoriam ejus (*his tomb*) pernecant invictos reddit, ut et de Burgundiâ et Italiâ tali necessitate confugiat ad eum. Joan. Sariberiensis, epist. 139.



The conquest of Asia was undertaken and achieved by Alexander, with thirty-five thousand Macedonians and Greeks;<sup>73</sup> and his best hope was in the strength and discipline of his phalanx of infantry. The principal force of the crusaders consisted in their cavalry; and when that force was mustered in the plains of Bithynia, the knights and their martial attendants on horseback amounted to one hundred thousand fighting men, completely armed with the helmet and coat of mail. The value of these soldiers deserved a strict and authentic account; and the flower of European chivalry might furnish, in a first effort, this formidable body of heavy horse. A part of the infantry might be enrolled for the service of scouts, pioneers, and archers; but the promiscuous crowd were lost in their own disorder; and we depend not on the eyes or knowledge, but on the belief and fancy, of a chaplain of Count Baldwin,<sup>74</sup> in the estimate of six hundred thousand pilgrims able to bear arms, besides the priests and monks, the women and children, of the Latin camp. The reader starts; and before he is recovered from his surprise I shall add, on the same testimony, that, if all who took the cross had accomplished their vow, above SIX MILLIONS would have migrated from Europe to Asia. Under this oppression of faith I derive some relief from a more sagacious and thinking writer,<sup>75</sup> who, after the same review of the cavalry, accuses the credulity of the priest of Chartres, and even doubts whether the *Cisalpine* regions (in the geography of a Frenchman) were sufficient to produce and pour forth such incredible multitudes. The coolest scepticism will remember that of these religious volunteers great numbers never beheld Constantinople and Nice. Of enthusiasm the influence is irregular and transient: many were detained at home by reason or cowardice, by poverty or weakness; and many were repulsed by the obstacles of the way, the more insuperable as they were unforeseen to these ignorant fanatics. The savage countries of Hungary and Bulgaria were whitened with their bones: their vanguard was cut in pieces by the Turkish sultan; and the loss of the first adventure, by the sword, or climate, or fatigue, has already been stated at three hundred thousand men. Yet the myriads that survived, that marched, that pressed

Their review  
and numbers,  
A.D. 1097,  
May.

<sup>73</sup> There is some diversity on the numbers of his army; but no authority can be compared with that of Ptolemy, who states it at five thousand horse and thirty thousand foot (see Usher's *Annales*, p. 152).

<sup>74</sup> Fulcher. Carnotensis, p. 387. He enumerates nineteen nations of different names and languages (p. 389); but I do not clearly apprehend his difference between the *Franci* and *Galli*, *Itali* and *Apuli*. Elsewhere (p. 385) he contemptuously brands the deserters.

<sup>75</sup> Guibert, p. 556 [l. vii. c. 39]. Yet even his gentle opposition implies an immense multitude. By Urban II., in the fervour of his zeal, it is only rated at 300,000 pilgrims (Epist. xvi. Concil. tom. xii. p. 731).

forwards on the holy pilgrimage, were a subject of astonishment to themselves and to the Greeks. The copious energy of her language sinks under the efforts of the princess Anna: <sup>76</sup> the images of locusts, of leaves and flowers, of the sands of the sea, or the stars of heaven, imperfectly represent what she had seen and heard; and the daughter of Alexius exclaims that Europe was loosened from its foundations, and hurled against Asia. The ancient hosts of Darius and Xerxes labour under the same doubt of a vague and indefinite magnitude; but I am inclined to believe that a larger number has never been contained within the lines of a single camp than at the siege of Nice, the first operation of the Latin princes. Their motives, their characters, and their arms, have been already displayed. Of their troops, the most numerous portion were natives of France: the Low Countries, the banks of the Rhine, and Apulia sent a powerful reinforcement: some bands of adventurers were drawn from Spain, Lombardy, and England; <sup>77</sup> and from the distant bogs and mountains of Ireland or Scotland <sup>78</sup> issued some naked and savage fanatics, ferocious at home, but unwarlike abroad. Had not superstition condemned the sacrilegious prudence of depriving the poorest or weakest Christian of the merit of the pilgrimage, the useless crowd, with mouths but without hands, might have been stationed in the Greek empire till their companions had opened and secured the way of the Lord. A small remnant of the pilgrims, who passed the Bosphorus, was permitted to visit the holy sepulchre. Their northern constitution was scorched by the rays, and infected by the vapours, of a Syrian sun. They consumed, with heedless prodigality, their stores of water and provision: their numbers exhausted the inland country: the sea was remote, the Greeks were unfriendly, and the Christians of every sect fled before the voracious and cruel rapine of their brethren. In the dire necessity of famine, they sometimes roasted and devoured the flesh of their infant or adult captives. Among the

<sup>76</sup> Alexias, l. x. p. 283, 305. Her fastidious delicacy complains of their strange and inarticulate names, and indeed there is scarcely one that she has not contrived to disfigure with the proud ignorance so dear and familiar to a polished people. I shall select only one example, *Sangeles*, for the count of St. Giles.

<sup>77</sup> William of Malmesbury (who wrote about the year 1130) has inserted in his history (l. iv. p. 130-154 [Script. post Bedam]) a narrative of the first crusade: but I wish that, instead of listening to the tenue murmur which had passed the British ocean (p. 143), he had confined himself to the numbers, families, and adventures of his countrymen. I find in Dugdale, that an English Norman, Stephen earl of Albemarle and Holderness, led the rear-guard with duke Robert at the battle of Antioch (Baronage, part i. p. 61).

<sup>78</sup> *Videres Sootorum apud se ferocium alias imbellium cuneos* (Guibert, p. 471): the *crus intectum* and *hispida chlamys* may suit the Highlanders, but the *finibus uliginosis* may rather apply to the Irish bogs. William of Malmesbury expressly mentions the Welsh and Scots, &c. (l. iv. p. 133), who quitted, the former *venationem saltuum*, the latter *familiaritatem pulicum*.

Turks and Saracens, the idolaters of Europe were rendered more odious by the name and reputation of cannibals; the spies, who introduced themselves into the kitchen of Bohemond, were shown several human bodies turning on the spit: and the artful Norman encouraged a report which increased at the same time the abhorrence and the terror of the infidels.<sup>79</sup>

I have expatiated with pleasure on the first steps of the crusaders, as they paint the manners and character of Europe: but I shall abridge the tedious and uniform narrative of their blind achievements, which were performed by strength and are described by ignorance. From their first station in the neighbourhood of Nicomedia, they advanced in successive divisions; passed the contracted limit of the Greek empire; opened a road through the hills; and commenced, by the siege of his capital, their pious warfare against the Turkish sultan. His kingdom of Roum extended from the Hellespont to the confines of Syria, and barred the pilgrimage of Jerusalem: his name was Kilidge-Arslan, or Soliman,<sup>80</sup> of the race of Seljuk, and son of the first conqueror; and in the defence of a land which the Turks considered as their own, he deserved the praise of his enemies, by whom alone he is known to posterity. Yielding to the first impulse of the torrent, he deposited his family and treasure in Nice; retired to the mountains with fifty thousand horse; and twice descended to assault the camps or quarters of the Christian besiegers, which formed an imperfect circle of above six miles. The lofty and solid walls of Nice were covered by a deep ditch, and flanked by three hundred and seventy towers; and on the verge of Christendom the Moslems were trained in arms, and inflamed by religion. Before this city the French princes occupied their stations, and prosecuted their attacks without correspondence or subordination: emulation prompted their valour; but their valour was sullied by cruelty, and their emulation degenerated into envy and civil discord. In the siege of Nice the arts and engines of antiquity were employed by the Latins; the mine and the battering-

Siege of  
Nice,  
A.D. 1097,  
May 14—  
June 20.

<sup>79</sup> This cannibal hunge sometimes real, more frequently an artifice or a lie, may be found in Anna Comnena (Alexias, l. x. p. 288), Guibert (p. 546), Radulph. Cadom. (c. 97). The stratagem is related by the author of the *Gesta Francorum*, the monk Robert Baldric, and Raymond de Agiles, in the siege and famine of Antioch.

<sup>80</sup> His Musulman appellation of Soliman is used by the Latins, and his character is highly embellished by Tasso. His Turkish name of Kilidge-Arslan (A.H. 485-500, A.D. 1192-1206; see De Guignes's *Tables*, tom. i. p. 245) is employed by the Orientals, and with some corruption by the Greeks; but little more than his name can be found in the Mahometan writers, who are dry and sulky on the subject of the first crusade (De Guignes, tom. iii. p. ii. p. 10-30).\*

\* See note, p. 194. Soliman and Kilidge-Arslan were father and son.—M.

ram, the tortoise, and the belfry or moveable turret, artificial fire, and the *catapult* and *balist*, the sling, and the crossbow for the casting of stones and darts.<sup>81</sup> In the space of seven weeks much labour and blood were expended, and some progress, especially by Count Raymond, was made on the side of the besiegers. But the Turks could protract their resistance and secure their escape, as long as they were masters of the lake<sup>82</sup> Ascanius, which stretches several miles to the westward of the city. The means of conquest were supplied by the prudence and industry of Alexius; a great number of boats was transported on sledges from the sea to the lake; they were filled with the most dexterous of his archers; the flight of the sultana was intercepted; Nice was invested by land and water; and a Greek emissary persuaded the inhabitants to accept his master's protection, and to save themselves, by a timely surrender, from the rage of the savages of Europe. In the moment of victory, or at least of hope, the crusaders, thirsting for blood and plunder, were awed by the Imperial banner that streamed from the citadel;<sup>a</sup> and Alexius guarded with jealous vigilance this important conquest. The murmurs of the chiefs were stifled by honour or interest; and after an halt of nine days they directed their march towards Phrygia under the guidance of a Greek general, whom they suspected of a secret connivance with the sultan. The consort and the principal servants of Soliman had been honourably restored without ransom; and the emperor's generosity to the *miscreants*<sup>83</sup> was interpreted as treason to the Christian cause.

Soliman was rather provoked than dismayed by the loss of his capital; he admonished his subjects and allies of this strange invasion of the Western barbarians; the Turkish emirs obeyed the call of loyalty or religion, the Turkman hordes encamped round his standard, and his whole force is loosely stated by the Christians at two hundred, or even three hundred and sixty thousand horse. Yet he patiently waited till they had left behind them the sea and the Greek frontier, and, hovering on the

Battle of  
Dorylaeum,  
A.D. 1097,  
July 4.

<sup>81</sup> On the fortifications, engines, and sieges of the middle ages, see Muratori (*Antiquitat. Italiae*, tom. ii. dissert. xxvi. p. 452-524). The *belfredus*, from whence our belfry, was the moveable tower of the ancients (Ducange, tom. i. p. 608).

<sup>82</sup> I cannot forbear remarking the resemblance between the siege and lake of Nice with the operations of Hernan Cortez before Mexico. See Dr. Robertson, *Hist. of America*, l. v.

<sup>83</sup> *Mecréant*, a word invented by the French crusaders, and confined in that language to its primitive sense. It should seem that the zeal of our arceators boiled higher, and that they branded every unbeliever as a rascal. A similar prejudice still lurks in the minds of many who think themselves Christians.

\* Anna Comnena calls it *δρεμμα τῆς παραδορίας*.—M.

flanks, observed their careless and confident progress in two columns beyond the view of each other. Some miles before they could reach Dorylæum in Phrygia, the left, and least numerous, division was surprised and attacked, and almost oppressed, by the Turkish cavalry.<sup>84</sup> The heat of the weather, the clouds of arrows, and the barbarous onset overwhelmed the crusaders; they lost their order and confidence, and the fainting fight was sustained by the personal valour, rather than by the military conduct, of Bohemond, Tancred, and Robert of Normandy. They were revived by the welcome banners of duke Godfrey, who flew to their succour, with the count of Vermandois and sixty thousand horse, and was followed by Raymond of Toulouse, the bishop of Puy, and the remainder of the sacred army. Without a moment's pause they formed in new order, and advanced to a second battle. They were received with equal resolution, and, in their common disdain for the unwarlike people of Greece and Asia, it was confessed on both sides that the Turks and the Franks were the only nations entitled to the appellation of soldiers.<sup>85</sup> Their encounter was varied, and balanced by the contrast of arms and discipline: of the direct charge and wheeling evolutions, of the couched lance and the brandished javelin, of a weighty broadsword and a crooked sabre, of cumbrous armour and thin flowing robes, and of the long 'Tartar bow and the *arbalist*, or crossbow, a deadly weapon, yet unknown to the Orientals.<sup>86</sup> As long as the horses were fresh, and the quivers full, Soliman maintained the advantage of the day, and four thousand Christians were pierced by the Turkish arrows. In the evening swiftness yielded to strength; on either side the numbers were equal, or at least as great as any ground could hold, or any generals could manage; but, in turning the hills, the last division of Raymond and his *provincials* was led, perhaps without design, on the rear of an exhausted enemy, and the long contest was determined. Besides a nameless and unaccounted multitude, three thousand *pagan* knights were slain in the battle and pursuit; the camp of Soliman was pillaged, and in the variety of precious spoil the curiosity of the Latins was amused with foreign arms and apparel,

<sup>84</sup> Baronius has produced a very doubtful letter to his brother Roger (A.D. 1098, No. 15). The enemies consisted of Medes, Persians, Chaldeans: be it so. The first attack was *cum nostro incommodo*; true and tender. But why Godfrey of Bouillon and Hugh brothers? Tancred is styled *filius*—of whom? certainly not of Roger, nor of Bohemond.

<sup>85</sup> *Veruntamen dicunt se esse de Francorum generatione; et quia nullus homo naturaliter debet esse miles nisi Franci et Turci* (Gesta Francorum, p. 7). The same community of blood and valour is attested by archbishop Baldric (p. 99).

<sup>86</sup> *Balista, Palestra, Arbalestre*. See Muratori, Antiq. tom. ii. p. 517-524; Ducange, Gloss. Latin. tom. i. p. 531, 532. In the time of Anna Comnena, this weapon, which she describes under the name of *tzangra*, was unknown in the East (l. x. p. 291). By an humane inconsistency, the pope strove to prohibit it in Christian wars.

and the new aspect of dromedaries and camels. The importance of the victory was proved by the hasty retreat of the sultan: reserving ten thousand guards of the relics of his army, Soliman evacuated the kingdom of Roum, and hastened to implore the aid, and kindle the resentment, of his Eastern brethren. In a march of five hundred miles the crusaders traversed the Lesser Asia, through a wasted land and deserted towns, without finding either a friend or an enemy. The geographer<sup>87</sup> may trace the position of Dorylæum, Antioch of Pisidia, Iconium, Archelais, and Germanicia, and may compare those classic appellations with the modern names of Eskishehr the old city, Akshehr the white city, Cogni, Erekli, and Marash. As the pilgrims passed over a desert, where a draught of water is exchanged for silver, they were tormented by intolerable thirst, and on the banks of the first rivulet their haste and intemperance were still more pernicious to the disorderly throng. They climbed with toil and danger the steep and slippery sides of Mount Taurus; many of the soldiers cast away their arms to secure their footsteps; and had not terror preceded their van, the long and trembling file might have been driven down the precipice by an handful of resolute enemies. Two of their most respectable chiefs, the duke of Lorraine and the count of Toulouse, were carried in litters; Raymond was raised, as it is said, by miracle, from an hopeless malady; and Godfrey had been torn by a bear, as he pursued that rough and perilous chase in the mountains of Pisidia.

To improve the general consternation, the cousin of Bohemond and the brother of Godfrey were detached from the main army with their respective squadrons of five and of seven hundred knights. They overran in a rapid career the hills and sea-coast of Cilicia, from Cogni to the Syrian gates; the Norman standard was first planted on the walls of Tarsus and Malmistra; but the proud injustice of Baldwin at length provoked the patient and generous Italian, and they turned their consecrated swords against each other in a private and profane quarrel.<sup>b</sup> Honour

March  
through the  
Lesser Asia,  
July—  
September.

Baldwin  
founds the  
principality  
of Edessa,  
A.D.  
1097-1151.

<sup>87</sup> The curious reader may compare the classic learning of Cellarius and the geographical science of D'Anville. William of Tyre is the only historian of the crusades who has any knowledge of antiquity; and M. Otter trod almost in the footsteps of the Franks from Constantinople to Antioch (*Voyage en Turquie et en Perse*, tom. i. p. 35-88).<sup>a</sup>

<sup>a</sup> The journey of Col. Macdonald Kinneir in Asia Minor throws considerable light on the geography of this march of the crusaders.—M.

<sup>b</sup> The origin of the quarrel was, that

Tancred, who had arrived first with his troops before Tarsus, persuaded the citizens to hoist his flag on the fortifications; but Baldwin induced them, partly by threats, partly by promises, to haul it

was the motive, and fame the reward, of Tancred, but fortune smiled on the more selfish enterprise of his rival.<sup>88</sup> He was called to the assistance of a Greek or Armenian tyrant,\* who had been suffered, under the Turkish yoke, to reign over the Christians of Edessa. Baldwin accepted the character of his son and champion, but no sooner was he introduced into the city than he inflamed the people to the massacre of his father, occupied the throne and treasure, extended his conquests over the hills of Armenia and the plain of Mesopotamia, and founded the first principality of the Franks or Latins, which subsisted fifty-four years beyond the Euphrates.<sup>89 b</sup>

Before the Franks could enter Syria, the summer, and even the autumn, were completely wasted; the siege of Antioch, or the separation and repose of the army during the winter season, was strongly debated in their council; the love of arms and the holy sepulchre urged them to advance, and reason perhaps was on the side of resolution, since every hour of delay abates the fame and force of the invader, and multiplies the resources of defensive war. The capital of Syria was protected by the river Orontes, and the *iron bridge*<sup>c</sup> of nine arches derives its name from the massy gates of the two towers which are constructed at either end. They were opened by the sword of the duke of Normandy; his victory gave entrance to three hundred thousand crusaders, an account which may allow some scope for losses and desertion, but which clearly detects much exaggeration in the review of Nice. In the description of Antioch<sup>90</sup> it is not easy to define a

Siege of  
Antioch,  
A.D. 1097,  
Oct. 21—  
A.D. 1098,  
June 3.

<sup>88</sup> This detached conquest of Edessa is best represented by Fulcherius Carnotensis, or of Chartres (in the collections of Bongarsius, Duchesne, and Martenne), the valiant chaplain of Count Baldwin (*Espit des Croisades*, tom. i. p. 13, 14). In the disputes of that prince with Tancred, his partiality is encountered by the partiality of Radulphus Cadomensis, the soldier and historian of the gallant marquis.

<sup>89</sup> See De Guignes, *Hist. des Huns*, tom. i. p. 456.

<sup>90</sup> For Antioch, see Pococke (*Description of the East*, vol. ii. p. i. p. 188-193), Otter

down and substitute his own. It is singular enough that a similar dispute had occurred in the same city between Cassius and Dolabella during the civil wars of Rome. Appian, *Bell. Civ. lib. iv. cap. 8*; Michaud, vol. i. p. 243.—S.

\* The governor was a Greek prince named Thoros, or Theodore, appointed by the Greek emperor, and who maintained his position by paying a tribute to the Turks. Michaud, vol. i. p. 254, from Matthew of Edessa; cf. Weil, *Chalifen*, vol. iii. p. 161, and note. Wilken observes that it is quite uncertain whether Baldwin had any share in the murder of the old prince, and that Gibbon has expressed

himself too strongly on the subject. Wilken, vol. i. p. 169, note.—S.

<sup>b</sup> Rather about forty-seven years. Edessa was retaken by the Mahometans under Zenghi, son of Aksankar, the father of Noureddin, at the end of 1144, or beginning of 1145. See *Élégie sur la Prise d'Edesse*, par Nersès Kliatsi, Patriarche d'Arménie, Paris, 1828, quoted by Finlay, *Byzantine Empire*, vol. ii. p. 133; cf. Gibbon, c. lix. note 39.—S.

<sup>c</sup> This bridge was over the Ifrin, not the Orontes, at a distance of three leagues from Antioch. See Wilken, vol. i. p. 172.—M.

middle term between her ancient magnificence, under the successors of Alexander and Augustus, and the modern aspect of Turkish desolation. The Tetrapolis, or four cities, if they retained their name and position, must have left a large vacuity in a circumference of twelve miles; and that measure, as well as the number of four hundred towers, are not perfectly consistent with the five gates<sup>a</sup> so often mentioned in the history of the siege. Yet Antioch must have still flourished as a great and populous capital. At the head of the Turkish emirs, Baghisian, a veteran chief, commanded in the place; his garrison was composed of six or seven thousand horse, and fifteen or twenty thousand foot; one hundred thousand Moslems are said to have fallen by the sword, and their numbers were probably inferior to the Greeks, Armenians, and Syrians, who had been no more than fourteen years the slaves of the house of Seljuk. From the remains of a solid and stately wall it appears to have arisen to the height of threescore feet in the valleys; and wherever less art and labour had been applied, the ground was supposed to be defended by the river, the morass, and the mountains. Notwithstanding these fortifications, the city had been repeatedly taken by the Persians, the Arabs, the Greeks, and the Turks; so large a circuit must have yielded many pervious points of attack, and in a siege that was formed about the middle of October the vigour of the execution could alone justify the boldness of the attempt. Whatever strength and valour could perform in the field was abundantly discharged by the champions of the cross: in the frequent occasions of sallies, of forage, of the attack and defence of convoys, they were often victorious; and we can only complain that their exploits are sometimes enlarged beyond the scale of probability and truth. The sword of Godfrey<sup>91</sup> divided a Turk from the shoulder to the haunch, and one half of the infidel fell to the ground, while the other was transported by his horse to the city gate. As Robert of Normandy rode against

(*Voyage en Turquie*, &c., tom. i. p. 81, &c.), the Turkish geographer (in Otter's notes), the *Index Geographicus* of Schultens (ad calcem Bohadin. Vit. Saladin.), and Abulfeda (*Tabula Syriæ*, p. 115, 116, vers. Reiske).

<sup>91</sup> *Ensem elevat, eumque à sinistra parte scapularum tantâ virtute intorsit, quòd pectus medium disjunct, spinam et vitalia interrupt, et sic lubricus ensis super crura dextrum integer exivit; sicque caput integrum cum dextra parte corporis immersit gurgite, partemque quam equo præsidebat remisit civitati* (Robert. Mon. p. 50). *Cujus ense tractus, Turcus duo factus est Turci; ut inferior alter in urbem equitaret, alter arcitenens in flumine nataret* (Radulph. Cadom. c. 53, p. 304). Yet he justifies the deed by the *stupendis viribus* of Godfrey; and William of Tyre covers it by *obstupuit populus facti novitate . . . mirabilis* (l. v. c. 6, p. 701). Yet it must not have appeared incredible to the knights of that age.

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\* A friend, who has visited Antioch, river render a greater number of gates informs me that the mountains and the needless and impossible.—S.



his antagonist, "I devote thy head," he piously exclaimed, "to the "dæmons of hell;" and that head was instantly cloven to the breast by the resistless stroke of his descending falchion. But the reality or the report of such gigantic prowess<sup>92</sup> must have taught the Moslems to keep within their walls, and against those walls of earth or stone the sword and the lance were unavailing weapons. In the slow and successive labours of a siege the crusaders were supine and ignorant, without skill to contrive, or money to purchase, or industry to use the artificial engines and implements of assault. In the conquest of Nice they had been powerfully assisted by the wealth and knowledge of the Greek emperor; his absence was poorly supplied by some Genoese and Pisan vessels that were attracted by religion or trade to the coast of Syria; the stores were scanty, the return precarious, and the communication difficult and dangerous. Indolence or weakness had prevented the Franks from investing the entire circuit, and the perpetual freedom of two gates relieved the wants and recruited the garrison of the city. At the end of seven months, after the ruin of their cavalry and an enormous loss by famine, desertion, and fatigue, the progress of the crusaders was imperceptible, and their success remote, if the Latin Ulysses, the artful and ambitious Bohemond, had not employed the arms of cunning and deceit. The Christians of Antioch were numerous and discontented: Phirouz, a Syrian renegade, had acquired the favour of the emir and the command of three towers, and the merit of his repentance disguised to the Latins, and perhaps to himself, the foul design of perfidy and treason. A secret correspondence, for their mutual interest, was soon established between Phirouz and the prince of Tarento; and Bohemond declared in the council of the chiefs that he could deliver the city into their hands.\* But he claimed the sovereignty of Antioch as the reward of his service, and the proposal which had been rejected by the envy, was at length extorted from the distress, of his equals. The nocturnal surprise was executed by the French and Norman princes, who ascended in person the scaling-ladders that were thrown from the walls; their new proselyte, after the murder of his too scrupulous brother, embraced and introduced the servants of Christ; the army rushed through the gates, and the Moslems soon found that, although mercy was hopeless, resistance was impotent. But the citadel still

<sup>92</sup> See the exploits of Robert, Raymond, and the modest Tancred, who imposed silence on his squire (Radulph. Cadom. c. 53).

\* See the interesting extract from Kemaleddin's History of Aleppo in Wilken, preface [Beilagen] to vol. ii. p. 36. Phirouz, or Azzerrad, the breastplate-maker, had been pillaged and put to the torture by Bagi-Sejan, the prince of Antioch.—M.

refused to surrender, and the victors themselves were speedily encompassed and besieged by the innumerable forces of Kerboga, prince of Mosul, who, with twenty-eight Turkish emirs, advanced to the deliverance of Antioch. Five-and-twenty days the Christians spent on the verge of destruction, and the proud lieutenant of the caliph and the sultan left them only the choice of servitude or death.<sup>93</sup> In

Victory of  
the crusaders,  
A.D. 1098,  
June 28.

this extremity they collected the relics of their strength, sallied from the town, and in a single memorable day annihilated or dispersed the host of Turks and Arabians, which they might safely report to have consisted of six hundred thousand men.<sup>94</sup> Their supernatural allies I shall proceed to consider: the human causes of the victory of Antioch were the fearless despair of the Franks, and the surprise, the discord, perhaps the errors, of their unskilful and presumptuous adversaries. The battle is described with as much disorder as it was fought; but we may observe the tent of Kerboga, a moveable and spacious palace, enriched with the luxury of Asia, and capable of holding above two thousand persons; we may distinguish his three thousand guards, who were cased, the horses as well as the men, in complete steel.

In the eventful period of the siege and defence of Antioch, the crusaders were alternately exalted by victory or sunk in despair; either swelled with plenty or emaciated with hunger. A speculative reasoner might suppose that their faith had a strong and serious influence on their practice; and that the soldiers of the cross, the deliverers of the holy sepulchre, prepared themselves by a sober and virtuous life for the daily contemplation of martyrdom. Experience blows away this charitable illusion; and seldom does the history of profane war display such scenes of intemperance and prostitution as were exhibited under the walls of Antioch. The grove of Daphne no longer flourished; but the Syrian air was still impregnated with the same vices; the Christians were seduced by every temptation<sup>95</sup> that nature either prompts or reprobates; the authority of the chiefs was despised; and sermons

Their  
famine and  
distress at  
Antioch.

<sup>93</sup> After mentioning the distress and humble petition of the Franks, Abulpharagius adds the haughty reply of Codbuka, or Kerboga: "Non evasuri estis nisi per gladium" (Dynast. p. 242).

<sup>94</sup> In describing the host of Kerboga, most of the Latin historians, the author of the Gesta (p. 17), Robert Monachus (p. 56), Baldric (p. 111), Fulcherius Carnotensis (p. 392), Guibert (p. 512), William of Tyre (l. vi. c. 3, p. 714), Bernard Thesaurarius (c. 39, p. 695), are content with the vague expressions of infinita multitudo, immensum agmen, innumere copie or gentes, which correspond with the *μικρὰ ἀνὰ ἀνὰ πύλινον* of Anna Comnena (Alexias, l. xi. p. 318-320). The numbers of the Turks are fixed by Albert Aquensis at 200,000 (l. iv. c. 10, p. 242), and by Radulphus Cadomensis at 400,000 horse (c. 72, p. 309).

<sup>95</sup> See the tragic and scandalous fate of an archdeacon of royal birth, who was slain by the Turks as he reposed in an orchard, playing at dice with a Syrian concubine.

and edicts were alike fruitless against those scandalous disorders, not less pernicious to military discipline than repugnant to evangelical purity. In the first days of the siege and the possession of Antioch the Franks consumed with wanton and thoughtless prodigality the frugal subsistence of weeks and months: the desolate country no longer yielded a supply; and from that country they were at length excluded by the arms of the besieging Turks. Disease, the faithful companion of want, was envenomed by the rains of the winter, the summer heats, unwholesome food, and the close imprisonment of multitudes. The pictures of famine and pestilence are always the same, and always disgusting; and our imagination may suggest the nature of their sufferings and their resources. The remains of treasure or spoil were eagerly lavished in the purchase of the vilest nourishment: and dreadful must have been the calamities of the poor, since, after paying three marks of silver for a goat and fifteen for a lean camel,<sup>96</sup> the count of Flanders was reduced to beg a dinner, and duke Godfrey to borrow a horse. Sixty thousand horses had been reviewed in the camp: before the end of the siege they were diminished to two thousand, and scarcely two hundred fit for service could be mustered on the day of battle. Weakness of body and terror of mind extinguished the ardent enthusiasm of the pilgrims; and every motive of honour and religion was subdued by the desire of life.<sup>97</sup> Among the chiefs, three heroes may be found without fear or reproach: Godfrey of Bouillon was supported by his magnanimous piety; Bohemond by ambition and interest; and Tancred declared, in the true spirit of chivalry, that, as long as he was at the head of forty knights, he would never relinquish the enterprise of Palestine. But the count of Toulouse and Provence was suspected of a voluntary indisposition; the duke of Normandy was recalled from the sea-shore by the censures of the church; Hugh the Great, though he led the vanguard of the battle, embraced an ambiguous opportunity of returning to France; and Stephen count of Chartres basely deserted the standard which he bore, and the council in which he presided. The soldiers were discouraged by the flight of William viscount of Melun, surnamed the *Carpenter*, from the weighty strokes of his axe; and the saints were scandalised by the fall of Peter the Hermit, who, after arming Europe against Asia, attempted to escape

<sup>96</sup> The value of an ox rose from five solidi (fifteen shillings) at Christmas to two marks (four pounds), and afterwards much higher; a kid or lamb, from one shilling to eighteen of our present money: in the second famine, a loaf of bread, or the head of an animal, sold for a piece of gold. More examples might be produced; but it is the ordinary, not the extraordinary, prices that deserve the notice of the philosopher.

<sup>97</sup> *Alii multi, quorum nomina non tenemus; quia, deleta de libro vite, presenti operi non sunt inserenda* (Will. Tyr. l. vi. c. 5, p. 715). Guibert (p. 518, 523 [l. v. c. 25; l. vi. c. 11]) attempts to excuse Hugh the Great, and even Stephen of Chartres

from the penance of a necessary fast. Of the multitude of recreant warriors, the names (says an historian) are blotted from the book of life; and the opprobrious epithet of the rope-dancers was applied to the deserters who dropped in the night from the walls of Antioch. The emperor Alexius,<sup>96</sup> who seemed to advance to the succour of the Latins, was dismayed by the assurance of their hopeless condition. They expected their fate in silent despair; oaths and punishments were tried without effect; and to rouse the soldiers to the defence of the walls, it was found necessary to set fire to their quarters.

For their salvation and victory they were indebted to the same fanaticism which had led them to the brink of ruin. In such a cause, and in such an army, visions, prophecies, and miracles were frequent and familiar. In the distress of Antioch, they were repeated with unusual energy and success: St. Ambrose had assured a pious ecclesiastic that two years of trial must precede the season of deliverance and grace; the deserters were stopped by the presence and reproaches of Christ himself; the dead had promised to arise and combat with their brethren; the Virgin had obtained the pardon of their sins; and their confidence was revived by a visible sign, the seasonable and splendid discovery of the HOLY LANCE. The policy of their chiefs has on this occasion been admired, and might surely be excused; but a pious fraud is seldom produced by the cool conspiracy of many persons; and a voluntary impostor might depend on the support of the wise and the credulity of the people. Of the diocese of Marseilles, there was a priest of low cunning and loose manners, and his name was Peter Bartholemy. He presented himself at the door of the council-chamber, to disclose an apparition of St. Andrew, which had been thrice reiterated in his sleep, with a dreadful menace if he presumed to suppress the commands of heaven. "At Antioch," said the apostle, "in the church of my brother St. Peter, near the high altar, is concealed the steel head of the lance that pierced the side of our Redeemer. In three days, that instrument of eternal, and now of temporal, salvation, will be manifested to his disciples. Search, and ye shall find: bear it aloft in battle; and that mystic weapon shall penetrate the souls of the miscreants." The pope's legate, the bishop of Puy, affected to listen with coldness and distrust; but the revelation was eagerly accepted by Count Raymond, whom his faithful subject, in the name of the apostle, had chosen for the guardian of the holy lance. The experiment was resolved; and on

<sup>96</sup> See the progress of the crusade, the retreat of Alexius, the victory of Antioch, and the conquest of Jerusalem, in the *Alexiad*, l. xi. p. 317-327. Anna was so prone to exaggeration, that she magnifies the exploits of the Latins.

the third day, after a due preparation of prayer and fasting, the priest of Marseilles introduced twelve trusty spectators, among whom were the count and his chaplain; and the church doors were barred against the impetuous multitude. The ground was opened in the appointed place; but the workmen, who relieved each other, dug to the depth of twelve feet without discovering the object of their search. In the evening, when Count Raymond had withdrawn to his post, and the weary assistants began to murmur, Bartholomy, in his shirt, and without his shoes, boldly descended into the pit; the darkness of the hour and of the place enabled him to secrete and deposit the head of a Saracen lance; and the first sound, the first gleam, of the steel was saluted with a devout rapture. The holy lance was drawn from its recess, wrapped in a veil of silk and gold, and exposed to the veneration of the crusaders; their anxious suspense burst forth in a general shout of joy and hope, and the desponding troops were again inflamed with the enthusiasm of valour. Whatever had been the arts, and whatever might be the sentiments of the chiefs, they skilfully improved this fortunate revolution by every aid that discipline and devotion could afford. The soldiers were dismissed to their quarters with an injunction to fortify their minds and bodies for the approaching conflict, freely to bestow their last pittance on themselves and their horses, and to expect with the dawn of day the signal of victory. On the festival of St. Peter and St. Paul the gates of Antioch were thrown open: a martial psalm, "Let the Lord arise, and let his "enemies be scattered!" was chanted by a procession of priests and monks; the battle array was marshalled in twelve divisions, in honour of the twelve apostles; and the holy lance, in the absence of Raymond, was intrusted to the hands of his chaplain. The influence of this relic or trophy was felt by the servants, and perhaps by the enemies, of Christ;<sup>99</sup> and its potent energy was heightened by an accident, a stratagem, or a rumour, of a miraculous complexion. Three knights, in white garments and resplendent arms, either issued, or seemed to issue, from the hills: the voice

Celestial  
warriors.

of Adhemar, the pope's legate, proclaimed them as the martyrs St. George, St. Theodore, and St. Maurice: the tumult of battle allowed no time for doubt or scrutiny; and the welcome apparition dazzled the eyes or the imagination of a fanatic army.\* In the season of

<sup>99</sup> The Mahometan Aboulmahasen (apud De Guignes, tom. ii. p. ii. p. 95) is more correct in his account of the holy lance than the Christians, Anna Comnena and Abulpharagius; the Greek princess confounds it with the nail of the cross (l. xi. p. 326); the Jacobite primate, with St. Peter's staff (p. 242).

\* The real cause of this victory appears to have been the aid in Kerbogha's army, Wilken, vol. ii. p. 223.—M.

danger and triumph the revelation of Bartholemy of Marseilles was unanimously asserted; but as soon as the temporary service was accomplished, the personal dignity and liberal alms which the count of Toulouse derived from the custody of the holy lance provoked the envy, and awakened the reason, of his rivals. A Norman clerk presumed to sift, with a philosophic spirit, the truth of the legend, the circumstances of the discovery, and the character of the prophet, and the pious Bohemond ascribed their deliverance to the merits and intercession of Christ alone. For a while the Provincials defended their national palladium with clamours and arms; and new visions condemned to death and hell the profane sceptics who presumed to scrutinise the truth and merit of the discovery. The prevalence of incredulity compelled the author to submit his life and veracity to the judgment of God. A pile of dry faggots, four feet high and fourteen long, was erected in the midst of the camp; the flames burnt fiercely to the elevation of thirty cubits; and a narrow path of twelve inches was left for the perilous trial. The unfortunate priest of Marseilles traversed the fire with dexterity and speed; but his thighs and belly were scorched by the intense heat: he expired the next day;\* and the logic of believing minds will pay some regard to his dying protestations of innocence and truth. Some efforts were made by the Provincials to substitute a cross, a ring, or a tabernacle, in the place of the holy lance, which soon vanished in contempt and oblivion.<sup>100</sup> Yet the revelation of Antioch is gravely asserted by succeeding historians: and such is the progress of credulity, that miracles, most doubtful on the spot and at the moment, will be received with implicit faith at a convenient distance of time and space.

The prudence or fortune of the Franks had delayed their invasion till the decline of the Turkish empire.<sup>101</sup> Under the manly government of the three first sultans, the kingdoms of Asia were united in peace and justice; and the innumerable armies which they led in person were equal in courage, and superior in discipline, to the barbarians of the West. But at the time of the

The state of  
the Turks  
and caliphs  
of Egypt.

<sup>100</sup> The two antagonists who express the most intimate knowledge and the strongest conviction of the *miracle* and of the *fraud* are Raymond de Agiles and Radulphus Cadomensis, the one attached to the count of Toulouse, the other to the Norman prince. Fulcherius Carnotensis presumes to say, Audite fraudem et non fraudem! and afterwards, Invenit lanceam, fallaciter occultatam forsitan. The rest of the herd are loud and strenuous.

<sup>101</sup> See M. de Guignes, tom. ii. p. ii. p. 223, &c.; and the articles of *Barkiarok*, *Mohammed*, *Sangiar*, in D'Herbelot.

\* The twelfth day after. He was much injured, and his flesh torn off from the voidour of pious congratulation with which he was assailed by those who witnessed his escape, unhurt, as it was first supposed. Wilken, vol. i. p. 263.—M.

crusade, the inheritance of Malek Shaw was disputed by his four sons; their private ambition was insensible of the public danger; and, in the vicissitudes of their fortune, the royal vassals were ignorant, or regardless, of the true object of their allegiance. The twenty-eight emirs who marched with the standard of Kerboga were his rivals or enemies: their hasty levies were drawn from the towns and tents of Mesopotamia and Syria; and the Turkish veterans were employed or consumed in the civil wars beyond the Tigris. The caliph of Egypt embraced this opportunity of weakness and discord to recover his ancient possessions; and his sultan Aphdal besieged Jerusalem and Tyre, expelled the children of Ortok, and restored in Palestine the civil and ecclesiastical authority of the Fatimites.<sup>102</sup> They heard with astonishment of the vast armies of Christians that had passed from Europe to Asia, and rejoiced in the sieges and battles which broke the power of the Turks, the adversaries of their sect and monarchy. But the same Christians were the enemies of the prophet; and from the overthrow of Nice and Antioch, the motive of their enterprise, which was gradually understood, would urge them forwards to the banks of the Jordan, or perhaps of the Nile. An intercourse of epistles and embassies, which rose and fell with the events of war, was maintained between the throne of Cairo and the camp of the Latins; and their adverse pride was the result of ignorance and enthusiasm. The ministers of Egypt declared in an haughty, or insinuated in a milder, tone, that their sovereign, the true and lawful commander of the faithful, had rescued Jerusalem from the Turkish yoke; and that the pilgrims, if they would divide their numbers, and lay aside their arms, should find a safe and hospitable reception at the sepulchre of Jesus. In the belief of their lost condition, the caliph Mostali despised their arms and imprisoned their deputies: the conquest and victory of Antioch prompted him to solicit those formidable champions with gifts of horses and silk robes, of vases, and purses of gold and silver; and in his estimate of their merit or power the first place was assigned to Bohemond, and the second to Godfrey. In either fortune, the answer of the crusaders was firm and uniform: they disdained to inquire into the private claims or possessions of the followers of Mahomet: whatsoever was his name or nation, the usurper of Jerusalem was their enemy; and instead of prescribing the mode and terms of their pilgrimage, it was only by a timely surrender of the city and province, their sacred right,

<sup>102</sup> The emir, or sultan Aphdal, recovered Jerusalem and Tyre, A.H. 489 (Renaudot, *Hist. Patriarch. Alexandrin.* p. 478; De Guignes, tom. i. p. 249, from Abulfeda and Ben Schounah). Jerusalem ante adventum vestrum recuperavimus, Turcos eiecimus, say the Fatimite ambassadors.

that he could deserve their alliance, or deprecate their impending and irresistible attack.<sup>103</sup>

Yet this attack, when they were within the view and reach of their glorious prize, was suspended above ten months after the defeat of Kerboga. The zeal and courage of the crusaders were chilled in the moment of victory; and instead of marching to improve the consternation, they hastily dispersed to enjoy the luxury, of Syria. The causes of this strange delay may be found in the want of strength and subordination. In the painful and various service of Antioch the cavalry was annihilated; many thousands of every rank had been lost by famine, sickness, and desertion: the same abuse of plenty had been productive of a third famine; and the alternative of intemperance and distress had generated a pestilence which swept away above fifty thousand of the pilgrims. Few were able to command, and none were willing to obey: the domestic feuds, which had been stifled by common fear, were again renewed in acts, or at least in sentiments, of hostility; the fortune of Baldwin and Bohemond excited the envy of their companions; the bravest knights were enlisted for the defence of their new principalities; and Count Raymond exhausted his troops and treasures in an idle expedition into the heart of Syria.<sup>a</sup> The winter was consumed in discord and disorder; a sense of honour and religion was rekindled in the spring; and the private soldiers, less susceptible of ambition and jealousy, awakened with angry clamours the indolence of their chiefs. In the month of May the relics of this mighty host proceeded from Antioch to Laodicea: about forty thousand Latins, of whom no more than fifteen hundred horse and twenty thousand foot were capable of immediate service. Their easy march was continued between Mount Libanus and the sea-shore: their wants were liberally supplied by the coasting traders of Genoa and Pisa; and they drew large contributions from the emirs of Tripoli, Tyre, Sidon, Acre, and Casarea, who granted a free passage and promised to follow the example of Jerusalem. From Cæsarea they advanced into the midland country: their clerks recognised the sacred geography of Lydda, Ramla, Emmaus, and Bethlem,<sup>b</sup> and as

Delay of  
the Franks,  
A.D. 1098,  
July—  
A.D. 1099,  
May.

Their march  
to Jerusalem,  
A.D. 1099,  
May 13  
[March,  
Wilken,  
p. 253]  
June 6.

<sup>103</sup> See the transactions between the caliph of Egypt and the crusaders in William of Tyre (l. iv. c. 24, l. vi. c. 19) and Albert Aquensis (l. iii. c. 59 [p. 234]), who are more sensible of their importance than the contemporary writers.

<sup>a</sup> This is not quite correct; he took Marra on his road. His excursions were partly to obtain provisions for the army and fodder for the horses. Wilken, vol. i. p. 242.—M.

<sup>b</sup> The statement about Bethlehem has been questioned, because this place lies

south of Jerusalem: but at the prayer of the Christians of Bethlehem, Tancred took possession of that town with 100 soldiers, before the siege of Jerusalem. Wilken, vol. i. p. 270; Michaud, vol. i. p. 402.—S.



soon as they descried the holy city, the crusaders forgot their toils and claimed their reward.<sup>104 a</sup>

Jerusalem has derived some reputation from the number and importance of her memorable sieges. It was not till after a long and obstinate contest that Babylon and Rome could prevail against the obstinacy of the people, the craggy ground that might supersede the necessity of fortifications, and the walls and towers that would have fortified the most accessible plain.<sup>105</sup> These obstacles were diminished in the age of the crusades. The bulwarks had been completely destroyed and imperfectly restored: the Jews, their nation and worship, were for ever banished: but nature is less changeable than man, and the site of Jerusalem, though somewhat softened and somewhat removed, was still strong against the assaults of an enemy. By the experience of a recent siege, and a three years' possession, the Saracens of Egypt had been taught to discern, and in some degree to remedy, the defects of a place which religion as well as honour forbade them to resign. Aladin, or Iftikhar, the caliph's lieutenant, was intrusted with the defence: his policy strove to restrain the native Christians by the dread of their own ruin and that of the holy sepulchre; to animate the Moslems by the assurance of temporal and eternal rewards. His garrison is said to have consisted of forty thousand Turks and Arabians; and if he could muster twenty thousand of the inhabitants, it must be confessed that the besieged were more numerous than the besieging army.<sup>106 b</sup> Had the diminished strength and numbers of the Latins allowed them to grasp the whole circumference of four thousand yards (about two English miles and a half<sup>107</sup>), to what useful purpose should they have

<sup>104</sup> The greatest part of the march of the Franks is traced, and most accurately traced, in Maundrell's Journey from Aleppo to Jerusalem (p. 11-67); un des meilleurs morceaux, sans contredit, qu'on ait dans ce genre (D'Anville, Mémoire sur Jérusalem, p. 27).

<sup>105</sup> See the masterly description of Tacitus (Hist. v. 11, 12, 13), who supposes that the Jewish lawgivers had provided for a perpetual state of hostility against the rest of mankind.

<sup>106</sup> The lively scepticism of Voltaire is balanced with sense and erudition by the French author of the *Esprit des Croisades* (tom. iv. p. 386-388), who observes, that, according to the Arabians, the inhabitants of Jerusalem must have exceeded 200,000; that, in the siege of Titus, Josephus collects 1,300,000 Jews; that they are stated by Tacitus himself at 600,000; and that the largest defalcation that his *accepimus* can justify will still leave them more numerous than the Roman army.

<sup>107</sup> Maundrell, who diligently perambulated the walls, found a circuit of 4630 paces,

\* It may be doubted, however, whether they were quite so enthusiastic; since Raymond de Agiles (p. 173), who accompanied them, represents them as debating, when just approaching Jerusalem, whether they should not in preference go

and besiege Cairo or Damascus. Michaud, vol. i. p. 400.—S.

<sup>b</sup> Wilken sets the *effective* force of the crusaders at scarcely 20,000 men; though, including the sick, women, &c., their host was double that number. Vol. i. p. 281.—S.

descended into the valley of Ben Hinnom and torrent of Kedron,<sup>108</sup> or approached the precipices of the south and east, from whence they had nothing either to hope or fear? Their siege was more reasonably directed against the northern and western sides of the city. Godfrey of Bouillon erected his standard on the first swell of Mount Calvary: to the left, as far as St. Stephen's gate, the line of attack was continued by Tancred and the two Roberts; and Count Raymond established his quarters from the citadel to the foot of Mount Sion, which was no longer included within the precincts of the city. On the fifth day the crusaders made a general assault, in the fanatic hope of battering down the walls without engines, and of scaling them without ladders. By the dint of brutal force they burst the first barrier, but they were driven back with shame and slaughter to the camp: the influence of vision and prophecy was deadened by the too frequent abuse of those pious stratagems; and time and labour were found to be the only means of victory. The time of the siege was indeed fulfilled in forty days, but they were forty days of calamity and anguish. A repetition of the old complaint of famine may be imputed in some degree to the voracious or disorderly appetite of the Franks; but the stony soil of Jerusalem is almost destitute of water; the scanty springs and hasty torrents were dry in the summer season: nor was the thirst of the besiegers relieved, as in the city, by the artificial supply of cisterns and aqueducts. The circumjacent country is equally destitute of trees for the uses of shade or building; but some large beams were discovered in a cave by the crusaders: a wood near Sichem, the enchanted grove of Tasso,<sup>109</sup> was cut down: the necessary timber was transported to the camp by the vigour and dexterity of Tancred;<sup>b</sup> and the engines were framed by some Genoese artists, who had for-

or 4167 English yards (p. 109, 110): from an authentic plan D'Anville concludes a measure nearly similar, of 1960 French *toises* (p. 23-29), in his scarce and valuable tract. For the topography of Jerusalem, see Reland (Palestina, tom. ii. p. 832-860).

<sup>108</sup> Jerusalem was possessed only of the torrent of Kedron, dry in summer, and of the little spring or brook of Siloe (Reland, tom. i. p. 294, 300). Both strangers and natives complained of the want of water, which, in time of war, was studiously aggravated. Within the city, Tacitus mentions a perennial fountain, an aqueduct and cisterns for rain-water. The aqueduct was conveyed from the rivulet Tekoe or Etham, which is likewise mentioned by Bohadin (in Vit. Saladin. p. 238).

<sup>109</sup> Gierusalemme Liberata, canto xiii. It is pleasant enough to observe how Tasso has copied and embellished the minutest details of the siege.\*

\* The magic and enchantments, however, which produce so much poetical effect in Tasso's work, belong rather to his own age than to that of the first crusade. The only historical trait during the siege of Jerusalem that can be at all associated with the marvellous, is the appearance of two female magicians on

the ramparts during the assault, who invoked the elements and powers of hell against the besiegers. Michaud, vol. i. p. 436, note.—S.

<sup>b</sup> This service seems to have been performed by Robert of Normandy and the Count of Flanders. Wilken, vol. i. p. 282 —S.

tunately landed in the harbour of Jaffa. Two moveable turrets were constructed at the expense, and in the stations, of the duke of Lorraine and the count of Toulouse, and rolled forwards with devout labour, not to the most accessible, but to the most neglected, parts of the fortification. Raymond's tower was reduced to ashes by the fire of the besieged, but his colleague was more vigilant and successful ;\* the enemies were driven by his archers from the rampart ; the draw-bridge was let down ; and on a Friday, at three in the afternoon,<sup>b</sup> the day and hour of the Passion, Godfrey of Bouillon stood victorious on the walls of Jerusalem. His example was followed on every side by the emulation of valour ; and about four hundred and sixty years after the conquest of Omar, the holy city was rescued from the Mahometan yoke. In the pillage of public and private wealth, the adventurers had agreed to respect the exclusive property of the first occupant ; and the spoils of the great mosque, seventy lamps and massy vases of gold and silver, rewarded the diligence, and displayed the generosity, of Tancred. A bloody sacrifice was offered by his mistaken votaries to the God of the Christians : resistance might provoke, but neither age nor sex could mollify, their implacable rage : they indulged themselves three days<sup>c</sup> in a promiscuous massacre ;<sup>110</sup> and the infection of the dead bodies produced an epidemical disease. After seventy thousand Moslems had been put to the sword, and the harmless Jews had been burnt in their synagogue, they could still reserve a multitude of captives whom interest or lassitude persuaded them to spare. Of these savage heroes of the cross, Tancred alone betrayed some sentiments of compassion ; yet we may praise the more selfish lenity of Raymond, who granted a capitulation and safe-conduct to the garrison of the citadel.<sup>111</sup> The holy sepulchre was now free ; and the bloody victors prepared to accomplish their vow. Bareheaded and barefoot, with contrite hearts and in an humble posture, they ascended the hill of Calvary, amidst the loud anthems of the clergy ; kissed the stone which had covered the Saviour of the world ; and bedewed with

<sup>110</sup> Besides the Latins, who are not ashamed of the massacre, see Elmacin (*Hist. Saracen.* p. 363), Abulpharagius (*Dynast.* p. 243), and M. de Guignes (*tom. ii. p. ii. p. 99*), from Aboulmahasen.

<sup>111</sup> The old tower Psephina, in the middle ages Neblosa, was named Castellum Pisanum, from the patriarch Daimbert. It is still the citadel, the residence of the Turkish aga, and commands a prospect of the Dead Sea, Judea, and Arabia (*D'Anville*, p. 19-23). It was likewise called the Tower of David, *πύργος δαυιδ*.

\* This does not appear by Wilken's account, p. 294. They fought in vain the whole of the Thursday.—M.

<sup>b</sup> July 15th, 1099. Well, Chalifen, vol. iii. p. 172; Wilken, vol. i. p. 300.—S.

<sup>c</sup> The massacre lasted a week. It was not the result of the unbridled rage of a victorious soldiery, but the deliberate act of a council of the chiefs. Michaud, vol. i. p. 447, 449.—S.

tears of joy and penitence the monument of their redemption. This union of the fiercest and most tender passions has been variously considered by two philosophers: by the one,<sup>112</sup> as easy and natural; by the other,<sup>113</sup> as absurd and incredible. Perhaps it is too rigorously applied to the same persons and the same hour: the example of the virtuous Godfrey awakened the piety of his companions; while they cleansed their bodies they purified their minds; nor shall I believe that the most ardent in slaughter and rapine were the foremost in the procession to the holy sepulchre.<sup>a</sup>

Eight days after this memorable event, which pope Urban did not live to hear, the Latin chiefs proceeded to the election of a king, to guard and govern their conquests in Palestine. Hugh the Great and Stephen of Chartres had retired with some loss of reputation, which they strove to regain by a second crusade and an honourable death. Baldwin was established at Edessa, and Bohemond at Antioch; and two Roberts, the duke of Normandy<sup>114</sup> and the count of Flanders, preferred their fair inheritance in the West to a doubtful competition or a barren sceptre. The jealousy and ambition of Raymond were condemned by his own followers,<sup>b</sup> and the free, the just, the unanimous voice of the army proclaimed Godfrey of Bouillon the first and most worthy of the champions of Christendom. His magnanimity accepted a trust as full of danger as of glory; but in a city where his Saviour had been crowned with thorns, the devout pilgrim rejected the name and ensigns of royalty; and the founder of the kingdom of Jerusalem contented himself with the modest title of Defender and Baron of the Holy Sepulchre. His government of a single year,<sup>115</sup> too short for the public happiness, was interrupted in the first fortnight by a sum-

Election and  
reign of  
Godfrey  
of Bouillon,  
A.D. 1099,  
July 23—  
A.D. 1100,  
July 18.

<sup>112</sup> Hume, in his *History of England*, vol. i. p. 311, 312, octavo edition.

<sup>113</sup> Voltaire, in his *Essai sur l'Histoire Générale*, tom. ii. c. 54, p. 345, 346.

<sup>114</sup> The English ascribe to Robert of Normandy, and the Provincials to Raymond of Toulouse, the glory of refusing the crown; but the honest voice of tradition has preserved the memory of the ambition and revenge (Villehardouin, No. 136) of the count of St. Giles. He died at the siege of Tripoli, which was possessed by his descendants.

<sup>115</sup> See the election, the battle of Ascalon, &c., in William of Tyre, l. ix. c. 1-12, and in the conclusion of the Latin historians of the first crusade.

<sup>a</sup> The end of Peter the Hermit deserves to be mentioned. After the conquest of Jerusalem, whereby his vow had been fulfilled, he took no further part in the proceedings of the crusaders, but returned home and founded a monastery at Huy, where he died sixteen years afterwards. Wilken, vol. i. p. 299.—S.

<sup>b</sup> Raimond appears to have declined all

open pretensions to the crown, though he probably cherished a secret wish to obtain it. His renunciation rests on the authority of four writers—Albert Aqueinsis, Raimund de Agiles, Guibert, and Anna Comnena; and therefore not solely on the assertion of the Provençals. Wilken, vol. i. p. 302; Michaud, vol. i. p. 456.—S.

mons to the field, by the approach of the vizir or sultan of Egypt, who had been too slow to prevent, but who was impatient to avenge, the loss of Jerusalem. His total overthrow in the battle of Ascalon sealed the establishment of the Latins in Syria, and signalised the valour of the French princes, who in this action bade a long farewell to the holy wars. Some glory might be derived from the prodigious inequality of numbers, though I shall not count the myriads of horse and foot<sup>a</sup> on the side of the Fatimites; Battle of  
Ascalon,  
A.D. 1099,  
August 12.

but, except three thousand Ethiopians or Blacks, who were armed with flails or scourges of iron, the barbarians of the South fled on the first onset, and afforded a pleasing comparison between the active valour of the Turks and the sloth and effeminacy of the natives of Egypt. After suspending before the holy sepulchre the sword and standard of the sultan, the new king (he deserves the title) embraced his departing companions, and could retain only with the gallant Tancred three hundred knights, and two thousand foot soldiers, for the defence of Palestine. His sovereignty was soon attacked by a new enemy, the only one against whom Godfrey was a coward. Adhemar, bishop of Puy, who excelled both in council and action, had been swept away in the last plague of Antioch: the remaining ecclesiastics preserved only the pride and avarice of their character; and their seditious clamours had required that the choice of a bishop should precede that of a king. The revenue and jurisdiction of the lawful patriarch were usurped by the Latin clergy: the exclusion of the Greeks and Syrians was justified by the reproach of heresy or schism;<sup>116</sup> and, under the iron yoke of their deliverers, the Oriental Christians regretted the tolerating government of the Arabian caliphs. Daimbert, archbishop of Pisa, had long been trained in the secret policy of Rome: he brought a fleet of his countrymen to the succour of the Holy Land, and was installed, without a competitor, the spiritual and temporal head of the church.<sup>b</sup> The new patriarch<sup>117</sup> immediately grasped the sceptre which had been acquired by the toil and blood of the victorious pilgrims; and both Godfrey and Bohemond submitted to receive at his hands the investiture of their feudal possessions. Nor was this sufficient; Daimbert claimed the immediate property of Jerusalem and Jaffa; instead of a firm and generous

<sup>116</sup> Renaudot, *Hist. Patriarch. Alex.* p. 479.

<sup>117</sup> See the claims of the patriarch Daimbert, in William of Tyre (l. ix. c. 15-18, x. 4, 7, 9), who asserts with marvellous candour the independence of the conquerors and kings of Jerusalem.

<sup>a</sup> 20,000 Franks, 300,000 Musulmen, according to Wilken, vol. ii. p. 9.—M.

<sup>b</sup> Arnulf was first chosen but illegiti-

mately, and degraded. He was ever after the secret enemy of Daimbert or Dagobert. Wilken, vol. i. p. 306, vol. ii. p. 52.—M.

refusal, the hero negotiated with the priest; a quarter of either city was ceded to the church; and the modest bishop was satisfied with an eventual reversion of the rest, on the death of Godfrey without children, or on the future acquisition of a new seat at Cairo or Damascus.

Without this indulgence the conqueror would have almost been stripped of his infant kingdom, which consisted only of Jerusalem and Jaffa, with about twenty villages and towns of the adjacent country.<sup>118</sup> Within this narrow verge the Mahometans were still lodged in some impregnable castles: and the husbandman, the trader, and the pilgrim were exposed to daily and domestic hostility. By the arms of Godfrey himself, and of the two Baldwins, his brother and cousin, who succeeded to the throne, the Latins breathed with more ease and safety; and at length they equalled, in the extent of their dominions, though not in the millions of their subjects, the ancient princes of Judah and Israel.<sup>119</sup> After the reduction of the maritime cities of Laodicea, Tripoli, Tyre, and Ascalon,<sup>120</sup> which were powerfully assisted by the fleets of Venice, Genoa, and Pisa, and even of Flanders and Norway,<sup>121</sup> the range of sea-coast from Scanderoon to the borders of Egypt was possessed by the Christian pilgrims. If the prince of Antioch disclaimed his suzerainty,<sup>b</sup> the counts of Edessa and Tripoli owned themselves the

<sup>118</sup> Willerm. Tyr. l. x. 19. The *Historia Hierosolimitana* of Jacobus à Vitriaco (l. i. c. 21–50), and the *Secreta Fidelium Crucis* of Marinus Sanutus (l. iii. p. 1 [7?]), describe the state and conquests of the Latin kingdom of Jerusalem.

<sup>119</sup> An actual muster, not including the tribes of Levi and Benjamin, gave David an army of 1,300,000 or 1,574,000 fighting men; which, with the addition of women, children, and slaves, may imply a population of thirteen millions, in a country sixty leagues in length and thirty broad. The honest and rational Le Clerc (*Comment. on 2nd Samuel, xxiv. and 1st Chronicles, xxi.*) aestuat angusto in limite, and mutters his suspicion of a false transcript; a dangerous suspicion!

<sup>120</sup> These sieges are related, each in its proper place, in the great history of William of Tyre, from the ixth to the xviiiith book, and more briefly told by Bernardus Thesaurarius (*de Acquisitione Terræ Sanctæ*, c. 87–98, p. 732–740). Some domestic facts are celebrated in the *Chronicles* of Pisa, Genoa, and Venice, in the viith, ixth, and xiith tomes of Muratori.

<sup>121</sup> *Quidam populus de insulis occidentis egressus, et maxime de ea parte quæ Norvegia dicitur.* William of Tyre (l. xi. c. 14, p. 804) marks their course per Britannicum mare et Calpen to the siege of Sidon.

<sup>a</sup> David determined to take a census of his vast dominions, which extended from Lebanon to the frontiers of Egypt, from the Euphrates to the Mediterranean. The numbers (in 2 Sam. xxiv. 9, and 1 Chron. xxi. 5) differ; but the lowest gives 800,000 men fit to bear arms in Israel, 500,000 in Judah. *Hist. of Jews*, vol. i. p. 248. Gibbon has taken the highest census in his estimate of the population, and confined

the dominions of David to cis-Jordanic Palestine.—M.

<sup>b</sup> This assertion is perhaps rather too sweeping. The kings of Jerusalem seem to have possessed little real power in Antioch; yet they retained their feudal pretensions to it as a fief; and in the year 1150 Baldwin III. attempted to prescribe a husband to the widowed princess of Antioch. *Wilken*, vol. i. p. 323, *note*.—S.

vassals of the king of Jerusalem: the Latins reigned beyond the Euphrates; and the four cities of Hems, Hamah, Damascus, and Aleppo were the only relics of the Mahometan conquests in Syria.<sup>123</sup> The laws and language, the manners and titles, of the French nation and Latin church, were introduced into these transmarine colonies. According to the feudal jurisprudence, the principal states and subordinate baronies descended in the line of male and female succession:<sup>123</sup> but the children of the first conquerors,<sup>124</sup> a motley and degenerate race, were dissolved by the luxury of the climate; the arrival of new crusaders from Europe was a doubtful hope and a casual event. The service of the feudal tenures<sup>125</sup> was performed by six hundred and sixty-six knights, who might expect the aid of two hundred more under the banner of the count of Tripoli; and each knight was attended to the field by four squires or archers on horseback.<sup>126</sup> Five thousand and seventy-five *serjeants*, most probably foot-soldiers, were supplied by the churches and cities; and the whole legal militia of the kingdom could not exceed eleven thousand men, a slender defence against the surrounding myriads of Saracens and Turks.<sup>127</sup> But the firmest bulwark of Jerusalem was founded on the knights of the Hospital of St. John,<sup>128</sup> and of the temple of Solomon;<sup>129</sup> on the strange association of a monastic and military life,

<sup>123</sup> Benelathir, apud De Guignes, *Hist. des Huns*, tom. ii. part ii. p. 150, 151, A.D. 1127. He must speak of the inland country.

<sup>124</sup> Sanut very sensibly descants on the mischiefs of female succession in a land hostibus circumdata, ubi cuncta virilia et virtuosa esse debent. Yet, at the summons and with the approbation of her feudal lord, a noble damsel was obliged to choose a husband and champion (*Assises de Jérusalem*, c. 242, &c.). See in M. de Guignes (tom. i. p. 441-471) the accurate and useful tables of these dynasties, which are chiefly drawn from the *Lianges d'Outremer*.

<sup>125</sup> They were called by derision *Poullains*, *Pullani*, and their name is never pronounced without contempt (Ducange, *Gloss. Latin.* tom. v. p. 535; and *Observations sur Joinville*, p. 84, 85; Jacob. à Vitriaco, *Hist. Hierosol.* l. i. c. 67, 72; and Sanut, l. iii. p. viii. c. 2, p. 182). *Illustrium virorum qui ad Terræ Sanctæ . . . . liberationem in ipsâ manserunt degeneres filii . . . . in deliciis enutriti, molles et effeminati, &c.*

<sup>126</sup> This authentic detail is extracted from the *Assises de Jérusalem* (c. 324, 326-331). Sanut (l. iii. p. viii. c. 1, p. 174) reckons only 518 knights and 5775 followers.

<sup>127</sup> The sum total, and the division, ascertain the service of the three great baronies at 100 knights each; and the text of the *Assises*, which extends the number to 500, can only be justified by this supposition.

<sup>128</sup> Yet on great emergencies (says Sanut) the barons brought a voluntary aid; decentem comitivam militum juxta statum suum.

<sup>129</sup> William of Tyre (l. xviii. c. 3, 4, 5) relates the ignoble origin and early insolence of the Hospitalers, who soon deserted their humble patron, St. John the Eleemosynary, for the more august character of St. John the Baptist (see the ineffectual struggles of Pagi, *Critica*, A.D. 1099, No. 14-18). They assumed the profession of arms about the year 1120; the Hospital was *mater*; the Temple *filia*; the Teutonic order was founded A.D. 1190, at the siege of Acre (Mosheim, *Institut.* p. 389, 390).

<sup>130</sup> See St. Bernard de Laude Novæ Militiæ Templi, composed A.D. 1132-1136, in *Opp.* tom. i. p. ii. p. 547-563, edit. Mabillon, Venet. 1750. Such an encomium, which is thrown away on the dead Templars, would be highly valued by the historians of Malta.

which fanaticism might suggest, but which policy must approve. The flower of the nobility of Europe aspired to wear the cross, and to profess the vows, of these respectable orders; their spirit and discipline were immortal; and the speedy donation of twenty-eight thousand farms, or manors,<sup>130</sup> enabled them to support a regular force of cavalry and infantry for the defence of Palestine. The austerity of the convent soon evaporated in the exercise of arms: the world was scandalised by the pride, avarice, and corruption of these Christian soldiers; their claims of immunity and jurisdiction disturbed the harmony of the church and state; and the public peace was endangered by their jealous emulation. But in their most dissolute period the knights of the hospital and temple maintained their fearless and fanatic character: they neglected to live, but they were prepared to die, in the service of Christ; and the spirit of chivalry, the parent and offspring of the crusades, has been transplanted by this institution from the holy sepulchre to the isle of Malta.<sup>131</sup>

The spirit of freedom, which pervades the feudal institutions, was felt in its strongest energy by the volunteers of the cross, who elected for their chief the most deserving of his peers. Assise of Jerusalem, A.D. 1099-1369. Amidst the slaves of Asia, unconscious of the lesson or example, a model of political liberty was introduced; and the laws of the French kingdom are derived from the purest source of equality and justice. Of such laws, the first and indispensable condition is the assent of those whose obedience they require, and for whose benefit they are designed. No sooner had Godfrey of Bouillon accepted the office of supreme magistrate than he solicited the public and private advice of the Latin pilgrims who were the best skilled in the statutes and customs of Europe. From these materials, with the counsel and approbation of the patriarch and barons, of the clergy and laity, Godfrey composed the ASSISE OF JERUSALEM,<sup>132</sup> a precious monument of feudal jurisprudence. The new code, attested by the seals

<sup>130</sup> Matthew Paris, Hist. Major, p. 544. He assigns to the Hospitalers 19,000, to the Templars 9000 *maneria*, a word of much higher import (as Ducange has rightly observed) in the English than in the French idiom. *Manor* is a lordship, *manoir* a dwelling.

<sup>131</sup> In the three first books of the *Histoire des Chevaliers de Malthe*, par l'Abbé de Vertot, the reader may amuse himself with a fair, and sometimes flattering, picture of the order, while it was employed for the defence of Palestine. The subsequent books pursue their emigrations to Rhodes and Malta.

<sup>132</sup> The *Assises de Jérusalem*, in old law French, were printed with Beaumanoir's *Coutumes de Beauvoisis* (Bourges and Paris, 1690, in folio), and illustrated by Gaspard Thaumas de la Thaumassière with a comment and glossary. An Italian version had been published in 1535, at Venice, for the use of the kingdom of Cyprus.\*

\* See Wilken, vol. i. [Beilagen] p. 17, &c.—M.



of the king, the patriarch, and the viscount of Jerusalem, was deposited in the holy sepulchre, enriched with the improvements of succeeding times, and respectfully consulted as often as any doubtful question arose in the tribunals of Palestine. With the kingdom and city all was lost; <sup>133</sup> the fragments of the written law were preserved by jealous tradition <sup>134</sup> and variable practice till the middle of the thirteenth century: the code was restored by the pen of John d'Ibelin, count of Jaffa, one of the principal feudatories; <sup>135</sup> and the final revision was accomplished in the year thirteen hundred and sixty-nine, for the use of the Latin kingdom of Cyprus. <sup>136</sup>

The justice and freedom of the constitution were maintained by two tribunals of unequal dignity, which were instituted by Godfrey of Bouillon after the conquest of Jerusalem. The king, in person, presided in the upper court, the court of the barons. Of these the four most conspicuous were the prince of Galilee, the lord of Sidon and Cæsarea, and the counts of Jaffa and Tripoli, who, perhaps with the constable and marshal, <sup>137</sup> were in a special manner the compeers and judges of each other. But all the nobles who held their lands immediately of the crown were entitled and bound to attend the king's court; and each baron exercised a similar jurisdiction in the subordinate assemblies of his own feudatories. The connection of lord and vassal was honourable and voluntary: reverence was due to the benefactor, protection to the dependent; but they mutually pledged their faith to each other; and the obligation on either side might be suspended by neglect or dissolved by injury. The cognizance of marriages and testaments was blended with religion, and usurped by the clergy: but the civil and criminal

<sup>133</sup> A la terre perdue, tout fut perdu, is the vigorous expression of the Assise (c. 281). Yet Jerusalem capitulated with Saladin; the queen and the principal Christians departed in peace; and a code so precious and so portable could not provoke the avarice of the conquerors. I have sometimes suspected the existence of this original copy of the Holy Sepulchre, which might be invented to sanctify and authenticate the traditional customs of the French in Palestine.

<sup>134</sup> A noble lawyer, Raoul de Tabarie, denied the prayer of king Amauri (A.D. 1195-1205), that he would commit his knowledge to writing, and frankly declared, que de ce qu'il savoit ne feroit-il ja nul borjois son pareill, ne nul sage homme lettré (c. 281).

<sup>135</sup> The compiler of this work, Jean d'Ibelin, was count of Jaffa and Ascalon, lord of Baruth (Berytus) and Rames, and died A.D. 1266 (Sanut, l. iii. p. xii. c. 5, 8 [p. 220, 222]). The family of Ibelin, which descended from a younger brother of a count of Chartres in France, long flourished in Palestine and Cyprus (see the Lignages de deca Mer, or d'Outremer, c. 6, at the end of the Assises de Jérusalem, an original book, which records the pedigrees of the French adventurers).

<sup>136</sup> By sixteen commissioners chosen in the states of the island: the work was finished the 3rd of November, 1369, sealed with four seals, and deposited in the cathedral of Nicosia (see the preface to the Assises).

<sup>137</sup> The cautious John d'Ibelin argues, rather than affirms, that Tripoli is the fourth barony, and expresses some doubt concerning the right or pretension of the constable and marshal ([Assises de Jérus.] c. 324).

causes of the nobles, the inheritance and tenure of their fiefs, formed the proper occupation of the supreme court. Each member was the judge and guardian both of public and private rights. It was his duty to assert with his tongue and sword the lawful claims of the lord: but if an unjust superior presumed to violate the freedom or property of a vassal, the confederate peers stood forth to maintain his quarrel by word and deed. They boldly affirmed his innocence and his wrongs; demanded the restitution of his liberty or his lands; suspended, after a fruitless demand, their own service; rescued their brother from prison; and employed every weapon in his defence, without offering direct violence to the person of their lord, which was ever sacred in their eyes.<sup>138</sup> In their pleadings, replies, and rejoinders, the advocates of the court were subtle and copious; but the use of argument and evidence was often superseded by judicial combat; and the Assise of Jerusalem admits in many cases this barbarous institution, which has been slowly abolished by the laws and manners of Europe.

The trial by battle was established in all criminal cases which affected the life, or limb, or honour of any person; and in all civil transactions of or above the value of one mark of silver. It appears that in criminal cases the combat was the privilege of the accuser, who, except in a charge of treason, avenged his personal injury, or the death of those persons whom he had a right to represent; but wherever, from the nature of the charge, testimony could be obtained, it was necessary for him to produce witnesses of the fact. In civil cases the combat was not allowed as the means of establishing the claim of the demandant, but he was obliged to produce witnesses who had, or assumed to have, knowledge of the fact. The combat was then the privilege of the defendant, because he charged the witness with an attempt by perjury to take away his right. He came therefore to be in the same situation as the appellant in criminal cases. It was not, then, as a mode of proof that the combat was received, nor as making negative evidence (according to the supposition of Montesquieu);<sup>139</sup> but in every case the right to offer battle was founded on the right to pursue by arms the redress of an injury, and the judicial combat was fought on the same principle

Law of  
Judicial  
combats.

<sup>138</sup> Entre seigneur et homme ne n'a que la foi; . . . mais tant que l'homme doit à son seigneur reverence en toutes choses (c. 206). Tous les hommes dudit royaume sont par ladite Assise tenus les uns as autres . . . Et en celle maniere que le seigneur mette main ou face mettre au cors ou au fié d'aucun d'yous sans esgard et sans connoissance de court, quo tous les autres doivent venir devant le seigneur, &c. (212). The form of their remonstrances is conceived with the noble simplicity of freedom.

<sup>139</sup> See l'Esprit des Loix, l. xxviii. In the forty years since its publication, no work has been more read and criticised; and the spirit of inquiry which it has excited is not the least of our obligations to the author.

and with the same spirit as a private duel. Champions were only allowed to women, and to men maimed or past the age of sixty. The consequence of a defeat was death to the person accused, or to the champion or witness, as well as to the accuser himself; but in civil cases the demandant was punished with infamy and the loss of his suit, while his witness and champion suffered an ignominious death. In many cases it was in the option of the judge to award or to refuse the combat: but two are specified in which it was the inevitable result of the challenge; if a faithful vassal gave the lie to his compeer who unjustly claimed any portion of their lord's demesnes, or if an unsuccessful suitor presumed to impeach the judgment and veracity of the court. He might impeach them, but the terms were severe and perilous; in the same day he successively fought *all* the members of the tribunal, even those who had been absent; a single defeat was followed by death and infamy, and where none could hope for victory it is highly probable that none would adventure the trial. In the Assise of Jerusalem, the legal subtlety of the count of Jaffa is more laudably employed to elude, than to facilitate, the judicial combat, which he derives from a principle of honour rather than of superstition.<sup>140</sup>

Among the causes which enfranchised the plebeians from the yoke of feudal tyranny, the institution of cities and corporations is one of the most powerful; and if those of Palestine are Court of  
burgesses. coeval with the first crusade, they may be ranked with the most ancient of the Latin world. Many of the pilgrims had escaped from their lords under the banner of the cross, and it was the policy of the French princes to tempt their stay by the assurance of the rights and privileges of freemen. It is expressly declared in the Assise of Jerusalem, that after instituting, for his knights and barons, the court of peers, in which he presided himself, Godfrey of Bouillon established a second tribunal, in which his person was represented by his viscount. The jurisdiction of this inferior court extended over the burgesses of the kingdom, and it was composed of a select number of the most discreet and worthy citizens, who were sworn to judge, according to the laws, of the actions and fortunes of their equals.<sup>141</sup> In the conquest and settlement of new cities, the example

<sup>140</sup> For the intelligence of this obscure and obsolete jurisprudence (c. 80-111) I am deeply indebted to the friendship of a learned lord,\* who, with an accurate and discerning eye, has surveyed the philosophic history of law. By his studies posterity might be enriched: the merit of the orator and the judge can be *felt* only by his contemporaries.

<sup>141</sup> Louis le Gros, who is considered as the father of this institution in France, did

\* Lord Loughborough.—S.

of Jerusalem: was imitated by the kings and their great vassals, and above thirty similar corporations were founded before the loss of the

Holy Land. Another class of subjects, the Syrians,<sup>142</sup> or  
 Syrians.

Oriental Christians, were oppressed by the zeal of the clergy, and protected by the toleration of the state. Godfrey listened to their reasonable prayer that they might be judged by their own national laws. A third court was instituted for their use, of limited and domestic jurisdiction; the sworn members were Syrians, in blood, language, and religion, but the office of the president (in Arabic, of the *rais*) was sometimes exercised by the viscount of the city. At an

immeasurable distance below the *nobles*, the *burgesses*, and  
 Villains and slaves. the *strangers*, the Assise of Jerusalem condescends to mention the *villains* and *slaves*, the peasants of the land and the captives of war, who were almost equally considered as the objects of property. The relief or protection of these unhappy men was not esteemed worthy of the care of the legislator: but he diligently provides for the recovery, though not indeed for the punishment, of the fugitives. Like hounds or hawks, who had strayed from the lawful owner, they might be lost and claimed; the slave and falcon were of the same value, but three slaves or twelve oxen were accumulated to equal the price of the war-horse, and a sum of three hundred pieces of gold was fixed, in the age of chivalry, as the equivalent of the more noble animal.<sup>143</sup>

not begin his reign till nine years (A.D. 1108) after Godfrey of Bouillon (*Assises*, c. 2, 324). For its origin and effects see the judicious remarks of Dr. Robertson (*History of Charles V.* vol. i. p. 30-36, 251-265, quarto edition).

<sup>142</sup> Every reader conversant with the historians of the crusades will understand, by the *peuple des Suriens*, the Oriental Christians, Melchites, Jacobites, or Nestorians, who had all adopted the use of the Arabic language (vol. iv. p. 593).

<sup>143</sup> See the *Assises de Jérusalem* (c. 310, 311, 312). These laws were enacted as late as the year 1350, in the kingdom of Cyprus. In the same century, in the reign of Edward I., I understand, from a late publication (of his *Book of Account*), that the price of a war-horse was not less exorbitant in England.

## CHAPTER LIX.

PRESERVATION OF THE GREEK EMPIRE. — NUMBERS, PASSAGE, AND EVENT OF THE SECOND AND THIRD CRUSADES. — ST. BERNARD. — REIGN OF SALADIN IN EGYPT AND SYRIA. — HIS CONQUEST OF JERUSALEM. — NAVAL CRUSADES. — RICHARD THE FIRST OF ENGLAND. — POPE INNOCENT THE THIRD; AND THE FOURTH AND FIFTH CRUSADES. — THE EMPEROR FREDERIC THE SECOND. — LOUIS THE NINTH OF FRANCE; AND THE TWO LAST CRUSADES. — EXPULSION OF THE LATINS OR FRANKS BY THE MAMALUKES.

IN a style less grave than that of history I should perhaps compare the emperor Alexius<sup>1</sup> to the jackal, who is said to follow the steps, and to devour the leavings, of the lion. What-  
Success of  
Alexius,  
A.D.  
1097-1118.  
 ever had been his fears and toils in the passage of the first crusade, they were amply recompensed by the subsequent benefits which he derived from the exploits of the Franks. His dexterity and vigilance secured their first conquest of Nice, and from this threatening station the Turks were compelled to evacuate the neighbourhood of Constantinople. While the crusaders, with blind valour, advanced into the midland countries of Asia, the crafty Greek improved the favourable occasion when the emirs of the sea-coast were recalled to the standard of the sultan. The Turks were driven from the isles of Rhodes and Chios: the cities of Ephesus and Smyrna, of Sardes, Philadelphia, and Laodicea, were restored to the empire, which Alexius enlarged from the Hellespont to the banks of the Mæander and the rocky shores of Pamphylia. The churches resumed their splendour, the towns were rebuilt and fortified, and the desert country was peopled with colonies of Christians, who were gently removed from the more distant and dangerous frontier. In these paternal cares we may forgive Alexius if he forgot the deliverance of the holy sepulchre; but by the Latins he was stigmatised with the foul reproach of treason and desertion. They had sworn fidelity and obedience to his throne, but *he* had promised to assist their enterprise in person, or, at least, with his troops and treasures; his base retreat dissolved their obligations; and the sword, which had been the instrument of their victory, was the pledge and title of their just

<sup>1</sup> Anna Comnena relates her father's conquests in Asia Minor, *Alexiad*, l. xi. p. 321-325, l. xiv. p. 419; his Cilician war against Tancred and Bohemond, p. 328-342; the war of Epirus, with tedious prolixity, l. xii. xiii. p. 345-406; the death of Bohemond, l. xiv. p. 419.

independence. It does not appear that the emperor attempted to revive his obsolete claims over the kingdom of Jerusalem,<sup>2</sup> but the borders of Cilicia and Syria were more recent in his possession, and more accessible to his arms. The great army of the crusaders was annihilated or dispersed; the principality of Antioch was left without a head by the surprise and captivity of Bohemond; his ransom had oppressed him with a heavy debt, and his Norman followers were insufficient to repel the hostilities of the Greeks and Turks. In this distress Bohemond embraced a magnanimous resolution of leaving the defence of Antioch to his kinsman the faithful Tancred, of arming the West against the Byzantine empire, and of executing the design which he inherited from the lessons and example of his father Guiscard. His embarkation was clandestine, and, if we may credit a tale of the princess Anna, he passed the hostile sea closely secreted in a coffin.<sup>3</sup> But his reception in France was dignified by the public applause and his marriage with the king's daughter; his return was glorious, since the bravest spirits of the age enlisted under his veteran command; and he repassed the Adriatic at the head of five thousand horse and forty thousand foot, assembled from the most remote climates of Europe.<sup>4</sup> The strength of Durazzo and prudence of Alexius, the progress of famine and approach of winter, eluded his ambitious hopes, and the venal confederates were seduced from his standard. A treaty of peace<sup>5</sup> suspended the fears of the Greeks, and they were finally delivered by the death of an adversary whom neither oaths could bind, nor dangers could appal, nor prosperity could satiate. His children succeeded to the principality of Antioch, but the boundaries were strictly defined, the homage was clearly stipulated, and the cities of Tarsus and Malmistra were restored to the Byzantine emperors. Of the coast of Anatolia, they

<sup>2</sup> The kings of Jerusalem submitted however to a nominal dependence, and in the dates of their inscriptions (one is still legible in the church of Bethlem) they respectfully placed before their own the name of the reigning emperor (Ducange, *Dissertationes sur Joinville*, xxvii. p. 319).

<sup>3</sup> Anna Comnena adds [*l. xi. p. 341*], that, to complete the imitation, he was shut up with a dead cock; and condescends to wonder how the barbarian could endure the confinement and putrefaction. This absurd tale is unknown to the Latins.

<sup>4</sup> *Ἄνδρα ἑλπίς*, in the Byzantine geography, must mean England; yet we are more credibly informed that our Henry I. would not suffer him to levy any troops in his kingdom (Ducange, *Not. ad Alexiad.* p. 41).

<sup>5</sup> The copy of the treaty (*Alexiad.* l. xiii. p. 406-416) is an original and curious piece, which would require, and might afford, a good map of the principality of Antioch.

<sup>\*</sup> The Greek writers, in general, Zonaras, vol. ii. 303, and Glycas, p. 334 [*p. 623*, ed. Bonn], agree in this story with the princess Anna, except in the absurd addition of the dead cock. Ducange has al-

ready quoted some instances where a similar stratagem had been adopted by Norman princes. On this authority Wilken inclines to believe the fact. Appendix to vol. ii. p. 14.—M.

possessed the entire circuit from Trebizond to the Syrian gates. The Seljukian dynasty of Roum<sup>6</sup> was separated on all sides from the sea and their Musulman brethren; the power of the sultans was shaken by the victories and even the defeats of the Franks; and after the loss of Nice they removed their throne to Cogni or Iconium, an obscure and inland town above three hundred miles from Constantinople.<sup>7</sup> Instead of trembling for their capital, the Comnenian princes waged an offensive war against the Turks, and the first crusade prevented the fall of the declining empire.

In the twelfth century three great emigrations marched by land from the West to the relief of Palestine. The soldiers and pilgrims of Lombardy, France, and Germany were excited by the example and success of the first crusade.<sup>8</sup> Forty-eight years after the deliverance of the holy sepulchre, the emperor and the French king, Conrad the Third and Louis the Seventh, undertook the second crusade to support the falling fortunes of the Latins.<sup>9</sup> A grand division of the third crusade was led by the emperor Frederic Barbarossa,<sup>10</sup> who sympathised with his brothers of France and England in the common loss of Jerusalem. These three expeditions may be compared, in their resemblance of the greatness of numbers, their passage through the Greek empire, and the nature and event of their Turkish warfare; and a brief parallel may save the repetition of a

Expeditions  
by land :  
the first  
crusade,  
A.D. 1101;  
the second, of  
Conrad III.  
and  
Louis VII.,  
A.D. 1147;  
the third, of  
Frederic I.,  
A.D. 1189.

<sup>6</sup> See in the learned work of M. de Guignes (tom. ii. part ii.) the history of the Seljukians of Iconium, Aleppo, and Damascus, as far as it may be collected from the Greeks, Latins, and Arabians. The last are ignorant or regardless of the affairs of Roum.<sup>a</sup>

<sup>7</sup> Iconium is mentioned as a station by Xenophon, and by Strabo with the ambiguous title of *Καμένης* (Cellarius, tom. ii. p. 121). Yet St. Paul found in that place a multitude (*πληθος*) of Jews and Gentiles. Under the corrupt name of *Kunijah*, it is described as a great city, with a river and gardens, three leagues from the mountains, and decorated (I know not why) with Plato's tomb (Abulfeda, tabul. xvii. p. 303, vers. Reiske; and the Index Geographicus of Schultens from Ibn Said).

<sup>8</sup> For this supplement to the first crusade see Anna Comnena (Alexias, l. xi. p. 331, &c., and the viiith book of Albert Aquensis).

<sup>9</sup> For the second crusade, of Conrad III. and Louis VII., see William of Tyre (l. xvi. c. 18-29), Otho of Frisingen (l. i. c. 34-45, 59, 60), Matthew Paris (Hist. Major. p. 68), Struvius (Corpus Hist. Germanicæ, p. 372, 373), Scriptores Rerum Francicarum à Duchesne. tom. iv.; Nicetas, in Vit. Manuel, l. i. c. 4, 5, 6, p. 41-48 [p. 80-96, ed. Bonn]; Cinnamus, l. ii. p. 41-49 [ed. Par.; p. 73-89, ed. Bonn].

<sup>10</sup> For the third crusade of Frederic Barbarossa, see Nicetas in Isaac. Angel. l. ii. c. 3-8, p. 257-266 [p. 524-544, ed. Bonn]; Struv. (Corpus Hist. Germ. p. 414); and two historians, who probably were spectators, Tagino (in Scriptor. Freher. tom. i. p. 406-416, edit. Struv.), and the Anonymus de Expeditione Asiaticâ Fred. I. (in Canisii Antiq. Lection. tom. iii. p. ii. p. 498-526, edit. Basnage)

<sup>a</sup> Compare Wilken, vol. i. Beilage, No. ii. p. 6, sqq.—S.

<sup>b</sup> Strabo (xii. p. 568) does not give this title to Iconium, nor does Cellarius say he did. Gibbon must have read the passage in Cellarius carelessly. The words

of Cellarius are, "Strabo pauca in Lycaonia memorat: unam urbem, Iconium. unam *καμένην*, vicum instar oppidi, Soatra videlicet: et unum vicum *Coro-passum*."—S.

tedious narrative. However splendid it may seem, a regular story of the crusades would exhibit the perpetual return of the same causes and effects, and the frequent attempts for the defence or recovery of the Holy Land would appear so many faint and unsuccessful copies of the original.

I. Of the swarms that so closely trod in the footsteps of the first pilgrims, the chiefs were equal in rank, though unequal in fame and merit, to Godfrey of Bouillon and his fellow adventurers. At their head were displayed the banners of the dukes of Burgundy, Bavaria, and Aquitaine: the first a descendant of  
Their numbers.  
A.D. 1101-1103. Hugh Capet, the second a father of the Brunswick line; the archbishop of Milan, a temporal prince, transported, for the benefit of the Turks, the treasures and ornaments of his church and palace; and the veteran crusaders, Hugh the Great and Stephen of Chartres, returned to consummate their unfinished vow. The huge and disorderly bodies of their followers moved forwards in two columns; and if the first consisted of two hundred and sixty thousand persons, the second might possibly amount to sixty thousand horse and one hundred thousand foot.<sup>11</sup> <sup>a</sup> The armies of the second crusade might

A.D. 1147. have claimed the conquest of Asia; the nobles of France and Germany were animated by the presence of their sovereigns, and both the rank and personal characters of Conrad and Louis gave a dignity to their cause, and a discipline to their force, which might be vainly expected from the feudatory chiefs. The cavalry of the emperor and that of the king was each composed of seventy thousand knights and their immediate attendants in the field;<sup>12</sup> and if the light-armed troops, the peasant infantry, the women and children, the priests and monks, be rigorously excluded, the full account will scarcely be satisfied with four hundred thousand souls. The West, from Rome to Britain, was called into action; the kings of Poland and Bohemia obeyed the summons of Conrad; and it is affirmed by the Greeks and Latins, that, in the passage of a strait or river, the Byzantine agents, after a tale of nine hundred thousand, desisted from the endless and formidable computation.<sup>13</sup>

<sup>11</sup> Anna, who states these later swarms at 40,000 horse and 100,000 foot, calls them Normans, and places at their head two brothers of Flanders. The Greeks were strangely ignorant of the names, families, and possessions of the Latin princes.

<sup>12</sup> William of Tyre, and Matthew Paris, reckon 70,000 loricati in each of the armies.

<sup>13</sup> The imperfect enumeration is mentioned by Cinnamus (*ἑξαμύρια μυριάδας* [p. 62,

<sup>a</sup> It was this army of pilgrims, the first body of which was headed by the archbishop of Milan and Count Albert of Blandras, which set forth on the wild, yet, with a more disciplined army, not impo-

litic enterprise, of striking at the heart of the Mahometan power, by attacking the sultan in Bagdad. For their adventures and fate see Wilken, vol. ii. p. 120, &c., or Michaud, book iv.—M.



In the third crusade, as the French and English preferred the navigation of the Mediterranean, the host of Frederic Barbarossa was less numerous. Fifteen thousand knights and as many squires were the flower of the German chivalry; sixty thousand horse and one hundred thousand foot were mustered by the emperor in the plains of Hungary; and after such repetitions we shall no longer be startled at the six hundred thousand pilgrims which credulity has ascribed to this last emigration.<sup>14</sup> Such extravagant reckonings prove only the astonishment of contemporaries, but their astonishment most strongly bears testimony to the existence of an enormous though indefinite multitude. The Greeks might applaud their superior knowledge of the arts and stratagems of war, but they confessed the strength and courage of the French cavalry and the infantry of the Germans;<sup>15</sup> and the strangers are described as an iron race, of gigantic stature, who darted fire from their eyes, and spilt blood like water on the ground. Under the banners of Conrad a troop of females rode in the attitude and armour of men, and the chief of these Amazons, from her gilt spurs and buskins, obtained the epithet of the Golden-footed Dame.

II. The numbers and character of the strangers was an object of terror to the effeminate Greeks, and the sentiment of fear is nearly allied to that of hatred. This aversion was suspended or softened by the apprehension of the Turkish power; and the invectives of the Latins will not bias our more candid belief that the emperor Alexius dissembled their insolence, cluded their hostilities, counselled their rashness, and opened to their ardour the road of pilgrimage and conquest. But when the Turks had been driven from Nice and the sea-coast, when the Byzantine princes no longer dreaded the distant sultans of Cogni, they felt with

Passage  
through  
the Greek  
empire.

ed. Bonn)], and confirmed by Odo de Diogilo apud Ducange ad Cinnamum, with the more precise sum of 900,556. Why must therefore the version and comment suppose the modest and insufficient reckoning of 90,000? Does not Godfrey of Viterbo (Pantheon, p. xix. in Muratori, tom. vii. p. 462) exclaim—

— Numerum si noscere quæras,  
Millia millena militis agmen erat.

<sup>14</sup> This extravagant account is given by Albert of Stade (apud Struvium, p. 414); my calculation is borrowed from Godfrey of Viterbo, Arnold of Lubeck, apud eundem, and Bernard Thesaur. (c. 169, p. 804). The original writers are silent. The Mahometans gave him 200,000 or 260,000 men (Bohadin, in Vit. Saladin. p. 110 [P. ii. c. 61]).

<sup>15</sup> I must observe that, in the second and third crusades, the subjects of Conrad and Frederic are styled by the Greeks and Orientals *Alamanni*. The Lechi and Tzechi of Cinnamus are the Poles and Bohemians; and it is for the French that he reserves the ancient appellation of Germans. He likewise names the *Βεῖττοι*, or *Beitanoi*.<sup>a</sup>

<sup>a</sup> He names both—*Βεῖττοι* τὴ καὶ *Βεῖτανολ*.—M.

purser indignation the free and frequent passage of the Western barbarians, who violated the majesty and endangered the safety of the empire. The second and third crusades were undertaken under the reign of Manuel Comnenus and Isaac Angelus. Of the former, the passions were always impetuous, and often malevolent; and the natural union of a cowardly and a mischievous temper was exemplified in the latter, who, without merit or mercy, could punish a tyrant and occupy his throne. It was secretly, and perhaps tacitly, resolved by the prince and people to destroy, or at least to discourage, the pilgrims by every species of injury and oppression; and their want of prudence and discipline continually afforded the pretence or the opportunity. The Western monarchs had stipulated a safe passage and fair market in the country of their Christian brethren; the treaty had been ratified by oaths and hostages; and the poorest soldier of Frederic's army was furnished with three marks of silver to defray his expenses on the road. But every engagement was violated by treachery and injustice; and the complaints of the Latins are attested by the honest confession of a Greek historian, who has dared to prefer truth to his country.<sup>16</sup> Instead of an hospitable reception, the gates of the cities, both in Europe and Asia, were closely barred against the crusaders; and the scanty pittance of food was let down in baskets from the walls. Experience or foresight might excuse this timid jealousy; but the common duties of humanity prohibited the mixture of chalk, or other poisonous ingredients, in the bread; and should Manuel be acquitted of any foul connivance, he is guilty of coining base money for the purpose of trading with the pilgrims. In every step of their march they were stopped or misled: the governors had private orders to fortify the passes and break down the bridges against them: the stragglers were pillaged and murdered: the soldiers and horses were pierced in the woods by arrows from an invisible hand; the sick were burnt in their beds; and the dead bodies were hung on gibbets along the highways.\* These injuries exasperated the champions of the cross, who were not endowed with evangelical patience; and the Byzantine princes, who had provoked the unequal conflict, promoted the embarkation and march of these formidable guests. On the verge of the Turkish frontier Barbarossa

<sup>16</sup> Nicetas was a child at the second crusade, but in the third he commanded against the Franks the important post of Philippopolis. Cinnamus is infected with national prejudices and pride.

\* The French crusaders, however, seem to have experienced a better treatment than the Germans who preceded them. This result was mainly owing to the prudence and politeness of Louis VII. Wilken, vol. iii. p. 137, *sq.*, and 141; Michaud, vol. ii. p. 187,—S.

spared the guilty Philadelphia,<sup>17</sup> rewarded the hospitable Laodicea, and deplored the hard necessity that had stained his sword with any drops of Christian blood. In their intercourse with the monarchs of Germany and France, the pride of the Greeks was exposed to an anxious trial. They might boast that on the first interview the seat of Louis was a low stool beside the throne of Manuel;<sup>18</sup> but no sooner had the French king transported his army beyond the Bosphorus than he refused the offer of a second conference unless his brother would meet him on equal terms either on the sea or land. With Conrad and Frederic the ceremonial was still nicer and more difficult: like the successors of Constantine, they styled themselves emperors of the Romans,<sup>19</sup> and firmly maintained the purity of their title and dignity. The first of these representatives of Charlemagne would only converse with Manuel on horseback in the open field; the second, by passing the Hellespont rather than the Bosphorus, declined the view of Constantinople and its sovereign. An emperor who had been crowned at Rome was reduced in the Greek epistles to the humble appellation of *Rex*, or prince, of the Alemanni; and the vain and feeble Angelus affected to be ignorant of the name of one of the greatest men and monarchs of the age. While they viewed with hatred and suspicion the Latin pilgrims, the Greek emperors maintained a strict, though secret, alliance with the Turks and Saracens. Isaac Angelus complained that by his friendship for the great Saladin he had incurred the enmity of the Franks; and a mosque was founded at Constantinople for the public exercise of the religion of Mahomet.<sup>20</sup>

III. The swarms that followed the first crusade were destroyed in Anatolia by famine, pestilence, and the Turkish arrows; and the princes only escaped with some squadrons of horse to accomplish their lamentable pilgrimage. A just opinion may be formed of their knowledge and humanity; of their knowledge, from the design of subduing Persia and Chorasán in their way to Jeru-

Turkish  
warfare.

<sup>17</sup> The conduct of the Philadelphians is blamed by Nicetas, while the anonymous Gerizan accuses the rudeness of his countrymen (*culpâ nostrâ*). History would be pleasant if we were embarrassed only by such contradictions. It is likewise from Nicetas that we learn the pious and humane sorrow of Frederic.

<sup>18</sup> *Χαμάλη ἴδρα*, which Cinnamus translates into Latin by the word *Sillus*, [p. 83, ed. Bonn]. Ducange works very hard to save his king and country from such ignominy (sur Joinville, *dissertat.* xxvii. p. 317-320). Louis afterwards insisted on a meeting in *mari ex æquo*, not *ex equo*, according to the laughable readings of some MSS.

<sup>19</sup> *Ego Romanorum imperator sum, ille Romaniorum* (Anonym. *Canis.* p. 512). The public and historical style of the Greeks was *Πᾶς . . . princeps*. Yet Cinnamus owns that *Ἰμπεράτορ* is synonymous to *Βασιλεὺς* [p. 69, ed. Bonn].

<sup>20</sup> In the Epistles of Innocent III. (xiii. p. 184), and the History of Bohadin (p. 128 130), see the views of a pope and a cadhi on this singular toleration.

saalem ;<sup>a</sup> of their humanity, from the massacre of the Christian people, a friendly city, who came out to meet them with palms and crosses in their hands. The arms of Conrad and Louis were less cruel and imprudent ; but the event of the second crusade was still more ruinous to Christendom ; and the Greek Manuel is accused by his own subjects of giving seasonable intelligence to the sultan, and treacherous guides to the Latin princes. Instead of crushing the common foe by a double attack at the same time, but on different sides, the Germans were urged by emulation, and the French were retarded by jealousy. Louis had scarcely passed the Bosphorus when he was met by the returning emperor, who had lost the greatest part of his army in glorious, but unsuccessful, action on the banks of the Mæander. The contrast of the pomp of his rival hastened the retreat of Conrad : the desertion of his independent vassals reduced him to his hereditary troops : and he borrowed some Greek vessels to execute by sea the pilgrimage of Palestine. Without studying the lessons of experience, or the nature of the war, the king of France advanced through the same country to a similar fate.<sup>b</sup> The vanguard, which bore the royal banner and the oriflamme of St. Denys,<sup>21</sup> had doubled their

march with rash and inconsiderate speed ; and the rear,  
A.D. 1148. which the king commanded in person, no longer found their companions in the evening camp. In darkness and disorder, they were encompassed, assaulted, and overwhelmed by the innumerable host of Turks, who, in the art of war, were superior to the

<sup>21</sup> As counts of Vexin, the kings of France were the vassals and advocates of the monastery of St. Denys. The saint's peculiar banner, which they received from the abbot, was of a square form, and a red or *flaming* colour. The *oriflamme* appeared at the head of the French armies from the xiith to the xvth century (Ducange sur Joinville, dissert. xviii. p. 244-253).

<sup>a</sup> This was the design of the pilgrims under the archbishop of Milan. See note, p. 240.—M.

<sup>b</sup> This description of the march of the German and French armies is incorrect. Conrad, with half the German forces, took the road to Ionia; whilst the other half, under the command of bishop Otho of Freysingen, chose the route of Ephesus. Conrad was treacherously misled by the Greek guides into the mountains of Cappadocia, which were occupied by the Turks ; and being hemmed in on every side, was compelled to a disastrous retreat, in which he lost the greater part of his troops. The division under Otho met with an almost similar fate. Instructed by their example, Louis avoided both the routes which had

proved so fatal to the Germans, and marched by way of Philadelphia and Smyrna, though he was subsequently compelled by the want of provisions to diverge to Demetria and Ephesus. Conrad, who had accompanied him to the latter place, returned thence to Constantinople, at the invitation of Manuel. Louis then proceeded on his way, and it was he, not Conrad, who fought a "glorious," but not "unsuccessful," action with the Turks, on the banks of the Mæander. In attributing this battle to Conrad, Gibbon was misled by Nicetas. It was on the march from Laodicea to Attalia that the disastrous engagement occurred which is described in the text. Wilken, vol. iii. p. 156-184; Michaud, vol. ii. p. 193-200.—S.

Christians of the twelfth century.<sup>a</sup> Louis, who climbed a tree in the general discomfiture, was saved by his own valour and the ignorance of his adversaries; and with the dawn of day he escaped alive, but almost alone, to the camp of the vanguard. But instead of pursuing his expedition by land, he was rejoiced to shelter the relics of his army in the friendly seaport of Satalia.<sup>b</sup> From thence he embarked for Antioch; but so penurious was the supply of Greek vessels that they could only afford room for his knights and nobles; and the plebeian crowd of infantry was left to perish at the foot of the Pamphylian hills. The emperor and the king embraced and wept at Jerusalem; their martial trains, the remnant of mighty armies, were joined to the Christian powers of Syria, and a fruitless siege of Damascus was the final effort of the second crusade. Conrad and Louis embarked for Europe with the personal fame of piety and courage; but the Orientals had braved these potent monarchs of the Franks, with whose names and military forces they had been so often threatened.<sup>22</sup> Perhaps they had still more to fear from the veteran genius of Frederic the First, who in his youth had served in Asia under his uncle Conrad. Forty campaigns in Germany and Italy had taught Barbarossa to command; and his soldiers, even the princes of the empire, were accustomed under his reign to obey. As soon as he lost sight of Philadelphia and Laodicea, the last cities of the Greek frontier, he plunged into the salt and barren desert, a land (says the historian) of horror and tribulation.<sup>23</sup> During twenty days every step of his fainting and sickly march was besieged by the innumerable hordes of Turkmans,<sup>24</sup> whose numbers and fury seemed after each defeat to multiply and inflame. The emperor continued

A.D. 1190.

<sup>22</sup> The original French histories of the second crusade are the *Gesta Ludovici VII.*, published in the ivth volume of Duchesne's collection. The same volume contains many original letters of the king, of Suger<sup>c</sup> his minister, &c., the best documents of authentic history.

<sup>23</sup> *Terram horroris et salsuginis, torram siccam, sterilem, inamœnam.* Anonym. Canis. p. 517. The emphatic language of a sufferer.

<sup>24</sup> *Gens innumera, sylvestris, indomita, prædones sine ductore.* The sultan of Cogni might sincerely rejoice in their defeat. Anonym. Canis. p. 517, 518.

<sup>a</sup> They descended the heights to a beautiful valley which lay beneath them. The Turks seized the heights which separated the two divisions of the army. The modern historians represent differently the act to which Louis owed his safety, which Gibbon has described by the undignified phrase "he climbed a tree." According to Michaud, vol. ii. p. 200, the king got upon a rock, with his back against a tree; according to Wilken, vol. iii. p. 183, he dragged himself up to the top of the rock

by the roots of a tree, and continued to defend himself till nightfall.—M.

<sup>b</sup> Satalia, more usually called Adalia, is the modern name of Attalia, a city of Pamphylia.—S.

<sup>c</sup> The abbé Suger was perhaps the only man in Europe who had opposed the crusade. Michaud, vol. ii. p. 236. Yet, at the age of 70, he dreamed of leading himself an army to the holy sepulchre! Ib. p. 244.—S.

to struggle and to suffer; and such was the measure of his calamities, that when he reached the gates of Iconium no more than one thousand knights were able to serve on horseback. By a sudden and resolute assault he defeated the guards, and stormed the capital, of the sultan,<sup>25</sup> who humbly sued for pardon and peace. The road was now open,

June 10.

and Frederic advanced in a career of triumph till he was unfortunately drowned in a petty torrent of Cilicia.<sup>26</sup> The remainder of his Germans was consumed by sickness and desertion; and the emperor's son expired with the greatest part of his Swabian vassals at the siege of Acre. Among the Latin heroes Godfrey of Bouillon and Frederic Barbarossa could alone achieve the passage of the Lesser Asia; yet even their success was a warning; and in the last and most experienced age of the crusades every nation preferred the sea to the toils and perils of an inland expedition.<sup>27</sup>

The enthusiasm of the first crusade is a natural and simple event, while hope was fresh, danger untried, and enterprise congenial to the spirit of the times. But the obstinate perseverance of Europe may indeed excite our pity and admiration; that no instruction should have been drawn from constant and adverse experience; that the same confidence should have repeatedly grown from the same failures; that six succeeding generations should have rushed headlong down the precipice that was open before them; and that men of every condition should have staked their public and private fortunes on the desperate adventure of possessing or recovering a tombstone two thousand miles from their country. In a period of two centuries after the council of Clermont, each spring and summer produced a new emigration of pilgrim warriors for the defence of the Holy Land; but the seven great armaments or crusades were excited by some impending or recent calamity: the nations were moved by the authority of their pontiffs and the example of their kings: their zeal was kindled, and their reason was silenced, by the voice of their

Obstinacy  
of the  
enthusiasm  
of the  
crusades.

<sup>25</sup> See in the anonymous writer in the Collection of Canisius, Tagino, and Bohadin (Vit. Saladin, p. 119, 120 [P. ii. c. 69]), the ambiguous conduct of Kilidge Arslan, sultan of Cogni, who hated and feared both Saladin and Frederic.

<sup>26</sup> The desire of comparing two great men has tempted many writers to drown Frederic in the river Cydnus, in which Alexander so imprudently bathed (Q. Curt. l. iii. c. 4, 5). But, from the march of the emperor, I rather judge that his Saleph is the Calycadnus, a stream of less fame, but of a longer course.

<sup>27</sup> Marinus Sanutus, A.D. 1321, lays it down as a precept, Quod stolidus ecclesie per terram nullatenus est ducenda. He resolves, by the Divine aid, the objection, or rather exception, of the first crusade (Secreta Fidelium Crucis, l. ii. pars ii. c. i. p. 37).

\* The Calycadnus is now called Ghiuk-leucia, by which name the river also is Su. It passes Selefkieh, the ruins of Se- sometimes called.—S.

holy orators; and among these, Bernard,<sup>28</sup> the monk, or the saint, may claim the most honourable place.\* About eight years before the first conquest of Jerusalem he was born of a noble family in Burgundy; at the age of three-and-twenty he buried himself in the monastery of Cîteaux, then in the primitive fervour of the institution; at the end of two years he led forth her third colony, or daughter, to the valley of Clairvaux<sup>29</sup> in Champagne; and was content, till the hour of his death, with the humble station of abbot of his own community. A philosophic age has abolished, with too liberal and indiscriminate disdain, the honours of these spiritual heroes. The meanest among them are distinguished by some energies of the mind; they were at least superior to their votaries and disciples; and, in the race of superstition, they attained the prize for which such numbers contended. In speech, in writing, in action, Bernard stood high above his rivals and contemporaries; his compositions are not devoid of wit and eloquence; and he seems to have preserved as much reason and humanity as may be reconciled with the character of a saint. In a secular life he would have shared the seventh part of a private inheritance; by a vow of poverty and penance, by closing his eyes against the visible world,<sup>30</sup> by the refusal of all ecclesiastical dignities, the abbot of Clairvaux became the oracle of Europe, and the founder of one hundred and sixty convents. Princes and pontiffs trembled at the freedom of his apostolical censures: France, England, and Milan consulted and obeyed his judgment in a schism of the church: the debt was repaid by the gratitude of Innocent the Second: and his successor, Eugenius the Third, was the friend and disciple of the holy Bernard. It was in

Character and  
mission of  
St. Bernard,  
A.D.  
1091-1153.

<sup>28</sup> The most authentic information of St. Bernard must be drawn from his own writings, published in a correct edition by Pere Mabillon, and reprinted at Venice, 1750, in six volumes in folio. Whatever friendship could recollect, or superstition could add, is contained in the two lives, by his disciples, in the fifth volume: whatever learning and criticism could ascertain, may be found in the prefaces of the Benedictine editor.

<sup>29</sup> Clairvaux, surnamed the Valley of Absynth, is situate among the woods near Bar sur Aube in Champagne. St. Bernard would blush at the pomp of the church and monastery; he would ask for the library, and I know not whether he would be much edified by a tun of 800 muids (914 1-7th hogheads), which, almost rivals that of Heidelberg (*Mélanges tirés d'une Grande Bibliothèque*, tom. xlv. p. 15-20).

<sup>30</sup> The disciples of the saint (*Vit. i<sup>ma</sup>*, l. iii. c. 2, p. 1232; *Vit. ii<sup>da</sup>*, c. 16, No. 45, p. 1383) record a marvellous example of his pious apathy. *Juxta lacum etiam Lamsannensem totius diei itinere pergens, ponitus non attendit aut se videre non vidit. Cum enim vespere facto de eodem lacu socii colloquerentur, interrogabat eos ubi lacus ille esset; et mirati sunt univarsi.* To admire or despise St. Bernard as he ought, the reader, like myself, should have before the windows of his library the beauties of that incomparable landscape.

\* Gibbon, whose account of the crusades is perhaps the least accurate and satisfactory chapter in his History, has here failed in that lucid arrangement which in general gives perspicuity to his most condensed and crowded narratives.—M.

the proclamation of the second crusade that he shone as the missionary and prophet of God, who called the nations to the defence of his holy sepulchre.<sup>31</sup> At the parliament of Vezelay he spoke before the king; and Louis the Seventh, with his nobles, received their crosses from his hand. The abbot of Clairvaux then marched to the less easy conquest of the emperor Conrad: a phlegmatic people, ignorant of his language, was transported by the pathetic vehemence of his tone and gestures; and his progress, from Constance to Cologne, was the triumph of eloquence and zeal. Bernard applauds his own success in the depopulation of Europe; affirms that cities and castles were emptied of their inhabitants; and computes that only one man was left behind for the consolation of seven widows.<sup>32</sup> The blind fanatics were desirous of electing him for their general; but the example of the hermit Peter was before his eyes; and while he assured the crusaders of the divine favour, he prudently declined a military command, in which failure and victory would have been almost equally disgraceful to his character.<sup>33</sup> Yet, after the calamitous event, the abbot of Clairvaux was loudly accused as a false prophet, the author of the public and private mourning; his enemies exulted, his friends blushed, and his apology was slow and unsatisfactory. He justifies his obedience to the commands of the pope; expatiates on the mysterious ways of Providence; imputes the misfortunes of the pilgrims to their own sins; and modestly insinuates that his mission had been approved by signs and wonders.<sup>34</sup> Had the fact been certain, the argument would be decisive; and his faithful disciples, who enumerate twenty or thirty miracles in a day, appeal to the public assemblies of France and Germany, in which they were

<sup>31</sup> Otho Frising. l. i. c. 4 [34]; Bernard. Epist. 363, ad Francos Orientales; Opp. tom. i. p. 328; Vit. i<sup>ma</sup>, l. iii. c. 4, tom. vi. p. 1235.

<sup>32</sup> Mandastis et obedivi . . . multiplicati sunt super numerum; vacuantur urbes et castella; et *pene* jam non inveniunt quem apprehendant septem mulieres unum virum; adeo ubique viduæ vivis remanent viris. Bernard. Epist. 247 [p. 246, ed. Bened.]. We must be careful not to construe *pene* as a substantive.

<sup>33</sup> Quis ego sum ut disponam acies, ut egrediar ante facies armatorum? aut quid tam remotum a professione mea, [etiam] si vires, [suppeterent, etiam] si peritia [non deesset], &c. Epist. 256, tom. i. p. 259 [p. 258, ed. Bened.]. He speaks with contempt of the hermit Peter, vir quidam. Epist. 363.

<sup>34</sup> Sic [sed] alieunt forsitan isti, unde scimus quod a Domino sermo egressus sit? Quæ signa tu facis ut credamus tibi? Non est quod ad ista ipse respondeam; parcendum verecundiae mee. Responde tu pro me, et pro te ipso, secundum quæ vidisti et audisti, et [aut certe] secundum quod te [tibi] inspiraverit Deus. Consolat. [De Considerat.] l. ii. c. 1; Opp. tom. ii. p. 421-423 [p. 417, ed. Bened.].

\* Bernard had a nobler object in his expedition into Germany—to arrest the fierce and merciless persecution of the Jews, which was preparing, under the monk Rastulph, to renew the frightful scenes which had preceded the first cru-

sade, in the flourishing cities on the banks of the Rhine. The Jews acknowledge the Christian intervention of St. Bernard. See the curious extract from the History of Joseph ben Meir. Wilken, vol. iii. part ii p. 62.—M.



performed.<sup>35</sup> At the present hour such prodigies will not obtain credit beyond the precincts of Clairvaux ; but in the preternatural cures of the blind, the lame, and the sick, who were presented to the man of God, it is impossible for us to ascertain the separate shares of accident, of fancy, of imposture, and of fiction.

Omnipotence itself cannot escape the murmurs of its discordant votaries ; since the same dispensation which was applauded as a deliverance in Europe, was deplored, and perhaps arraigned, as a calamity in Asia. After the loss of Jerusalem the Syrian fugitives diffused their consternation and sorrow : Bagdad mourned in the dust ; the cadhi Zeineddin of Damascus tore his beard in the caliph's presence ; and the whole divan shed tears at his melancholy tale.<sup>36</sup> But the commanders of the faithful could only weep ; they were themselves captives in the hands of the Turks : some temporal power was restored to the last age of the Abbassides ; but their humble ambition was confined to Bagdad and the adjacent province. Their tyrants, the Seljukian sultans, had followed the common law of the Asiatic dynasties, the unceasing round of valour, greatness, discord, degeneracy, and decay : their spirit and power were unequal to the defence of religion ; and, in his distant realm of Persia, the Christians were strangers to the name and the arms of Sangiar, the last hero of his race.<sup>37</sup> While the sultans were involved in the silken web of the harem, the pious task was undertaken by their slaves, the Atabeks,<sup>38</sup> a Turkish name, which, like the Byzantine patricians, may be translated by Father of the Prince. Ascansar, a valiant Turk, had been the favourite of Malek Shah, from whom he received the privilege of standing on the right hand of the throne ; but, in the civil wars that ensued on the monarch's death, he lost his head and the government of Aleppo. His domestic emirs persevered in their attachment to his son Zenghi, who proved his first arms against the Franks in the defeat of Antioch : thirty campaigns in the service of the caliph and sultan established his military fame ; and he was

Progress  
of the  
Mahometans.

The Atabeks  
of Syria.

Zenghi,  
A.D.  
1127-1145

<sup>35</sup> See the testimonies in Vita i<sup>ma</sup>, l. iv. c. 5, 6 ; Opp. tom. vi. p. 1258-1261, l. iv. c. 1-17, p. 1286-1314.

<sup>36</sup> Abulmahasen apud De Guignes, Hist. des Huns, tom. ii. p. ii. p. 99.

<sup>37</sup> See his article in the Bibliothèque Orientale of D'Herbelot, and De Guignes, tom. ii. p. i. p. 230-261. Such was his valour, that he was styled the second Alexander ; and such the extravagant love of his subjects, that they prayed for the sultan a year after his decease. Yet Sangiar might have been made prisoner by the Franks, as well as by the Uzors. He reigned near fifty years (A.D. 1103-1152), and was a munificent patron of Persian poetry.

<sup>38</sup> See the Chronology of the Atabeks of Irak and Syria, in De Guignes, tom. i. p. 254 ; and the reigns of Zenghi and Nouredin in the same writer (tom. ii. p. ii. p. 147-221), who uses the Arabic text of Benelathir, Ben Schounah, and Abulfeda ; the Bibliothèque Orientale, under the articles Atabeks and Nouredin, and the Dynasties of Abulpharagins, p. 250-267, vers. Pocock.

invested with the command of Mosul, as the only champion that could avenge the cause of the prophet. The public hope was not disappointed: after a siege of twenty-five days he stormed the city of Edessa, and recovered from the Franks their conquests beyond the Euphrates:<sup>39</sup> the martial tribes of Curdistan were subdued by the independent sovereign of Mosul and Aleppo: his soldiers were taught to behold the camp as their only country; they trusted to his liberality for their rewards; and their absent families were protected by the vigilance of Zenghi. At the head of these veterans his son Noureddin gradually united the Mahometan powers,<sup>b</sup> added the kingdom of Damascus to that of Aleppo, and waged a long and successful war against the Christians of Syria; he spread his ample reign from the Tigris to the Nile, and the Abbassides rewarded their faithful servant with all the titles and prerogatives of royalty. The Latins themselves were compelled to own the wisdom and courage, and even the justice and piety, of this implacable adversary.<sup>40</sup> In his life and government the holy warrior revived the zeal and simplicity of the first caliphs. Gold and silk were banished from his palace, the use of wine from his dominions; the public revenue was scrupulously applied to the public service; and the frugal household of Noureddin was maintained from his legitimate share of the spoil which he vested in the purchase of a private estate. His favourite sultana sighed for some female object of expense. "Alas," replied the king, "I fear God, and am no more than the treasurer of the Moslems. Their property I cannot alienate; but I still possess three shops in the city of Hems: these you may take; and these alone can I bestow." His chamber of justice was the terror of the great and the refuge of the poor. Some years after the sultan's death an oppressed subject called aloud in the streets of Damascus, "O Noureddin, Noureddin, where art thou now? Arise, arise, to pity and protect us!" A tumult was apprehended, and a living tyrant blushed or trembled at the name of a departed monarch.

<sup>39</sup> William of Tyre (l. xvi. c. 4, 5, 7) describes the loss of Edessa, and the death of Zenghi. The corruption of his name into *Sanguin* afforded the Latins a comfortable allusion to his sanguinary character and end, fit sanguine sanguinolentus.

<sup>40</sup> Noradinus (says William of Tyre, l. xx. 33 [p. 995]) maximus nominis et fidei Christianæ persecutor; princeps tamen justus, vafer, providus, et secundum gentis suæ traditiones religiosus. To this Catholic witness we may add the primacy of the Jacobites (Abulpharag. p. 267), quo non alter erat inter reges vitæ ratione magis laudabili, aut quæ pluribus justitiæ experimentis abundaret. The true praise of kings is after their death, and from the mouth of their enemies.

<sup>a</sup> See note, vol. vii. p. 215.—S.

<sup>b</sup> On Noureddin's conquest of Damascus, see extracts from Arabian writers

prefixed to the second part of the third volume of Wilken.—M.

By the arms of the Turks and Franks the Fatimites had been deprived of Syria. In Egypt the decay of their character and influence was still more essential. Yet they were still revered as the descendants and successors of the prophet; they maintained their invisible state in the palace of Cairo; and their person was seldom violated by the profane eyes of subjects or strangers. The Latin ambassadors<sup>41</sup> have described their own introduction through a series of gloomy passages and glittering porticoes: the scene was enlivened by the warbling of birds and the murmur of fountains: it was enriched by a display of rich furniture and rare animals; of the Imperial treasures, something was shown, and much was supposed; and the long order of unfolding doors was guarded by black soldiers and domestic eunuchs. The sanctuary of the presence chamber was veiled with a curtain; and the vizir, who conducted the ambassadors, laid aside his scimitar, and prostrated himself three times on the ground; the veil was then removed; and they beheld the commander of the faithful, who signified his pleasure to the first slave of the throne. But this slave was his master: the vizirs or sultans had usurped the supreme administration of Egypt; the claims of the rival candidates were decided by arms; and the name of the most worthy, of the strongest, was inserted in the royal patent of command. The factions of Dargham and Shower alternately expelled each other from the capital and country; and the weaker side implored the dangerous protection of the sultan of Damascus, or the king of Jerusalem, the perpetual enemies of the sect and monarchy of the Fatimites. By his arms and religion the Turk was most formidable; but the Frank, in an easy direct march, could advance from Gaza to the Nile; while the intermediate situation of his realm compelled the troops of Nouredin to wheel round the skirts of Arabia, a long and painful circuit, which exposed them to thirst, fatigue, and the burning winds of the desert. The secret zeal and ambition of the Turkish prince aspired to reign in Egypt under the name of the Abbassides; but the restoration of the suppliant Shower was the ostensible motive of the first expedition; and the success was intrusted to the emir Shiracouh, a valiant and veteran commander. Dargham was oppressed and slain; but the ingratitude, the jealousy, the just apprehensions, of his more fortunate rival, soon provoked him to invite the king of Jerusalem to deliver Egypt from his insolent benefactors. • To this union the forces of Shiracouh

Conquest of  
Egypt by  
the Turks,  
A.D.  
1163-1169.

<sup>41</sup> From the ambassador, William of Tyre (l. xix. c. 17, 18) describes the palace of Cairo. In the caliph's treasure were found a pearl as large as a pigeon's egg, a ruby weighing seventeen Egyptian drachms, an emerald a palm and a half in length, and many vases of crystal and porcelain of China (Renaudot, p. 536).

were unequal: he relinquished the premature conquest; and the evacuation of Belbeis or Pelusium was the condition of his safe retreat. As the Turks defiled before the enemy, and their general closed the rear, with a vigilant eye, and a battle-axe in his hand, a Frank presumed to ask him if he were not afraid of an attack? "It is doubtless in your power to begin the attack," replied the intrepid emir; "but rest assured that not one of my soldiers will go to paradise till he has sent an infidel to hell." His report of the riches of the land, the effeminacy of the natives, and the disorders of the government, revived the hopes of Noureddin; the caliph of Bagdad applauded the pious design; and Shiracouh descended into Egypt a second time with twelve thousand Turks and eleven thousand Arabs. Yet his forces were still inferior to the confederate armies of the Franks and Saracens; and I can discern an unusual degree of military art in his passage of the Nile, his retreat into Thebais, his masterly evolutions in the battle of Babain, the surprise of Alexandria, and his marches and countermarches in the flats and valley of Egypt, from the tropic to the sea. His conduct was seconded by the courage of his troops, and on the eve of action a Mamaluke<sup>42</sup> exclaimed, "If we cannot wrest Egypt from the Christian dogs, why do we not renounce the honours and rewards of the sultan, and retire to labour with the peasants, or to spin with the females of the harem?" Yet, after all his efforts in the field,<sup>43</sup> after the obstinate defence of Alexandria<sup>44</sup> by his nephew Saladin, an honourable capitulation and retreat<sup>a</sup> concluded the second enterprise of Shiracouh; and Noureddin reserved his abilities for a third and more propitious occasion. It was soon offered by the ambition and avarice of Amalric or Amaury, king of Jerusalem, who had imbibed the pernicious maxim that no faith should be kept with the enemies of God.<sup>b</sup> A religious warrior, the great master of the

<sup>42</sup> *Mamluc*, plur. *Mamalic*, is defined by Pocock (Prolegom. ad Abulpharag. p. 7) and D'Herbelot (p. 545), *servum emptitium, seu qui pretio numerato in domini possessionem cedit*. They frequently occur in the wars of Saladin (Bohadin, p. 236, &c.); and it was only the *Bahartie* Mamalukes that were first introduced into Egypt by his descendants.

<sup>43</sup> Jacobus à Vitriaco (p. 1116) gives the king of Jerusalem no more than 370 knights. Both the Franks and the Moslems report the superior numbers of the enemy—a difference which may be solved by counting or omitting the unwarlike Egyptians.

<sup>44</sup> It was the Alexandria of the Arabs, a middle term in extent and riches between the period of the Greeks and Romans and that of the Turks (Savary, *Lettres sur l'Egypte*, tom. i. p. 25, 26).

<sup>a</sup> The treaty stipulated that both the Christians and the Arabs should withdraw from Egypt. Wilken, vol. iii. part ii. p. 111.—M.

<sup>b</sup> The Knights Templars, abhorring the

perfidious breach of treaty, partly, perhaps, out of jealousy of the Hospitallers, refused to join in this enterprise. Will. Tyr. c. xx. c. 5 [p. 978]; Wilken, vol. iii. part ii. p. 117.—M.

hospital, encouraged him to proceed; the emperor of Constantinople either gave, or promised, a fleet to act with the armies of Syria; and the perfidious Christian, unsatisfied with spe<sup>r</sup>l and subsidy, aspired to the conquest of Egypt. In this emergency the Moslems turned their eyes towards the sultan of Damascus; the vizir, whom danger encompassed on all sides, yielded to their unanimous wishes; and Noureddin seemed to be tempted by the fair offer of one third of the revenue of the kingdom. The Franks were already at the gates of Cairo; but the suburbs, the old city, were burnt on their approach; they were deceived by an insidious negotiation, and their vessels were unable to surmount the barriers of the Nile. They prudently declined a contest with the Turks in the midst of an hostile country; and Amaury retired into Palestine with the shame and reproach that always adhere to unsuccessful injustice. After this deliverance, Shiracouh was invested with a robe of honour, which he soon stained with the blood of the unfortunate Shawer. For a while the Turkish emirs condescended to hold the office of vizir; but this foreign conquest precipitated the fall of the Fatimites themselves; and the bloodless change was accomplished by a message and a word. The caliphs had been degraded by their own weakness and the tyranny of the vizirs: their subjects blushed when the descendant and successor of the prophet presented his naked hand to the rude gripe of a Latin ambassador; they wept when he sent the hair of his women, a sad emblem of their grief and terror, to excite the pity of the sultan of Damascus. By the command of Noureddin, and the sentence of the doctors, the holy names of Abubeker, Omar, and Othman were solemnly restored: the caliph Mosthadi, of Bagdad, was acknowledged in the public prayers as the true commander of the faithful; and the green livery of the sons of Ali was exchanged for the black colour of the Abbassides. The last of his race, the caliph Adhed, who survived only ten days, expired in happy ignorance of his fate: his treasures secured the loyalty of the soldiers, and silenced the murmurs of the sectaries; and in all subsequent revolutions Egypt has never departed from the orthodox tradition of the Moslems.<sup>45</sup>

End of the  
Fatimite  
caliphs,  
A.D. 1171.

The hilly country beyond the Tigris is occupied by the pastoral tribes of the Curds;<sup>46</sup> a people hardy, strong, savage, impatient

<sup>45</sup> For this great revolution of Egypt, see William of Tyre (l. xix. 5, 6, 7, 12-31; xx. 5-12), Bohadin (in Vit. Saladin. p. 30-39), Abulfeda (in Excerpt. Schultens, p. 1-12), D'Herbelot (Biblioth. Orient. *Adhed*, *Fathemah*, but very incorrect), Renaudot (Hist. Patriarch. Alex. p. 522-525, 532-537), Vertot (Hist. des Chevaliers de Malthe, tom. i. p. 141-163, in 4to.), and M. de Guignes (tom. ii. p. ii. p. 185-215).

<sup>46</sup> For the Curds, see De Guignes, tom. i. p. 416, 417; the Index Geographicus of Schultens; and Tavernier, Voyages, p. i. p. 306, 303. The Ayoubites descended from

of the yoke, addicted to rapine, and tenacious of the government of their national chiefs. The resemblance of name, situation, and manners, seems to identify them with the Carduchians of the Greeks;<sup>47</sup> and they still defend against the Ottoman Porte the antique freedom which they asserted against the successors of Cyrus. Poverty and ambition prompted them to embrace the profession of mercenary soldiers: the service of his father and uncle prepared the reign of the great Saladin;<sup>48</sup> and the son of Job or Ayub, a simple Curd, magnanimously smiled at his pedigree, which flattery deduced from the Arabian caliphs.<sup>49</sup> So unconscious was Nouredin of the impending ruin of his house, that he constrained the reluctant youth to follow his uncle Shiracouh into Egypt: his military character was established by the defence of Alexandria; and if we may believe the Latins, he solicited and obtained from the Christian general the *profane* honours of knighthood.<sup>50</sup> On the death of Shiracouh, the office of grand vizir was bestowed on Saladin, as the youngest and least powerful of the emirs; but with the advice of his father, whom he invited to Cairo, his genius obtained the ascendant over his equals, and attached the army to his person and interest. While Nouredin lived, these ambitious Curds were the most humble of his slaves; and the indiscreet murmurs of the divan were silenced by the prudent Ayub, who loudly protested that at the command of the sultan he himself would lead his son in chains to the foot of the throne. "Such language," he added in private, "was prudent and proper in an assembly of your rivals; but we are now above fear and obedience; and the threats of Nouredin shall not extort the tribute of a sugar-cane." His seasonable death relieved them from the odious and doubtful conflict: his son, a minor of eleven years of age, was left for a while to the emirs of Damascus; and the new lord of Egypt was decorated by the caliph with every title<sup>51</sup> that could

the tribe of the Rawadimi, one of the noblest; but as *they* were infected with the heresy of the Metempsychosis, the orthodox sultans insinuated that their descent was only on the mother's side, and that their ancestor was a stranger who settled among the Curds.

<sup>47</sup> See the ivth book of the *Anabasis* of Xenophon. The ten thousand suffered more from the arrows of the free Carduchians than from the splendid weakness of the Great King.

<sup>48</sup> We are indebted to the professor Schultens (Lugd. Bat. 1755, in folio) for the richest and most authentic materials, a *Life of Saladin* by his friend and minister the Cadhi Bohadin, and copious extracts from the history of his kinsman the prince Abulfeda of Hamah. To these we may add the article of *Salaheddin* in the *Bibliothèque Orientale*, and all that may be gleaned from the *Dynasties* of Abulpharagius.

<sup>49</sup> Since Abulfeda was himself an Ayoubite, he may share the praise for imitating, at least tacitly, the modesty of the founder.

<sup>50</sup> Hist. Hierosol. in the *Gesta Dei per Francos*, p. 1152. A similar example may be found in Joinville (p. 42, édition du Louvre); but the pious St. Louis refused to dignify infidels with the order of Christian knighthood (Ducange, *Observations*, p. 70).

<sup>51</sup> In these Arabic titles *religionis* must always be understood; *Nouredin*, lumen r.:

sanctify his usurpation in the eyes of the people. Nor was Saladin long content with the possession of Egypt: he despoiled the Christians of Jerusalem, and the Atabeks of Damascus, Aleppo, and Diarbekir: Mecca and Medina acknowledged him for their temporal protector: his brother subdued the distant regions of Yemen, or the happy Arabia; and at the hour of his death his empire was spread from the African Tripoli to the Tigris, and from the Indian Ocean to the mountains of Armenia. In the judgment of his character, the reproaches of treason and ingratitude strike forcibly on *our* minds, impressed, as they are, with the principle and experience of law and loyalty. But his ambition may in some measure be excused by the revolutions of Asia,<sup>52</sup> which had erased every notion of legitimate succession; by the recent example of the Atabeks themselves; by his reverence to the son of his benefactor; his humane and generous behaviour to the collateral branches; by *their* incapacity and *his* merit; by the approbation of the caliph, the sole source of all legitimate power; and, above all, by the wishes and interest of the people, whose happiness is the first object of government. In *his* virtues, and in those of his patron, they admired the singular union of the hero and the saint; for both Nouredin and Saladin are ranked among the Mahometan saints; and the constant meditation of the holy war appears to have shed a serious and sober colour over their lives and actions. The youth of the latter<sup>53</sup> was addicted to wine and women; but his aspiring spirit soon renounced the temptations of pleasure for the graver follies of fame and dominion: the garment of Saladin was a coarse woollen; water was his only drink; and, while he emulated the temperance, he surpassed the chastity, of his Arabian prophet. Both in faith and practice he was a rigid Musulman; he ever deplored that the defence of religion had not allowed him to accomplish the pilgrimage of Mecca; but at the stated hours, five times each day, the sultan devoutly prayed with his brethren: the involuntary omission of fasting was scrupulously repaid; and his perusal of the Koran, on horseback between the approaching armies, may be quoted as a proof, however ostentatious, of piety and courage.<sup>54</sup> The superstitious doctrine of the sect of Shafei was the only study that he deigned to encourage: the poets were safe in his contempt;

*Ezzodin*, decus; *Amadoddin*, column: our hero's proper name was Joseph, and he was styled *Salahoddin*, salus; *Al Malichus*, *Al Nasirus*, rex defensor; *Abu Modaffir*, pater victoriæ. Schultens, Præfat.

<sup>52</sup> Abulfeda, who descended from a brother of Saladin, observes, from many examples, that the founders of dynasties took the guilt for themselves, and left the reward to their innocent collaterals (Excerpt. p. 10).

<sup>53</sup> See his life and character in Renaudot, p. 537-548.

<sup>54</sup> His civil and religious virtues are celebrated in the first chapter of Bohadin (p. 4-30), himself an eye-witness and an honest bigot.

but all profane science was the object of his aversion<sup>55</sup>; and a philosopher who had vented some speculative novelties was seized and strangled by the command of the royal saint. The justice of his divan was accessible to the meanest suppliant against himself and his ministers; and it was only for a kingdom that Saladin would deviate from the rule of equity. While the descendants of Seljuk and Zenghi held his stirrup and smoothed his garments, he was affable and patient with the meanest of his servants. So boundless was his liberality that he distributed twelve thousand horses at the siege of Acre; and at the time of his death no more than forty-seven drachms of silver and one piece of gold coin were found in the treasury; yet, in a martial reign, the tributes were diminished, and the wealthy citizens enjoyed, without fear or danger, the fruits of their industry. Egypt, Syria, and Arabia were adorned by the royal foundations of hospitals, colleges, and mosques; and Cairo was fortified with a wall and citadel; but his works were consecrated to public use;<sup>56</sup> nor did the sultan indulge himself in a garden or palace of private luxury. In a fanatic age, himself a fanatic, the genuine virtues of Saladin commanded the esteem of the Christians: the emperor of Germany gloried in his friendship;<sup>56</sup> the Greek emperor solicited his alliance;<sup>57</sup> and the conquest of Jerusalem diffused, and perhaps magnified, his fame both in the East and West.

During its short existence the kingdom of Jerusalem<sup>58</sup> was supported by the discord of the Turks and Saracens; and both the Fatimite caliphs and the sultans of Damascus were tempted to sacrifice the cause of their religion to the meaner considerations of private and present advantage. But the powers of Egypt, Syria, and Arabia were now united by an hero whom nature and fortune had armed against the Christians. All without now bore the most threatening aspect; and all was feeble and hollow in the internal state of Jerusalem. After the two first Baldwins, the brother and cousin of Godfrey of Bouillon, the sceptre devolved by female succession to Melisenda, daughter of the second Baldwin, and her husband Fulk, count of Anjou, the father, by a former marriage, of our English Plantagenets. Their two sons, Baldwin the Third and Amaury, waged a strenuous, and not unsuccessful, war against the infidels; but the son of Amaury, Baldwin the

His conquest  
of the  
kingdom,  
A.D. 1187,  
July 3;

<sup>55</sup> In many works, particularly Joseph's well in the castle of Cairo, the sultan and the patriarch have been confounded by the ignorance of natives and travellers.

<sup>56</sup> Anonym. Canisii, tom. iii. p. ii. p. 504.

<sup>57</sup> Bohadin, p. 129, 130.

<sup>58</sup> For the Latin kingdom of Jerusalem, see William of Tyre, from the 11th to the 12th book; Jacob. à Vitriaco, Hist. Hierosolem. l. i.; and Sanutus, Secreta Fidelium Crucis, l. iii. p. vi. vii. viii. ix.



Fourth, was deprived, by the leprosy, a gift of the crusades, of the faculties both of mind and body. His sister Sybilla, the mother of Baldwin the Fifth, was his natural heiress: after the suspicious death of her child, she crowned her second husband, Guy of Lusignan, a prince of a handsome person, but of such base renown that his own brother Jeffrey was heard to exclaim, "Since they have made *him* "a king, surely they would have made *me* a god!" The choice was generally blamed; and the most powerful vassal, Raymond count of Tripoli, who had been excluded from the succession and regency, entertained an implacable hatred against the king, and exposed his honour and conscience to the temptations of the sultan. Such were the guardians of the holy city; a leper, a child, a woman, a coward, and a traitor: yet its fate was delayed twelve years by some supplies from Europe, by the valour of the military orders, and by the distant or domestic avocations of their great enemy. At length, on every side, the sinking state was encircled and pressed by an hostile line; and the truce was violated by the Franks, whose existence it protected. A soldier of fortune, Reginald of Châtillon, had seized a fortress on the edge of the desert, from whence he pillaged the caravans, insulted Mahomet, and threatened the cities of Mecca and Medina. Saladin condescended to complain; rejoiced in the denial of justice; and at the head of fourscore thousand horse and foot invaded the Holy Land. The choice of Tiberias for his first siege was suggested by the count of Tripoli, to whom it belonged; and the king of Jerusalem was persuaded to drain his garrisons, and to arm his people, for the relief of that important place.<sup>59</sup> By the advice of the perfidious Raymond the Christians were betrayed into a camp destitute of water: he fled on the first onset, with the curses of both nations: <sup>60</sup> Lusignan was overthrown, with the loss of thirty thousand men; and the wood of the true cross, a dire misfortune! was left in the power of the infidels.<sup>a</sup> The royal captive was conducted to the

<sup>59</sup> Templarii ut apes bombabant et Hospitalarii ut venti stridebant, et barones se exitio offerebant, et Turcopuli (the Christian light troops) semet ipsi in ignem injiciebant (Ispahani de Expugnatione Kudsitica, p. 13, apud Schultens)—a specimen of Arabian eloquence somewhat different from the style of Xenophon!

<sup>60</sup> The Latins affirm, the Arabians insinuate, the treason of Raymond; but, had he really embraced their religion, he would have been a saint and a hero in the eyes of the latter.

<sup>a</sup> Raymond's advice would have prevented the abandonment of a secure camp abounding with water near Sepphoris. The rash and insolent valour of the master of the order of Knights Templars, which had before exposed the Christians to a fatal defeat at the brook Kishon, forced the feeble king to annul the determina-

tion of a council of war, and advance to a camp in an enclosed valley among the mountains, near Hittin, without water. Raymond did not fly till the battle was irretrievably lost, and then the Saracens seem to have opened their ranks to allow him free passage. The charge of suggesting the siege of Tiberias appears un-

tent of Saladin; and as he fainted with thirst and terror, the generous victor presented him with a cup of sherbet, cooled in snow, without suffering his companion, Reginald of Châtillon, to partake of this pledge of hospitality and pardon.<sup>a</sup> "The person and dignity of a king," said the sultan, "are sacred; but this impious robber must instantly acknowledge the prophet, whom he has blasphemed, or meet the death which he has so often deserved." On the proud or conscientious refusal of the Christian warrior, Saladin struck him on the head with his scimitar, and Reginald was despatched by the guards.<sup>b</sup> The trembling Lusignan was sent to Damascus to an honourable prison and speedy ransom;<sup>b</sup> but the victory was stained by the execution of two hundred and thirty knights of the hospital, the intrepid champions and martyrs of their faith. The kingdom was left without a head; and of the two grand masters of the military orders, the one was slain and the other was a prisoner. From all the cities, both of the sea-coast and the inland country, the garrisons had been drawn away for this fatal field: Tyre and Tripoli alone could escape the rapid inroad of Saladin; and three months after the battle of Tiberias he appeared in arms before the gates of Jerusalem.<sup>c2</sup>

He might expect that the siege of a city so venerable on earth and in heaven, so interesting to Europe and Asia, would rekindle the last sparks of enthusiasm; and that, of sixty thousand Christians, every man would be a soldier, and every soldier

and city of  
Jerusalem,  
A.D. 1187,  
October 2.

<sup>a</sup> Renaud, Reginald, or Arnold de Châtillon, is celebrated by the Latins in his life and death; but the circumstances of the latter are more distinctly related by Bohadin and Abulfeda; and Joinville (*Hist. de St. Louis*, p. 70) alludes to the practice of Saladin, of never putting to death a prisoner who had tasted his bread and salt. Some of the companions of Arnold had been slaughtered, and almost sacrificed, in a valley of Mecca, ubi sacrificia mactantur (Abulfeda, p. 32).

<sup>b2</sup> Vertot, who well describes the loss of the kingdom and city (*Hist. des Chevaliers de Malthe*, tom. i. l. ii. p. 226-278), inserts two original epistles of a knight templar.

grounded. Raymond, no doubt, played a double part: he was a man of strong sagacity, who foresaw the desperate nature of the contest with Saladin, endeavoured by every means to maintain the treaty, and, though he joined both his arms and his still more valuable counsels to the Christian army, yet kept up a kind of amicable correspondence with the Mahometans. See Wilken, vol. iii. part ii. p. 276, *et seq.*; Michaud, vol. ii. p. 329, *et seq.* M. Michaud is still more friendly than Wilken to the memory of Count Raymond, who died suddenly, shortly after the battle of Hittin. He quotes a letter written in the name of Saladin by the caliph Alfdel, to show that Raymond was considered by the Mahometans their

most dangerous and detested enemy. "No person of distinction among the Christians escaped, except the count (of Tripoli), whom God curse. God made him die shortly afterwards, and sent him from the kingdom of death to hell."—M.

<sup>a</sup> According to the old Arabian custom, that, when a prisoner has received meat or drink from his captor, the latter is obliged not only to do him no injury, but even to protect him as a guest. Wilken, vol. iii. part ii. p. 289f.—S.

<sup>b</sup> The citizens of Ascalon, when they surrendered to Saladin, stipulated for the liberation of Lusignan. Michaud, vol. ii. p. 335; Wilken, vol. iii. part ii. p. 297—S.

a candidate for martyrdom. But queen Sybilla trembled for herself and her captive husband; and the barons and knights, who had escaped from the sword and chains of the Turks, displayed the same factious and selfish spirit in the public ruin. The most numerous portion of the inhabitants was composed of the Greek and Oriental Christians, whom experience had taught to prefer the Mahometan before the Latin yoke;<sup>63</sup> and the holy sepulchre attracted a base and needy crowd, without arms or courage, who subsisted only on the charity of the pilgrims. Some feeble and hasty efforts were made for the defence of Jerusalem: but in the space of fourteen days a victorious army drove back the sallies of the besieged, planted their engines, opened the wall to the breadth of fifteen cubits, applied their scaling-ladders, and erected on the breach twelve banners of the prophet and the sultan. It was in vain that a barefoot procession of the queen, the women, and the monks, implored the Son of God to save his tomb and his inheritance from impious violation. Their sole hope was in the mercy of the conqueror, and to the first suppliant deputation that mercy was sternly denied.\* “He had sworn to “avenge the patience and long-suffering of the Moslems; the hour “of forgiveness was elapsed, and the moment was now arrived to “expiate, in blood, the innocent blood which had been spilt by “Godfrey and the first crusaders.” But a desperate and successful struggle of the Franks admonished the sultan that his triumph was not yet secure; he listened with reverence to a solemn adjuration in the name of the common Father of mankind; and a sentiment of human sympathy mollified the rigour of fanaticism and conquest. He consented to accept the city and to spare the inhabitants. The Greek and Oriental Christians were permitted to live under his dominion; but it was stipulated that in forty days all the Franks and Latins should evacuate Jerusalem and be safely conducted to the seaports of Syria and Egypt; that ten\*pieces of gold should be paid for each man, five for each woman, and one for every child; and that those who were unable to purchase their freedom should be detained in perpetual slavery. Of some writers it is a favourite and invidious theme to compare the humanity of Saladin with the massacre of the first crusade. The difference would be merely personal; but we should not forget that the Christians had offered to capitulate, and that the Mahometans of Jerusalem sustained the last extremities of

\* <sup>63</sup> Renaudot, Hist. Patriarch. Alex. p. 545.

\* Saladin, however, before he invested Jerusalem, had twice offered the inhabitants exceedingly favourable conditions, in order to spare a city deemed holy by the Mahometans themselves. Wilken, vol. iii. part ii. p. 299, 303.—S.

an assault and storm. Justice is indeed due to the fidelity with which the Turkish conqueror fulfilled the conditions of the treaty; and he may be deservedly praised for the glance of pity which he cast on the misery of the vanquished. Instead of a rigorous exaction of his debt, he accepted a sum of thirty thousand byzants for the ransom of seven thousand poor; two or three thousand more were dismissed by his gratuitous clemency; and the number of slaves was reduced to eleven or fourteen thousand persons. In his interview with the queen, his words, and even his tears, suggested the kindest consolations: his liberal alms were distributed among those who had been made orphans or widows by the fortune of war; and while the knights of the hospital were in arms against him, he allowed their more pious brethren to continue, during the term of a year, the care and service of the sick. In these acts of mercy the virtue of Saladin deserves our admiration and love: he was above the necessity of dissimulation, and his stern fanaticism would have prompted him to dissemble, rather than to affect, this profane compassion for the enemies of the Koran. After Jerusalem had been delivered from the presence of the strangers, the sultan made his triumphant entry, his banners waving in the wind, and to the harmony of martial music. The great mosque of Omar, which had been converted into a church, was again consecrated to one God and his prophet Mahomet: the walls and pavement were purified with rose-water; and a pulpit, the labour of Nouredin, was erected in the sanctuary. But when the golden cross that glittered on the dome was cast down and dragged through the streets, the Christians of every sect uttered a lamentable groan, which was answered by the joyful shouts of the Moslems. In four ivory chests the patriarch had collected the crosses, the images, the vases, and the relics of the holy place; they were seized by the conqueror, who was desirous of presenting the caliph with the trophies of Christian idolatry. He was persuaded, however, to intrust them to the patriarch and prince of Antioch; and the pious pledge was redeemed by Richard of England, at the expense of fifty-two thousand byzants of gold.<sup>64</sup>

The nations might fear and hope the immediate and final expulsion of the Latins from Syria, which was yet delayed above a century after the death of Saladin.<sup>65</sup> In the career of victory he was first checked by the resistance of Tyre; the

The third  
crusade,  
by sea,  
A.D. 1188.

<sup>64</sup> For the conquest of Jerusalem, Bohadin (p. 67-75 [P. ii. c. 35, 36]) and Abulfeda (p. 40-43) are our Moslem witnesses. Of the Christian, Bernami Thesaurarius (c. 151-167) is the most copious and authentic; see likewise Matthew Paris (p. 120-124).

<sup>65</sup> The sieges of Tyre and Acre are most copiously described by Bernard Thesaurarius (de Acquisitione Terræ Sanctæ, c. 167-179), the author of the *Historia Hierosolymitana* (p. 1150-1172, in Bongarsius), Abulfeda (p. 43-50), and Bohadin (p. 75-179).

troops and garrisons, which had capitulated, were imprudently conducted to the same port: their numbers were adequate to the defence of the place; and the arrival of Conrad of Montferrat inspired the disorderly crowd with confidence and union. His father, a venerable pilgrim, had been made prisoner in the battle of Tiberias; but that disaster was unknown in Italy and Greece, when the son was urged by ambition and piety to visit the inheritance of his royal nephew, the infant Baldwin. The view of the Turkish banners warned him from the hostile coast of Jaffa; and Conrad was unanimously hailed as the prince and champion of Tyre, which was already besieged by the conqueror of Jerusalem. The firmness of his zeal, and perhaps his knowledge of a generous foe, enabled him to brave the threats of the sultan, and to declare that, should his aged parent be exposed before the walls, he himself would discharge the first arrow, and glory in his descent from a Christian martyr.<sup>66</sup> The Egyptian fleet was allowed to enter the harbour of Tyre; but the chain was suddenly drawn, and five galleys were either sunk or taken: a thousand Turks were slain in a sally; and Saladin, after burning his engines, concluded a glorious campaign by a disgraceful retreat to Damascus. He was soon assailed by a more formidable tempest. The pathetic narratives, and even the pictures, that represented in lively colours the servitude and profanation of Jerusalem, awakened the torpid sensibility of Europe: the emperor Frederic Barbarossa, and the kings of France and England, assumed the cross; and the tardy magnitude of their armaments was anticipated by the maritime states of the Mediterranean and the Ocean. The skilful and provident Italians first embarked in the ships of Genoa, Pisa, and Venice. They were speedily followed by the most eager pilgrims of France, Normandy, and the Western Isles. The powerful succour of Flanders, Frise, and Denmark filled near an hundred vessels; and the Northern warriors were distinguished in the field by a lofty stature and a ponderous battle-axe.<sup>67</sup> Their increasing multitudes could no longer be confined within the walls of Tyre, or remain obedient to the voice of Conrad. They pitied the misfortunes and revered the dignity of Lusignan, who was released from prison, perhaps to divide the army of the Franks. He proposed the recovery of Ptolemais, or Acre, thirty miles to the south of Tyre; and the place was first invested by two thousand horse and thirty thousand foot under his nominal com-

<sup>66</sup> I have followed a moderate and probable representation of the fact: by Vertot, who adopts without reluctance a romantic tale, the old marquis is actually exposed to the darts of the besieged.

<sup>67</sup> Northmanni et Gothi, et cæteri populi insularum quæ inter occidentem et septentrionem sitæ sunt, gentes bellicosæ, corporis proceri, mortis intrepidæ, bipennibus munitæ, navibus rotundiæ, quæ Ynnachis dicuntur, advectæ.

mand. I shall not expatiate on the story of this memorable siege,

Siege of  
Acre,  
A.D. 1189,  
July—  
A.D. 1191,  
July.

which lasted near two years, and consumed, in a narrow space, the forces of Europe and Asia. Never did the flame of enthusiasm burn with fiercer and more destructive rage; nor could the true believers, a common appellation, who consecrated their own martyrs, refuse some applause to the mistaken zeal and courage of their adversaries. At the sound of the holy trumpet the Moslems of Egypt, Syria, Arabia, and the Oriental provinces assembled under the servant of the prophet:<sup>68</sup> his camp was pitched and removed within a few miles of Acre; and he laboured night and day for the relief of his brethren and the annoyance of the Franks. Nine battles, not unworthy of the name, were fought in the neighbourhood of Mount Carmel, with such vicissitude of fortune, that in one attack the sultan forced his way into the city; that in one sally the Christians penetrated to the royal tent. By the means of divers and pigeons a regular correspondence was maintained with the besieged; and, as often as the sea was left open, the exhausted garrison was withdrawn, and a fresh supply was poured into the place. The Latin camp was thinned by famine, the sword, and the climate; but the tents of the dead were replenished with new pilgrims, who exaggerated the strength and speed of their approaching countrymen. The vulgar was astonished by the report that the pope himself, with an innumerable crusade, was advanced as far as Constantinople. The march of the emperor filled the East with more serious alarms: the obstacles which he encountered in Asia, and perhaps in Greece, were raised by the policy of Saladin: his joy on the death of Barbarossa was measured by his esteem; and the Christians were rather dismayed than encouraged at the sight of the duke of Swabia and his way-worn remnant of five thousand Germans. At length, in the spring of the second year, the royal fleets of France and England cast anchor in the bay of Acre, and the siege was more vigorously prosecuted by the youthful emulation of the two kings, Philip Augustus and Richard Plantagenet. After every resource had been tried, and every hope was exhausted, the defenders of Acre submitted to their fate; a capitulation was granted, but their lives and liberties were taxed at the hard conditions of a ransom of two hundred thousand pieces of gold, the deliverance of one hundred nobles and fifteen hundred inferior captives, and the restoration of the wood of the holy cross. Some doubts in the agreement, and some delay in the execution, rekindled the fury of the Franks, and three

<sup>68</sup> The historian of Jerusalem (p. 1168) adds the nations of the East from the Tigris to India, and the swarthy tribes of Moors and Getulians, so that Asia and Africa fought against Europe

thousand Moslems, almost in the sultan's view, were beheaded by the command of the sanguinary Richard.<sup>69</sup> By the conquest of Acre the Latin powers acquired a strong town and a convenient harbour; but the advantage was most dearly purchased. The minister and historian of Saladin computes, from the report of the enemy, that their numbers, at different periods, amounted to five or six hundred thousand; that more than one hundred thousand Christians were slain; that a far greater number was lost by disease or shipwreck; and that a small portion of this mighty host could return in safety to their native countries.<sup>70</sup>

Philip Augustus and Richard the First are the only kings of France and England who have fought under the same banners; but the holy service in which they were enlisted was incessantly disturbed by their national jealousy; and the two factions which they protected in Palestine were more averse to each other than to the common enemy. In the eyes of the Orientals the French monarch was superior in dignity and power; and, in the emperor's absence, the Latins revered him as their temporal chief.<sup>71</sup> His exploits were not adequate to his fame. Philip was brave, but the statesman predominated in his character; he was soon weary of sacrificing his health and interest on a barren coast: the surrender of Acre became the signal of his departure; nor could he justify this unpopular desertion by leaving the duke of Burgundy, with five hundred knights and ten thousand foot, for the service of the Holy Land. The king of England, though inferior in dignity, surpassed his rival in wealth and military renown;<sup>72</sup> and if heroism

Richard of  
England in  
Palestine,  
A.D.  
1191, 1192.

<sup>69</sup> Bohadin, p. 183 [P. ii. c. 115]; and this massacre is neither denied nor blamed by the Christian historians. Alacriter jussa complentes (the English soldiers), says Galfridus à Vinesauf (l. iv. c. 4, p. 346), who fixes at 2700 the number of victims, who are multiplied to 5000 by Roger Hoveden (p. 697, 698). The humanity or avarice of Philip Augustus was persuaded to ransom his prisoners (Jacob. à Vitriaco, l. i. c. 99, p. 1122).

<sup>70</sup> Bohadin, p. 14. He quotes the judgment of Balianus and the prince of Sidon, and adds, ex illo mundo quasi hominum paucissimi redierunt. Among the Christians who died before St. John d'Acre, I find the English names of De Ferrers earl of Derby (Dugdale, Baronage, part i. p. 260), Mowbray (idem, p. 124), De Mandevil, De Fiennes, St. John, Scrope, Pigot, Talbot, &c.

<sup>71</sup> Magnus hic apud eos, interque reges eorum tum virtute, tum majestate eminens . . . summus rerum arbiter (Bohadin, p. 159 [P. ii. c. 95]). He does not seem to have known the names either of Philip or Richard.

<sup>72</sup> Rex Angliæ, præstrenuus . . . rege Gallorum minor apud eos censebatur ratione regni atque dignitatis; sed tum divitiis florentior, tum bellicâ virtute multo erat celebrior (Bohadin, p. 161 [P. ii. c. 97]). A stranger might admire those riches;

\* The facts of this case, bad enough in any view, are here, however, represented in a light too unfavourable to Richard. The execution of the Moslem prisoners was not the act of the English monarch

alone, but had been resolved on in a council of the Christian leaders, and notice of this decision had been several times given to Saladin. Wilken, vol. iv. p. 391; Michaud, vol. ii. p. 458-460.—S.

be confined to brutal and ferocious valour, Richard Plantagenet will stand high among the heroes of the age. The memory of *Cœur de Lion*, of the lion-hearted prince, was long dear and glorious to his English subjects; and at the distance of sixty years it was celebrated in proverbial sayings by the grandsons of the Turks and Saracens against whom he had fought: his tremendous name was employed by the Syrian mothers to silence their infants; and if a horse suddenly started from the way, his rider was wont to exclaim, "Dost thou think king Richard is in that bush?"<sup>73</sup> His cruelty to the Mahometans was the effect of temper and zeal; but I cannot believe that a soldier, so free and fearless in the use of his lance, would have descended to whet a dagger against his valiant brother Conrad of Montferrat, who was slain at Tyre by some secret assassins.<sup>74</sup> After the surrender of Acre, and the departure of Philip, the king of England led the crusaders to the recovery of the sea-coast; and the cities of Cæsarea and Jaffa were added to the fragments of the kingdom of Lusignan. A march of one hundred miles from Acre to Ascalon was a great and perpetual battle of eleven days. In the disorder of his troops, Saladin remained on the field with seventeen guards, without lowering his standard, or suspending the sound of his brazen kettle-drum: he again rallied and renewed the charge; and his preachers or heralds called aloud on the *Unitarians* manfully to stand up against the Christian idolaters. But the progress of these idolaters was irresistible; and it was only by demolishing the walls and buildings of Ascalon that the sultan could prevent them from occupying an important fortress on the confines of Egypt. During a severe winter the armies slept; but in the spring the Franks advanced within a day's march of Jerusalem, under the leading standard of the English king; and his active spirit intercepted a convoy, or caravan, of seven thousand camels. Saladin<sup>75</sup> had fixed his station in the

the national historians will tell with what lawless and wasteful oppression they were collected.

<sup>73</sup> Joinville, p. 17. Cuides-tu que ce soit le roi Richart?

<sup>74</sup> Yet he was guilty in the opinion of the Moslems, who attest the confession of the assassins that they were sent by the king of England (Bohadin, p. 225 [P. ii. c. 144]); and his only defence is an absurd and palpable forgery (Hist. de l'Académie des Inscriptions, tom. xvi. p. 155-163), a pretended letter from the prince of the assassins, the Sheikh, or old man of the mountain, who justified Richard, by assuming to himself the guilt or merit of the murder."

<sup>75</sup> See the distress and pious firmness of Saladin, as they are described by Bohadin

\* Von Hammer (Geschichte der Assassinen, p. 202) sums up against Richard; Wilken (vol. iv. p. 485) as strongly for acquittal. Michaud, vol. ii. p. 420, delivers no decided opinion. This crime was also attributed to Saladin, who is said, by an Oriental authority (the con-

tinuator of Tabari), to have employed the assassins to murder both Conrad and Richard. It is a melancholy admission; but it must be acknowledged that such an act would be less inconsistent with the character of the Christian than of the Mahometan king.—M.



holy city; but the city was struck with consternation and discord: he fasted; he prayed; he preached; he offered to share the dangers of the siege; but his Mamalukes, who remembered the fate of their companions at Acre, pressed the sultan, with loyal or seditious clamours, to reserve *his* person and *their* courage for the future defence of the religion and empire.<sup>76</sup> The Moslems were delivered by the sudden, or, as they deemed, the miraculous, retreat of the Christians;<sup>77</sup> and the laurels of Richard were blasted by the prudence, or envy, of his companions. The hero, ascending a hill, and veiling his face, exclaimed with an indignant voice, "Those who are unwilling to rescue, are unworthy to view, the sepulchre of Christ!"<sup>a</sup> After his return to Acre, on the news that Jaffa was surprised by the sultan, he sailed with some merchant vessels, and leaped foremost on the beach: the castle was relieved by his presence; and sixty thousand Turks and Saracens fled before his arms. The discovery of his weakness provoked them to return in the morning; and they found him carelessly encamped before the gates with only seventeen knights and three hundred archers. Without counting their numbers, he sustained their charge; and we learn from the evidence of his enemies that the king of England, grasping his lance, rode furiously along their front, from the right to the left wing, without meeting an adversary who dared to encounter his career.<sup>78</sup> Am I writing the history of Orlando or Amadis?

(p. 7-9, 235-237), who himself harangued the defenders of Jerusalem; their fears were not unknown to the enemy (Jacob. à Vitriaco, l. i. c. 100, p. 1123; Vinisauf, l. v. c. 50, p. 399).

<sup>76</sup> Yet, unless the sultan, or an Ayoubite prince, remained in Jerusalem, nec Curdi Turcis, nec Turci essent obtemperaturi Curdis (Bohadin, p. 236 [P. ii. c. 156]). He draws aside a corner of the political curtain.

<sup>77</sup> Bohadin (p. 237), and even Jeffrey de Vinisauf (l. vi. c. 1-8, p. 403-409), ascribe the retreat to Richard himself; and Jacobus à Vitriaco observes that, in his impatience to depart, in alterum virum mutatus est (p. 1123). Yet Joinville, a French knight, accuses the envy of Hugh duke of Burgundy (p. 116), without supposing, like Matthew Paris, that he was bribed by Saladin.

<sup>78</sup> The expeditions to Ascalon, Jerusalem, and Jaffa, are related by Bohadin (p. 184-249) and Abulfeda (p. 51, 52). The author of the Itinerary, or the monk of St. Alban's, cannot exaggerate the cadhi's account of the prowess of Richard (Vinisauf, l. vi. c. 14-24, p. 412-421; Hist. Major, p. 137-143); and on the whole of this war there is a marvellous agreement between the Christian and Mahometan writers, who mutually praise the virtues of their enemies.

\* This celebrated story rests solely upon the authority of Joinville. It is not mentioned by Vinisauf, who, on the contrary, represents Richard as dissuading the crusaders from marching against Jerusalem. According to Joinville, when the retreat had been determined upon, one of Richard's knights said to him, "Gracious lord, come here and I will show you Jerusalem." But the king

covered his face with his mantle, and answered, "Blessed Lord God, I pray thee not to let me see thy holy city, since I cannot deliver it from the hands of thy enemies." ("Biau sire Diex, je te pri que tu ne seuffres que je voie ta sainte cité, puisque je ne la puis délivrer des mains de tes ennemis." Joinville, p. 116.)—S.

During these hostilities a languid and tedious negotiation<sup>79</sup> between the Franks and Moslems was started, and continued, and broken, and again resumed, and again broken. Some acts of royal courtesy, the gift of snow and fruit, the exchange of Norway hawks and Arabian horses, softened the asperity of religious war: from the vicissitude of success the monarchs might learn to suspect that Heaven was neuter in the quarrel: nor, after the trial of each other, could either hope for a decisive victory.<sup>80</sup> The health both of Richard and Saladin appeared to be in a declining state; and they respectively suffered the evils of distant and domestic warfare: Plantagenet was impatient to punish a perfidious rival who had invaded Normandy in his absence; and the indefatigable sultan was subdued by the cries of the people, who was the victim, and of the soldiers, who were the instruments, of his martial zeal. The first demands of the king of England were the restitution of Jerusalem, Palestine, and the true cross; and he firmly declared that himself and his brother pilgrims would end their lives in the pious labour, rather than return to Europe with ignominy and remorse. But the conscience of Saladin refused, without some weighty compensation, to restore the idols, or promote the idolatry, of the Christians: he asserted, with equal firmness, his religious and civil claim to the sovereignty of Palestine; descanted on the importance and sanctity of Jerusalem; and rejected all terms of the establishment, or partition, of the Latins. The marriage which Richard proposed, of his sister with the sultan's brother, was defeated by the difference of faith: the princess abhorred the embraces of a Turk; and Adel, or Saphadin, would not easily renounce a plurality of wives. A personal interview was declined by Saladin, who alleged their mutual ignorance of each other's language; and the negotiation was managed with much art and delay by their interpreters and envoys. The final agreement was equally disapproved by the zealots of both parties, by the Roman pontiff and the caliph of Bagdad. It was stipulated that Jerusalem and the holy sepulchre should be open, without tribute or vexation, to the pilgrimage of the Latin Christians; that, after the demolition of Ascalon, they should inclusively possess the sea-coast from Jaffa to Tyre; that the count of Tripoli and the

His treaty  
and depar-  
ture,  
A.D. 1192,  
September.

<sup>79</sup> See the progress of negociation and hostility in Bohadin (p. 207-260), who was himself an actor in the treaty. Richard declared his intention of returning with new armies to the conquest of the Holy Land; and Saladin answered the menace with a civil compliment (Vinisauf, l. vi. c. 28, p. 423).

<sup>80</sup> The most copious and original account of this holy war is Galfridi à Vinisauf, *Itinerarium Regis Anglorum Richardi et aliorum in Terram Hierosolymorum*, in six books, published in the iid volume of Gale's *Scriptores Hist. Anglicanæ* (p. 247-429). Roger Hoveden and Matthew Paris afford likewise many valuable materials; and the former describes with accuracy the discipline and navigation of the English fleet.

prince of Antioch should be comprised in the truce; and that, during three years and three months, all hostilities should cease. The principal chiefs of the two armies swore to the observance of the treaty; but the monarchs were satisfied with giving their word and their right hand; and the royal majesty was excused from an oath, which always implies some suspicion of falsehood and dishonour. Richard embarked for Europe, to seek a long captivity and a premature grave; and the space of a few months concluded the life and glories of Saladin. The Orientals describe his edifying death, which happened at Damascus; but they seem ignorant of the equal distribution of his alms among the three religions,<sup>81</sup> or of the display of a shroud, instead of a standard, to admonish the East of the instability of human greatness. The unity of empire was dissolved by his death; his sons were oppressed by the stronger arm of their uncle Saphadin; the hostile interests of the sultans of Egypt, Damascus, and Aleppo<sup>82</sup> were again revived; and the Franks or Latins stood, and breathed, and hoped, in their fortresses along the Syrian coast.

Death of  
Saladin,  
A.D. 1193,  
March 4.

The noblest monument of a conqueror's fame, and of the terror which he inspired, is the Saladin tenth, a general tax, which was imposed on the laity and even the clergy of the Latin church for the service of the holy war. The practice was too lucrative to expire with the occasion; and this tribute became the foundation of all the tithes and tenths on ecclesiastical benefices which have been granted by the Roman pontiffs to Catholic sovereigns, or reserved for the immediate use of the apostolic see.<sup>83</sup> This pecuniary emolument must have tended to increase the interest of the popes in the recovery of Palestine: after the death of Saladin they preached the crusade by their epistles, their legates, and their missionaries; and the accomplishment of the pious work might have been expected from the zeal and talents of Innocent the Third.<sup>84</sup> Under that young and ambitious priest the successors of St. Peter attained the full meridian of their greatness: and in a reign of eighteen years he exercised a despotic command over the emperors and kings, whom he raised and deposed; over the nations, whom an

Innocent III.,  
A.D.  
1198-1216.

<sup>81</sup> Even Vertot (tom. i. p. 251) adopts the foolish notion of the indifference of Saladin, who professed the Koran with his last breath.

<sup>82</sup> See the succession of the Ayoubites, in Abulpharagius (Dynast. p. 277, &c.), and the tables of M. de Guignes, *l'Art de Vérifier les Dates*, and the *Bibliothèque Orientale*.

<sup>83</sup> Thomassin (*Discipline de l'Eglise*, tom. iii. p. 311-374) has copiously treated, on the origin, abuses, and restrictions of these *tenths*. A theory was started, but not pursued, that they were rightfully due to the pope, a tenth of the Levite's tenth to the high priest (Selden on Tithes; see his Works, vol. iii. p. ii. p. 1083).

<sup>84</sup> See the *Gesta Innocentii III.* in Muratori, *Script. Rer. Ital.* (tom. iii. p. i. p. 486-538).

interdict of months or years deprived, for the offence of their rulers, of the exercise of Christian worship. In the council of the Lateran he acted as the ecclesiastical, almost as the temporal, sovereign of the East and West. It was at the feet of his legate that John of England surrendered his crown; and Innocent may boast of the two most signal triumphs over sense and humanity, the establishment of transubstantiation and the origin of the inquisition. At his voice two crusades, the fourth and the fifth, were undertaken; but, except a king of Hungary, the princes of the second order were at the head of the pilgrims; the forces were inadequate to the design, nor did the effects correspond with the hopes and wishes of the pope and the people. The fourth crusade was diverted from Syria to Constantinople; and the conquest of the

The fourth  
crusade,  
A.D. 1203.

Greek or Roman empire by the Latins will form the proper and important subject of the next chapter. In the fifth,<sup>85</sup> two hundred thousand Franks were landed at the eastern mouth of the Nile. They reasonably hoped that Palestine must be sub-

The fifth,  
A.D. 1218

dued in Egypt, the seat and storehouse of the sultan; and after a siege of sixteen months the Moslems deplored the loss of Damietta. But the Christian army was ruined by the pride and insolence of the legate Pelagius, who, in the pope's name, assumed the character of general; the sickly Franks were encompassed by the waters of the Nile and the Oriental forces; and it was by the evacuation of Damietta that they obtained a safe retreat, some concessions for the pilgrims, and the tardy restitution of the doubtful relic of the true cross. The failure may in some measure be ascribed to the abuse and multiplication of the crusades, which were preached at the same time against the pagans of Livonia, the Moors of Spain, the Albigeois of France, and the kings of Sicily of the Imperial family.<sup>86</sup> In these meritorious services the volunteers might acquire at home the same spiritual indulgence and a larger measure of temporal rewards; and even the popes, in their zeal against a domestic enemy, were sometimes tempted to forget the distress of their Syrian brethren. From the last age of the crusades they derived the occasional command of an army and revenue, and some deep reasoners have suspected that

<sup>85</sup> See the 7th crusade, and the siege of Damietta, in Jacobus à Vitriaco (l. iii. p. 1125-1149, in the *Gesta Dei of Bongarsius*), an eye-witness; Bernard Thesaurarius (in *Script. Muratori*, tom. vii. p. 825-846, c. 194-207), a contemporary; and Sanutus (*Secreta Fidel. Crucis*, l. iii. p. xi. c. 4-9), a diligent compiler; and of the Arabians, Abulpharagius (*Dynast.* p. 294), and the *Extracts* at the end of Joinville (p. 533, 537, 540, 547, &c.).

<sup>86</sup> To those who took the cross against Mainfroy, the pope (A.D. 1255) granted *plenissimam peccatorum remissionem*. *Fideles mirabantur quòd tantum eis promitteret pro sanguine Christianorum effundendo quantum pro cruore infidelium aliquando* (Matthew Paris, p. 785). A high flight for the reason of the xiii<sup>th</sup> century

the whole enterprise, from the first synod of Placentia, was contrived and executed by the policy of Rome. The suspicion is not founded either in nature or in fact. The successors of St. Peter appear to have followed, rather than guided, the impulse of manners and prejudice; without much foresight of the seasons or cultivation of the soil, they gathered the ripe and spontaneous fruits of the superstition of the times. They gathered these fruits without toil or personal danger: in the council of the Lateran, Innocent the Third declared an ambiguous resolution of animating the crusaders by his example; but the pilot of the sacred vessel could not abandon the helm, nor was Palestine ever blessed with the presence of a Roman pontiff.<sup>87</sup>

The persons, the families, and estates of the pilgrims were under the immediate protection of the popes; and these spiritual patrons soon claimed the prerogative of directing their operations, and enforcing, by commands and censures, the accomplishment of their vow. Frederic the Second,<sup>88</sup> the grandson of Barbarossa, was successively the pupil, the enemy, and the victim of the church. At the age of twenty-one years, and in obedience to his guardian Innocent the Third, he assumed the cross; the same promise was repeated at his royal and imperial coronations, and his marriage with the heiress of Jerusalem for ever bound him to defend the kingdom of his son Conrad. But as Frederic advanced in age and authority, he repented of the rash engagements of his youth: his liberal sense and knowledge taught him to despise the phantoms of superstition and the crowns of Asia; he no longer entertained the same reverence for the successors of Innocent; and his ambition was occupied by the restoration of the Italian monarchy from Sicily to the Alps. But the success of this project would have reduced the popes to their primitive simplicity, and, after the delays and excuses of twelve years, they urged the emperor, with entreaties and threats, to fix the time and place of his departure for Palestine. In the harbours of Sicily and Apulia he prepared a fleet of one hundred galleys, and of one hundred vessels, that were framed to transport and land two thousand five hundred knights, with their horses and attendants; his vassals of Naples and Germany formed a powerful army, and the number of English crusaders was magnified to sixty

The emperor  
Frederic II.  
in Palestine,  
A.D. 1228.

<sup>87</sup> This simple idea is agreeable to the good sense of Mosheim (Institut. Hist. Eccles. p. 332) and the fine philosophy of Hume (Hist. of England, vol. i. p. 330).

<sup>88</sup> The original materials for the crusade of Frederic II. may be drawn from Richard de St. Germano (in Muratori, Script. Rerum Ital. tom. vii. p. 1002-1019), and Matthew Paris (p. 286, 291, 300, 302, 304). The most rational moderns are Fleury (Hist. Eccles. tom. xvi.), Vertot (Chevaliers de Malthe, tom. i. l. iii.), Giannone (Istoria Civile di Napoli, tom. ii. l. xvi.), and Muratori (Annali d'Italia, tom. x.),

thousand by the report of fame. But the inevitable or affected slowness of these mighty preparations consumed the strength and provisions of the more indigent pilgrims; the multitude was thinned by sickness and desertion, and the sultry summer of Calabria anticipated the mischiefs of a Syrian campaign. At length the emperor hoisted sail at Brundisium, with a fleet and army of forty thousand men; but he kept the sea no more than three days, and his hasty retreat, which was ascribed by his friends to a grievous indisposition, was accused by his enemies as a voluntary and obstinate disobedience. For suspending his vow was Frederic excommunicated by Gregory the Ninth; for presuming, the next year, to accomplish his vow, he was again excommunicated by the same pope.<sup>89</sup> While he served under the banner of the cross a crusade was preached against him in Italy; and after his return he was compelled to ask pardon for the injuries which he had suffered. The clergy and military orders of Palestine were previously instructed to renounce his communion and dispute his commands, and in his own kingdom the emperor was forced to consent that the orders of the camp should be issued in the name of God and of the Christian republic. Frederic entered Jerusalem in triumph, and with his own hands (for no priest would perform the office) he took the crown from the altar of the holy sepulchre. But the patriarch cast an interdict on the church which his presence had profaned; and the knights of the hospital and temple informed the sultan how easily he might be surprised and slain in his unguarded visit to the river Jordan. In such a state of fanaticism and faction, victory was hopeless and defence was difficult; but the conclusion of an advantageous peace may be imputed to the discord of the Mahometans, and their personal esteem for the character of Frederic. The enemy of the church is accused of maintaining with the miscreants an intercourse of hospitality and friendship unworthy of a Christian; of despising the barrenness of the land; and of indulging a profane thought that if Jehovah had seen the kingdom of Naples, he never would have selected Palestine for the inheritance of his chosen people. Yet Frederic obtained from the sultan the restitution of Jerusalem, of Bethlem and Nazareth, of Tyre and Sidon; the Latins were allowed to inhabit and fortify the city; an equal code of civil and religious freedom was ratified for the sectaries of Jesus and those of Mahomet; and, while the former worshipped at the holy sepulchre, the latter might pray and preach in the mosque of the temple<sup>90</sup> from whence the prophet undertook

<sup>89</sup> Poor Muratori knows what to think, but knows not what to say: "Chinò qui il capo," &c., p. 322.

<sup>90</sup> The clergy artfully confounded the mosque or church of the temple with the holy sepulchre, and their wilful error has deceived both Vertot and Muratori.

his nocturnal journey to heaven. The clergy deplored this scandalous toleration, and the weaker Moslems were gradually expelled; but every rational object of the crusades was accomplished without blood shed; the churches were restored, the monasteries were replenished, and, in the space of fifteen years, the Latins of Jerusalem exceeded the number of six thousand. This peace and prosperity, for which they were ungrateful to their benefactor, was terminated by the irruption of the strange and savage hordes of Carizmians.<sup>91</sup> Flying from the arms of the Moguls, those shepherds<sup>a</sup> of the Caspian rolled headlong on Syria; and the union of the Franks with the sultans of Aleppo, Hems, and Damascus was insufficient to stem the violence of the torrent. Whatever stood against them was cut off by the sword or dragged into captivity; the military orders were almost exterminated in a single battle; and in the pillage of the city, in the profanation of the holy sepulchre, the Latins confess and regret the modesty and discipline of the Turks and Saracens.

Invasion  
of the  
Carizmians,  
A.D. 1243.

Of the seven crusades, the two last were undertaken by Louis the Ninth, king of France, who lost his liberty in Egypt, and his life on the coast of Africa. Twenty-eight years after his death he was canonized at Rome, and sixty-five miracles were readily found and solemnly attested to justify the claim of the royal saint.<sup>92</sup> The voice of history renders a more honourable testimony, that he united the virtues of a king, an hero, and a man; that his martial spirit was tempered by the love of private and public justice; and that Louis was the father of his people, the friend of his neighbours, and the terror of the infidels. Superstition alone, in all the extent of her baleful influence,<sup>93</sup> corrupted his understanding and his heart; his devotion stooped to admire and imitate the begging friars of Francis and Dominic; he pursued with blind and cruel zeal the enemies of the faith; and the best of kings twice descended from his throne to seek the adventures of a spiritual knight-errant. A monkish historian would have been

St. Louis  
and the sixth  
crusade,  
A.D.  
1248-1254

<sup>91</sup> The irruption of the Carizmians, or Corasmins, is related by Matthew Paris (p. 546, 547), and by Joinville, Nangis, and the Arabians (p. 111, 112, 191, 192, 528, 530).

<sup>92</sup> Read, if you can, the Life and Miracles of St. Louis, by the confessor of Queen Margaret (p. 291-523, Joinville, du Louvre).

<sup>93</sup> He believed all that mother church taught (Joinville, p. 10), but he cautioned Joinville against disputing with infidels. "L'omme lay (said he in his old language), "quand il ot medife de la loy Crestienne, ne doit pas defendre la loy Crestienne n.2. "mais que de l'espée, dequoi il doit donner parmi le ventre dedens, tant comme elle "y peut entrer" (p. 12).

\* They were in alliance with Eyub, sultan of Egypt. Wilken, vol. vi. p. 630.—M.

content to applaud the most despicable part of his character ; but the noble and gallant Joinville,<sup>94</sup> who shared the friendship and captivity of Louis, has traced with the pencil of nature the free portrait of his virtues as well as of his failings. From this intimate knowledge we may learn to suspect the political views of depressing their great vassals, which are so often imputed to the royal authors of the crusades. Above all the princes of the middle ages Louis the Ninth successfully laboured to restore the prerogatives of the crown ; but it was at home, and not in the East, that he acquired for himself and his posterity ; his vow was the result of enthusiasm and sickness ; and if he were the promoter, he was likewise the victim, of this holy madness. For the invasion of Egypt, France was exhausted of her troops and treasures ; he covered the sea of Cyprus with eighteen hundred sails ; the most modest enumeration amounts to fifty thousand men ; and, if we might trust his own confession, as it is reported by Oriental vanity, he disembarked nine thousand five hundred horse, and one hundred and thirty thousand foot, who performed their pilgrimage under the shadow of his power.<sup>95</sup>

In complete armour, the oriflamme waving before him, Louis leaped foremost on the beach ; and the strong city of Damietta, which had cost his predecessors a siege of sixteen months, was abandoned on the first assault by the trembling Moslems. But Damietta was the first and the last of his conquests ; and in the fifth and sixth crusades the same causes, almost on the same ground, were productive of similar calamities.<sup>96</sup> After a ruinous delay, which introduced into the camp the seeds of an epidemical disease, the Franks advanced from the sea-coast towards the capital of Egypt, and strove to surmount the unseasonable inundation of the Nile which opposed their progress. Under the eye of their intrepid monarch, the barons and knights of France displayed their invincible contempt of danger and discipline ; his brother, the count of Artois, stormed with inconsiderate valour the town of Massoura ;

He taken  
Damietta,  
A.D. 1249.

<sup>94</sup> I have two editions of Joinville: the one (Paris, 1668) most valuable for the observations of Ducange; the other (Paris au Louvre, 1761) most precious for the pure and authentic text, a MS. of which has been recently discovered. The last editor proves that the history of St. Louis was finished A.D. 1309, without explaining, or even admiring, the age of the author, which must have exceeded ninety years (Preface, p. xi.; Observations de Ducange, p. 17).

<sup>95</sup> Joinville, p. 32; Arabic Extracts, p. 549.\*

<sup>96</sup> The last editors have enriched their Joinville with large and curious extracts from the Arabic historians, Macrizi, Abulfeda, &c. See likewise Abulpharagius (*Dynast.* p. 322-325), who calls him by the corrupt name of *Raiefrans*. Matthew Paris (p. 683, 684) has described the rival folly of the French and English who fought and fell at Massoura.



and the carrier pigeons announced to the inhabitants of Cairo that all was lost. But a soldier, who afterwards usurped the sceptre, rallied the flying troops: the main body of the Christians was far behind their vanguard, and Artois was overpowered and slain. A shower of Greek fire was incessantly poured on the invaders; the Nile was commanded by the Egyptian galleys, the open country by the Arabs; all provisions were intercepted; each day aggravated the sickness and famine; and about the same time a retreat was found to be necessary and impracticable. The Oriental writers confess that Louis might have escaped if he would have deserted his subjects: he was made prisoner, with the greatest part of his nobles; all who could not redeem their lives by service or ransom were inhumanly massacred, and the walls of Cairo were decorated with a circle of Christian heads.<sup>97</sup> The king of France was loaded with chains, but the generous victor, a great-grandson of the brother of Saladin, sent a robe of honour to his royal captive, and his deliverance, with that of his soldiers, was obtained by the restitution of Damietta<sup>98</sup> and the payment of four hundred thousand pieces of gold. In a soft and luxurious climate the degenerate children of the companions of Noureddin and Saladin were incapable of resisting the flower of European chivalry; they triumphed by the arms of their slaves or Mamalukes, the hardy natives of Tartary, who at a tender age had been purchased of the Syrian merchants, and were educated in the camp and palace of the sultan. But Egypt soon afforded a new example of the danger of prætorian bands; and the rage of these ferocious animals, who had been let loose on the strangers, was provoked to devour their benefactor. In the pride of conquest, Touran Shaw, the last of his race, was murdered by his Mamalukes; and the most daring of the assassins entered the chamber of the captive king, with drawn scimitars, and their hands imbrued in the blood of their sultan. The firmness of Louis commanded their respect; <sup>99</sup> their avarice prevailed

His captivity  
in Egypt,  
A.D. 1250.  
April 6—  
May 6

<sup>97</sup> Savary, in his agreeable *Lettres sur l'Egypte*, has given a description of Damietta (tom. i. lettre xxiii. p. 74-290), and a narrative of the expedition of St. Louis (xxv. p. 306-350).

<sup>98</sup> For the ransom of St. Louis a million of byzants was asked and granted; but the sultan's generosity reduced that sum to 800,000 byzants, which are valued by Joinville at 400,000 French livres of his own time, and expressed by Matthew Paris by 100,000 marks of silver (Dusange, *Dissertation* xx. sur Joinville).

<sup>99</sup> The idea of the emirs to choose Louis for their sultan is seriously attested by Joinville (p. 77, 78), and does not appear to me so absurd as to M. de Voltaire (*Hist. Générale*, tom. ii. p. 386, 387). The Mamalukes themselves were strangers, rebels, and equals: they had felt his valour, they hoped his conversion; and such a motion, which was not seconded, might be made perhaps by a secret Christian in their tumultuous assembly.\*

\* Wilken, vol. vii. p. 257 thinks the proposition could not have been made in earnest.—M.

over cruelty and zeal, the treaty was accomplished, and the king of France, with the relics of his army, was permitted to embark for Palestine. He wasted four years within the walls of Acre, unable to visit Jerusalem, and unwilling to return without glory to his native country.

The memory of his defeat excited Louis, after sixteen years of wisdom and repose, to undertake the seventh and last of the crusades. His finances were restored, his kingdom was enlarged; a new generation of warriors had arisen, and he embarked with fresh confidence at the head of six thousand horse and thirty thousand foot. The loss of Antioch had provoked the enterprise; a wild hope of baptizing the king of Tunis tempted him to steer for the African coast; and the report of an immense treasure reconciled his troops to the delay of their voyage to the Holy Land. Instead of a proselyte, he found a siege; the French panted and died on the burning sands; St. Louis expired in his tent; and no sooner had he closed his eyes than his son and successor gave the signal of the retreat.<sup>100</sup> "It is thus," says a lively writer, "that a Christian king died near the ruins of Carthage, waging war against the sectaries of Mahomet, in a land to which Dido had introduced the deities of Syria."<sup>101</sup>

A more unjust and absurd constitution cannot be devised than that which condemns the natives of a country to perpetual servitude under the arbitrary dominion of strangers and slaves. Yet such has been the state of Egypt above five hundred years. The most illustrious sultans of the Baharite and Borgite dynasties<sup>102</sup> were themselves promoted from the Tartar and Circassian bands; and the four-and-twenty beys, or military chiefs, have ever been succeeded, not by their sons, but by their servants. They produce the great charter of their liberties, the treaty of Selim the First with the republic;<sup>103</sup> and the Othman emperor still accepts from Egypt a slight acknowledgment of tribute and subjection. With some breathing intervals of peace and order, the two dynasties

His death  
before  
Tunis in  
the seventh  
crusade,  
A.D. 1270,  
Aug. 25.

The  
Mamelukes  
of Egypt,  
A.D.  
1250-1517.

<sup>100</sup> See the expedition in the *Annals of St. Louis*, by William de Nangis, p. 270-287; and the *Arabic Extracts*, p. 545, 555, of the Louvre edition of Joinville.

<sup>101</sup> Voltaire, *Hist. Générale*, tom. ii. p. 391.

<sup>102</sup> The chronology of the two dynasties of Mamelukes, the Baharites, Turks or Tartars of Kipzak, and the Borgites, Circassians, is given by Pocock (*Prolegom. ad Abulpharag.* p. 6-31) and De Guignes (tom. i. p. 264-270); their history from Abulfeda, Macrizi, &c., to the beginning of the xvth century, by the same M. de Guignes (tom. iv. p. 110-328).

<sup>103</sup> Savary, *Lettres sur l'Égypte*, tom. ii. lettre xv. p. 189-208. I much question the authenticity of this copy; yet it is true that sultan Selim concluded a treaty with the Circassians or Mamelukes of Egypt, and left them in possession of arms, riches, and power. See a new *Abrégé de l'Histoire Ottomane*, composed in Egypt, and translated by M. Digeon (tom. i. p. 55-58; Paris, 1781), a curious, authentic, and national history.

are marked as a period of rapine and bloodshed ;<sup>104</sup> but their throne, however shaken, reposed on the two pillars of discipline and valour ; their sway extended over Egypt, Nubia, Arabia, and Syria ; their Mamalukes were multiplied from eight hundred to twenty-five thousand horse ; and their numbers were increased by a provincial militia of one hundred and seven thousand foot, and the occasional aid of sixty-six thousand Arabs.<sup>105</sup> Princes of such power and spirit could not long endure on their coast an hostile and independent nation ; and if the ruin of the Franks was postponed about forty years, they were indebted to the cares of an unsettled reign, to the invasion of the Mogols, and to the occasional aid of some warlike pilgrims. Among these the English reader will observe the name of our first Edward, who assumed the cross in the lifetime of his father Henry. At the head of a thousand soldiers the future conqueror of Wales and Scotland delivered Acre from a siege ; marched as far as Nazareth with an army of nine thousand men ; emulated the fame of his uncle Richard ; extorted, by his valour, a ten years' truce ;<sup>a</sup> and escaped, with a dangerous wound, from the dagger of a fanatic assassin.<sup>106 b</sup> Antioch,<sup>107</sup> whose situation had been less exposed to the calamities of the holy war, was finally occupied and ruined by Bondocdar, or Bibars, sultan of Egypt and Syria ; the Latin principality was extinguished ; and the first seat of the Christian name was dispeopled by the slaughter of seventeen, and the captivity of one hundred, thousand of her inhabitants. The maritime towns of Laodicea, Gabala, Tripoli, Berytus, Sidon, Tyre, and Jaffa, and the stronger castles of the Hospitalers and Templars, successively fell ; and the whole existence of the Franks was confined to the city and colony of St. John of Acre, which is sometimes described by the more classic title of Ptolemais.

Loss of  
Antioch,  
A.D. 1268,  
June 12.

<sup>104</sup> Si totum quo regnum occuparunt tempus respicias, præsertim quod fini propius, reperies illud bellis, pugnis, injuriis, ac rapinis refertum (Al Jannabi, apud Pocock, p. 31). The reign of Mohammed (A.D. 1311-1341) affords an happy exception (De Guignes, tom. iv. p. 208-210).

<sup>105</sup> They are now reduced to 8500: but the expense of each Mamaluke may be rated at 100 louis: and Egypt groans under the avarice and insolence of these strangers (Voyages de Volney, tom. i. p. 89-187).

<sup>106</sup> See Carte's History of England, vol. ii. p. 165-175, and his original authors, Thomas Wikes and Walter Hemingford (l. iii. c. 34, 35), in Gale's Collection (tom. ii. p. 97, 589-592). They are both ignorant of the princess Eleanor's piety in sucking the poisoned wound, and saving her husband at the risk of her own life.

<sup>107</sup> Sanutus, Secret. Fidelium Crucis, l. iii. p. xii. c. 9, and De Guignes, Hist. des Huns, tom. iv. p. 143, from the Arabic historians.

<sup>a</sup> Gibbon colours rather highly the success of Edward. Wilken is more accurate, vol. vii. p. 593, &c.—M.

<sup>b</sup> The sultan Bibars was concerned in this attempt at assassination. Wilken, vol. vii. p. 602. Ptolemaeus Lucensis is the earliest authority for the devotion of Eleanor. Ibid. 605.—M.

After the loss of Jerusalem, Acre,<sup>108</sup> which is distant about seventy miles, became the metropolis of the Latin Christians, and was adorned with strong and stately buildings, with aqueducts, an artificial port, and a double wall. The population was increased by the incessant streams of pilgrims and fugitives ; in the pauses of hostility the trade of the East and West was attracted to this convenient station, and the market could offer the produce of every clime and the interpreters of every tongue. But in this conflux of nations every vice was propagated and practised : of all the disciples of Jesus and Mahomet, the male and female inhabitants of Acre were esteemed the most corrupt, nor could the abuse of religion be corrected by the discipline of law. The city had many sovereigns and no government. The kings of Jerusalem and Cyprus, of the house of Lusignan, the princes of Antioch, the counts of Tripoli and Sidon, the great masters of the hospital, the temple, and the Teutonic order, the republics of Venice, Genoa, and Pisa, the pope's legate, the kings of France and England, assumed an independent command ; seventeen tribunals exercised the power of life and death ; every criminal was protected in the adjacent quarter ; and the perpetual jealousy of the nations often burst forth in acts of violence and blood. Some adventurers, who disgraced the ensign of the cross, compensated their want of pay by the plunder of the Mahometan villages ; nineteen Syrian merchants, who traded under the public faith, were despoiled and hanged by the Christians, and the denial of satisfaction justified the arms of the sultan Khalil. He marched against Acre at the head of sixty thousand horse and one hundred and forty thousand foot ; his train of artillery (if I may use the word) was numerous and weighty ; the separate timbers of a single engine were transported in one hundred waggons ; and the royal historian Abulfeda, who served with the troops of Hamah, was himself a spectator of the holy war. Whatever might be the vices of the Franks, their courage was rekindled by enthusiasm and despair ; but they were torn by the discord of seventeen chiefs, and overwhelmed on all sides by the powers of the sultan. After a siege of thirty-three days the double wall was forced by the Moslems ; the principal tower yielded to their engines ; the Mamalukes made a general assault ; the city was stormed, and death or slavery was the lot of sixty thousand Christians. The convent, or rather fortress, of the Templars resisted three days longer ; but the great master was pierced with an arrow, and, of five hun-

The loss of  
Acre and  
the Holy  
Land,  
A.D. 1291,  
May 18.

<sup>108</sup> The state of Acre is represented in all the chronicles of the times, and most accurately in John Villani, l. vii. c. 144, in Muratori, *Scriptores Rerum Italicarum*, tom. xiii. p. 337, 338.

dred knights, only ten were left alive, less happy than the victims of the sword, if they lived to suffer on a scaffold in the unjust and cruel proscription of the whole order. The king of Jerusalem, the patriarch, and the great master of the hospital effected their retreat to the shore; but the sea was rough, the vessels were insufficient, and great numbers of the fugitives were drowned before they could reach the isle of Cyprus, which might comfort Lusignan for the loss of Palestine. By the command of the sultan the churches and fortifications of the Latin cities were demolished: a motive of avarice or fear still opened the holy sepulchre to some devout and defenceless pilgrims: and a mournful and solitary silence prevailed along the coast which had so long resounded with the WORLD'S DEBATE.<sup>109</sup>

<sup>109</sup> See the final expulsion of the Franks in Sanutus, l. iii. p. xii. c. 11-22; Abulfeda, Macrizi, &c., in De Guignes, tom. iv. p. 162, 164; and Vertot, tom. i. l. iii. p. 407-428.\*

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\* After these chapters of Gibbon, the masterly prize composition, 'Essai sur l'Influence des Croisades sur l'Europe,' par A. H. L. Heeren, traduit de l'Allemand par Charles Villars, Paris, 1808, or the original German, in Heeren's 'Vermischte Schriften,' may be read with great advantage.—M.

## CHAPTER LX.

SCHISM OF THE GREEKS AND LATINS.—STATE OF CONSTANTINOPLE.—REVOLT OF THE BULGARIANS.—ISAAC ANGELUS DETHRONED BY HIS BROTHER ALEXIUS.—ORIGIN OF THE FOURTH CRUSADE.—ALLIANCE OF THE FRENCH AND VENETIANS WITH THE SON OF ISAAC.—THEIR NAVAL EXPEDITION TO CONSTANTINOPLE.—THE TWO SIEGES AND FINAL CONQUEST OF THE CITY BY THE LATINS.

THE restoration of the Western empire by Charlemagne was speedily followed by the separation of the Greek and Latin churches.<sup>1</sup> A religious and national animosity still divides the two largest communions of the Christian world; and the schism of Constantinople, by alienating her most useful allies, and provoking her most dangerous enemies, has precipitated the decline and fall of the Roman empire in the East.

In the course of the present history the aversion of the Greeks for the Latins has been often visible and conspicuous. It was originally derived from the disdain of servitude, inflamed, after the time of Constantine, by the pride of equality or dominion, and finally exasperated by the preference which their rebellious subjects had given to the alliance of the Franks. In every age the Greeks were proud of their superiority in profane and religious knowledge: they had first received the light of Christianity; they had pronounced the decrees of the seven general councils; they alone possessed the language of Scripture and philosophy: nor should the barbarians, immersed in the darkness of the West,<sup>2</sup> presume to argue on the high and mysterious questions of theological science. Those barbarians despised in their turn the restless and subtle levity of the Orientals, the authors of every heresy, and blessed their own simplicity, which was content to hold the tradition of the apostolic church: Yet in the seventh century the synods of Spain, and afterwards of France, improved or corrupted the Nicene creed,

<sup>1</sup> In the successive centuries, from the ixth to the xviii, Mosheim traces the schism of the Greeks with learning, clearness, and impartiality: the *filioque* (Institut. Hist. Eccles. p. 277), Leo III. p. 303; Photius, p. 307, 308; Michael Cerularius, p. 376, 371, &c.

<sup>2</sup> ἄνθρωποι θυρεσβίης καὶ ἀπορρόσται, ἄνθρωποι ἐκ σκότους ἀνάνυστοι, οὗτοι γὰρ Ἑσπερίου μαϊνῆς ὑπ᾿ ἡχοιο γινώσκοντες (Phot. Epist. p. 47, edit. Montacut.). The Oriental patriarch continues to apply the images of thunder, earthquake, hail, wild boar, precursors of Antichrist, &c. &c.

on the mysterious subject of the third person of the Trinity.<sup>3</sup> In the long controversies of the East the nature and generation of the Christ had been scrupulously defined; and the well-known relation of father and son seemed to convey a faint image to the human mind. The idea of birth was less analogous to the Holy Spirit, who, instead of a divine gift or attribute, was considered by the Catholics as a substance, a person, a god; he was not begotten, but in the orthodox style he *proceeded*. Did he proceed from the Father alone, perhaps *by* the Son? or from the Father *and* the Son? The first of these opinions was asserted by the Greeks, the second by the Latins; and the addition to the Nicene creed of the word *filiogue* kindled the flame of discord between the Oriental and the Gallic churches. In the origin of the dispute the Roman pontiffs affected a character of neutrality and moderation: 'they condemned the innovation, but they acquiesced in the sentiment, of their Transalpine brethren: they seemed desirous of casting a veil of silence and charity over the superfluous research; and in the correspondence of Charlemagne and Leo the Third, the pope assumes the liberality of a statesman, and the prince descends to the passions and prejudices of a priest.'<sup>5</sup> But the orthodoxy of Rome spontaneously obeyed the impulse of her temporal policy; and the *filiogue*, which Leo wished to erase, was transcribed in the symbol and chanted in the liturgy of the Vatican. The Nicene and Athanasian creeds are held as the Catholic faith, without which none can be saved; and both Papists and Protestants must now sustain and return the anathemas of the Greeks, who deny the procession of the Holy Ghost from the Son as well as from the Father. Such articles of faith are not susceptible of treaty; but the rules of discipline will vary in remote and independent churches; and the reason, even of divines, might allow that the difference is inevitable and harmless.\* The craft or superstition of Rome has imposed on her priests and deacons the rigid obligation of celibacy; among the Greeks it is confined to the bishops; the loss is compen-

Procession  
of the Holy  
Ghost.

Variety of  
ecclesiastical  
discipline.

<sup>3</sup> The mysterious subject of the procession of the Holy Ghost is discussed in the historical, theological, and controversial sense, or nonsense, by the Jesuit Petavius. (Dogmata Theologica, tom. ii. l. vii. p. 362-440.)

<sup>4</sup> Before the shrine of St. Peter he placed two shields of the weight of 9½ pounds of pure silver; on which he inscribed the text of both creeds (utroque symbolo) pro amore et cautela orthodoxæ fidei (Anastas. in Leon. III. in Muratori, tom. iii. pars i. p. 208). His language most clearly proves that neither the *filiogue* nor the Athanasian creed were received at Rome about the year 830.

<sup>5</sup> The Missi of Charlemagne pressed him to declare that all who rejected the *filiogue*, at least the doctrine, must be damned. All, replies the pope, are not capable of reaching the altiora mysteria; qui potuerit, et non voluerit, salvus esse non potest (Collect. Concil. tom. ix. p. 277-286). The *potuerit* would leave a large loophole of salvation!

sated by dignity or annihilated by age; and the parochial clergy, the papas, enjoy the conjugal society of the wives whom they have married before their entrance into holy orders. A question concerning the *Azys* was fiercely debated in the eleventh century, and the essence of the Eucharist was supposed in the East and West to depend on the use of leavened or unleavened bread. Shall I mention in a serious history the furious reproaches that were urged against the Latins, who for a long while remained on the defensive? They neglected to abstain, according to the apostolical decree, from things strangled, and from blood: they fasted, a Jewish observance! on the Saturday of each week: during the first week of Lent they permitted the use of milk and cheese;<sup>6</sup> their infirm monks were indulged in the taste of flesh; and animal grease was substituted for the want of vegetable oil: the holy chrism or unction in baptism was reserved to the episcopal order; the bishops, as the bridegrooms of their churches, were decorated with rings; their priests shaved their faces, and baptized by a single immersion. Such were the crimes which provoked the zeal of the patriarchs of Constantinople, and which were justified with equal zeal by the doctors of the Latin church.<sup>7</sup>

Bigotry and national aversion are powerful magnifiers of every object of dispute; but the immediate cause of the schism of the Greeks may be traced in the emulation of the leading prelates, who maintained the supremacy of the old metropolis, superior to all, and of the reigning capital, inferior to none, in the Christian world. About the middle of the ninth century, Photius,<sup>8</sup> an ambitious layman, the captain of the guards and principal secretary, was promoted by merit and favour to the more desirable office of patriarch of Constantinople. In science, even ecclesiastical science, he surpassed the clergy of the age; and the purity of his morals has never been impeached: but his ordination was hasty, his rise was irregular; and Ignatius, his abdicated predecessor, was yet supported by the public compassion and the obstinacy of his adherents. They appealed to the tribunal of Nicholas the First, one of the proudest and most aspiring of the

Ambitious quarrels of Photius, patriarch of Constantinople, with the popes, A.D. 857-886.

<sup>6</sup> In France, after some harsher laws, the ecclesiastical discipline is now relaxed: milk, cheese, and butter are become a perpetual, and eggs an annual, indulgence in Lent (*Vis privée des François*, tom. ii. p. 27-38).

<sup>7</sup> The original monuments of the schism, of the charges of the Greeks against the Latins, are deposited in the epistles of Photius (*Epist. Encyclica*, ij. p. 47-61) and of Michael Cerularius (*Canisii Antig. Lectiones*, tom. iii. p. i. p. 281-294, edit. Basnage, with the prolix answer of Cardinal Humbert).

<sup>8</sup> The xth volume of the Venice edition of the Councils contains all the acts of the synods, and history of Photius: they are abridged, with a faint tinge of prejudice or prudence, by Dupin and Fleury.



Roman pontiffs, who embraced the welcome opportunity of judging and condemning his rival of the East. Their quarrel was embittered by a conflict of jurisdiction over the king and nation of the Bulgarians, nor was their recent conversion to Christianity of much avail to either prelate, unless he could number the proselytes among the subjects of his power. With the aid of his court the Greek patriarch was victorious; but in the furious contest he deposed in his turn the successor of St. Peter, and involved the Latin church in the reproach of heresy and schism. Photius sacrificed the peace of the world to a short and precarious reign: he fell with his patron, the Cæsar Bardas; and Basil the Macedonian performed an act of justice in the restoration of Ignatius, whose age and dignity had not been sufficiently respected. From his monastery, or prison, Photius solicited the favour of the emperor by pathetic complaints and artful flattery; and the eyes of his rival were scarcely closed when he was again restored to the throne of Constantinople. After the death of Basil he experienced the vicissitudes of courts and the ingratitude of a royal pupil: the patriarch was again deposed, and in his last solitary hours he might regret the freedom of a secular and studious life. In each revolution the breath, the nod, of the sovereign had been accepted by a submissive clergy; and a synod of three hundred bishops was always prepared to hail the triumph, or to stigmatise the fall, of the holy, or the execrable, Photius.<sup>9</sup> By a delusive promise of succour or reward, the popes were tempted to countenance these various proceedings; and the synods of Constantinople were ratified by their epistles or legates. But the court and the people, Ignatius and Photius, were equally adverse to their claims; their ministers were insulted or imprisoned; the procession of the Holy Ghost was forgotten; Bulgaria was for ever annexed to the Byzantine throne; and the schism was prolonged by their rigid censure of all the multiplied ordinations of an irregular patriarch. The darkness and corruption of the tenth century suspended the intercourse, without reconciling the minds, of the two nations. But when the Norman sword restored the churches of Apulia to the jurisdiction of Rome, the departing flock was warned, by a petulant epistle of the Greek patriarch, to avoid and abhor the errors of the Latins. The rising majesty of Rome could no longer brook the insolence of a rebel; and Michael Cerularius was excommunicated in the heart of Constantinople by the pope's legates. Shaking the dust from their feet, they deposited

<sup>9</sup> The synod of Constantinople, held in the year 869, is the viiith of the general councils, the last assembly of the East which is recognised by the Roman church. She rejects the synods of Constantinople of the years 867 and 879, which were, however, equally numerous and noisy; but they were favourable to Photius.

on the altar of St. Sophia a direful anathema,<sup>10</sup> which enumerates the seven mortal heresies of the Greeks, and devotes the guilty teachers, and their unhappy sectaries, to the eternal society of the devil and his angels. According to the emergencies of the church and state, a friendly correspondence was sometimes resumed; the language of charity and concord was sometimes affected; but the Greeks have never recanted their errors, the popes have never repealed their sentence; and from this thunderbolt we may date the consummation of the schism. It was enlarged by each ambitious step of the Roman pontiffs: the emperors blushed and trembled at the ignominious fate of their royal brethren of Germany; and the people was scandalised by the temporal power and military life of the Latin clergy.<sup>11</sup>

The popes excommunicate the patriarch of Constantinople and the Greeks, A.D. 1054, July 16.

The aversion of the Greeks and Latins was nourished and manifested in the three first expeditions to the Holy Land. Alexius Comnenus contrived the absence at least of the formidable pilgrims: his successors, Manuel and Isaac Angelus, conspired with the Moslems for the ruin of the greatest princes of the Franks; and their crooked and malignant policy was seconded by the active and voluntary obedience of every order of their subjects. Of this hostile temper a large portion may doubtless be ascribed to the difference of language, dress, and manners, which severs and alienates the nations of the globe. The pride as well as the prudence of the sovereign was deeply wounded by the intrusion of foreign armies that claimed a right of traversing his dominions, and passing under the walls of his capital: his subjects were insulted and plundered by the rude strangers of the West: and the hatred of the pusillanimous Greeks was sharpened by secret envy of the bold and pious enterprises of the Franks. But these profane causes of national enmity were fortified and inflamed by the venom of religious zeal. Instead of a kind embrace, an hospitable reception from their Christian brethren of the East, every tongue was taught to repeat the names of schismatic and heretic, more odious to an orthodox ear than those of pagan and infidel: instead of being loved for the general conformity of faith and worship, they were abhorred for some rules of discipline, some questions of theology, in which themselves or their teachers might differ from the Oriental church. In the crusade of Louis the Seventh the Greek clergy washed and

Enmity of the Greeks and Latins, A.D. 1100-1200.

<sup>10</sup> See this anathema in the Councils, tom. xi. p. 1457-1460.

<sup>11</sup> Anna Comnena (Alexiad, l. i. p. 31-33 [tom. i. p. 63-68, ed. Bonn]) represents the abhorrence, not only of the church, but of the palace, for Gregory VII., the popes, and the Latin communion. The style of Cinnamus and Nicetas is still more vehement. Yet how calm is the voice of history compared with that of polemics!

purified the altars which had been defiled by the sacrifice of a French priest. The companions of Frederic Barbarossa deplore the injuries which they endured, both in word and deed, from the peculiar rancour of the bishops and monks. Their prayers and sermons excited the people against the impious barbarians; and the patriarch is accused of declaring that the faithful might obtain the redemption of all their sins by the extirpation of the schismatics.<sup>12</sup> An enthusiast named Dorotheus alarmed the fears and restored the confidence of the emperor by a prophetic assurance that the German heretic, after assaulting the gate of Blachernes, would be made a signal example of the divine vengeance. The passage of these mighty armies were rare and perilous events; but the crusades introduced a frequent and familiar intercourse between the two nations, which enlarged their knowledge without abating their prejudices. The wealth and luxury of Constantinople demanded the productions of every climate: these imports were balanced by the art and labour of her numerous inhabitants; her situation invites the commerce of the world; and, in every period of her existence, that commerce has been in the hands of foreigners. After the decline of Amalphi, the Venetians, Pisans, and Genoese introduced their factories and settlements into the capital of the empire: their services were rewarded with honours and immunities; they acquired the possession of lands and houses, their families were multiplied by marriages with the natives, and, after the toleration of a Mahometan mosque, it was impossible to interdict the churches of the Roman rite.<sup>13</sup> The two wives of Manuel Comnenus<sup>14</sup> were of the race of the Franks: the first, a sister-in-law of the emperor Conrad; the second, a daughter of the prince of Antioch: he obtained for his son Alexius a daughter of Philip Augustus king of France; and he bestowed his own daughter on a marquis of Montferrat, who was educated and dignified in the palace of Constantinople. The Greek encountered the arms, and aspired to the empire, of the West: he

The Latins  
at Constantinople;

<sup>12</sup> His anonymous historian (de Expedit. Asiat. Fred. I. in Canisii Lection. Antiq. tom. iii. pars ii. p. 511, edit. Basnage) mentions the sermons of the Greek patriarch, quomodo Græcis injunxerat in remissionem peccatorum peregrinos occidere et delere de terrâ. Tagino observes (in Scriptores Freher. tom. i. p. 409, edit. Struv.), Græci hæreticos nos appellant: clerici et monachi dictis et factis persequuntur. We may add the declaration of the emperor Baldwin fifteen years afterwards: Hæc est (gens) quæ Latinos omnes non hominum nomine, sed canum dignabatur; quorum sanguinem effundere penè inter merita reputabant (Gesta Innocent. III. c. 92, in Muratori, Script. Rerum Italicarum, tom. iii. pars i. p. 536). There may be some exaggeration, but it was as effectual for the action and re-action of hatred.

<sup>13</sup> See Anna Comnena (Alexiad, l. vi. p. 161, 162 [tom. i. p. 286, sq., ed. Bonn]) and a remarkable passage of Nicetas (in Manuel, l. v. c. 9 [p. 223, ed. Bonn]), who observes of the Venetians, κατὰ σμῆνιν καὶ φραγίας τὴν Κωνσταντινίαν πᾶσιν τῆς αἰῶνος ἀλλάξαντες, &c.

<sup>14</sup> Ducange, Fam. Byzant. p. 186, 187.

esteemed the valour, and trusted the fidelity, of the Franks;<sup>15</sup> their military talents were unfitly recompensed by the lucrative offices of judges and treasurers; the policy of Manuel had solicited the alliance of the pope; and the popular voice accused him of a partial bias to the nation and religion of the Latins.<sup>16</sup> During his reign and that of his successor Alexius, they were exposed at Constantinople to the reproach of foreigners, heretics, and favourites; and this triple guilt was severely expiated in the tumult which announced the return and elevation of Andronicus.<sup>17</sup> The people rose in arms: from

their mas-  
sacre,  
A.D. 1183.

the Asiatic shore the tyrant despatched his troops and galleys to assist the national revenge; and the hopeless resistance of the strangers served only to justify the rage and sharpen the daggers of the assassins. Neither age, nor sex, nor the ties of friendship or kindred, could save the victims of national hatred, and avarice, and religious zeal: the Latins were slaughtered in their houses and in the streets; their quarter was reduced to ashes; the clergy were burnt in their churches, and the sick in their hospitals; and some estimate may be formed of the slain from the clemency which sold above four thousand Christians in perpetual slavery to the Turks. The priests and monks were the loudest and most active in the destruction of the schismatics; and they chanted a thanksgiving to the Lord when the head of a Roman cardinal, the pope's legate, was severed from his body, fastened to the tail of a dog, and dragged, with savage mockery, through the city. The more diligent of the strangers had retreated, on the first alarm, to their vessels, and escaped through the Hellespont from the scene of blood. In their flight they burnt and ravaged two hundred miles of the sea-coast, inflicted a severe revenge on the guiltless subjects of the empire, marked the priests and monks as their peculiar enemies, and compensated, by the accumulation of plunder, the loss of their property and friends. On their return they exposed to Italy and Europe the wealth and weakness, the perfidy and malice of the Greeks, whose vices were painted as the genuine characters of heresy and schism. The scruples of the first crusaders had neglected the fairest oppor-

<sup>15</sup> Nicetas in Manuel. l. vii. c. 2 [p. 267, ed. Bonn]. *Regnante enim (Manuele) . . . apud eum tantum Latinus populus repererat gratiam ut neglectis Græculis suis tanquam viris mollibus et effeminatis, . . . solis Latinis grandia committeret negotia . . . erga eos profusâ liberalitate abundabat, ex omni orbe ad eum tanquam ad beneficentem nobiles et ignobiles concurrebant.* Willelm. Tyr. xxii. c. 10.

<sup>16</sup> The suspicions of the Greeks would have been confirmed, if they had seen the political epistles of Manuel to pope Alexander III., the enemy of his enemy Frederic I., in which the emperor declares his wish of uniting the Greeks and Latins as one flock under one shepherd, &c. (See Fleury, *Hist. Ecclés.* tom. xv. p. 187, 213, 243.)

<sup>17</sup> See the Greek and Latin narratives in Nicetas (in Alexio Commeno, c. 10 [p. 320, ed. Bonn]) and William of Tyre (l. xxii. c. 10, 11, 12, 13); the first soft and concise, the second loud, copious, and tragical.

tunities of securing, by the possession of Constantinople, the way to the Holy Land : a domestic revolution invited, and almost compelled, the French and Venetians to achieve the conquest of the Roman empire of the East.

In the series of the Byzantine princes I have exhibited the hypocrisy and ambition, the tyranny and fall, of Andronicus, the last male of the Comnenian family who reigned at Constantinople. The revolution which cast him headlong from the throne saved and exalted Isaac Angelus,<sup>18</sup> who descended by the females from the same Imperial dynasty.

Reign and  
character  
of Isaac  
Angelus,  
A.D.  
1185-1195,  
Sept. 12.

The successor of a second Nero might have found it an easy task to deserve the esteem and affection of his subjects : they sometimes had reason to regret the administration of Andronicus. The sound and vigorous mind of the tyrant was capable of discerning the connection between his own and the public interest ; and while he was feared by all who could inspire him with fear, the unsuspected people, and the remote provinces, might bless the inexorable justice of their master. But his successor was vain and jealous of the supreme power, which he wanted courage and abilities to exercise : his vices were pernicious, his virtues (if he possessed any virtues) were useless, to mankind ; and the Greeks, who imputed their calamities to his negligence, denied him the merit of any transient or accidental benefits of the times. Isaac slept on the throne, and was awakened only by the sound of pleasure : his vacant hours were amused by comedians and buffoons, and even to these buffoons the emperor was an object of contempt : his feasts and buildings exceeded the examples of royal luxury : the number of his eunuchs and domestics amounted to twenty thousand ; and a daily sum of four thousand pounds of silver would swell to four millions sterling the annual expense of his household and table. His poverty was relieved by oppression ; and the public discontent was inflamed by equal abuses in the collection and the application of the revenue. While the Greeks numbered the days of their servitude, a flattering prophet, whom he rewarded with the dignity of patriarch, assured him of a long and victorious reign of thirty-two years, during which he should extend his sway to Mount Libanus, and his conquests beyond the Euphrates. But his only step towards the accomplishment of the prediction was a splendid and scandalous embassy to Saladin,<sup>19</sup> to demand the restitution of the

<sup>18</sup> The history of the reign of Isaac Angelus is composed in three books, by the senator Nicetas (p. 228-290) ; and his offices of logothete, or principal secretary, and judge of the veil or palace, could not bribe the impartiality of the historian. He wrote, it is true, after the fall and death of his benefactor.

<sup>19</sup> See Bohadin, Vit. Saladin. p. 129-131, 226, vers. Schultens. The ambassador of Isaac was equally versed in the Greek, French, and Arabic languages a rare instance

holy sepulchre, and to propose an offensive and defensive league with the enemy of the Christian name. In these unworthy hands, of Isaac and his brother, the remains of the Greek empire crumbled into dust. The island of Cyprus, whose name excites the ideas of elegance and pleasure, was usurped by his namesake, a Comnenian prince; and by a strange concatenation of events, the sword of our English Richard bestowed that kingdom on the house of Lusignan, a rich compensation for the loss of Jerusalem.

The honour of the monarchy and the safety of the capital were deeply wounded by the revolt of the Bulgarians and Wallachians. Since the victory of the second Basil, they had supported, above an hundred and seventy years, the loose dominion of the Byzantine princes; but no effectual measures had been adopted to impose the yoke of laws and manners on these savage tribes. By the command of Isaac, their sole means of subsistence, their flocks and herds, were driven away to contribute towards the pomp of the royal nuptials; and their fierce warriors were exasperated by the denial of equal rank and pay in the military service. Peter and Asan, two powerful chiefs, of the race of the ancient kings,<sup>20</sup> asserted their own rights and the national freedom: their demoniac impostors proclaimed to the crowd that their glorious patron St. Demetrius had for ever deserted the cause of the Greeks: and the conflagration spread from the banks of the Danube to the hills of Macedonia and Thrace. After some faint efforts, Isaac Angelus and his brother acquiesced in their independence; and the Imperial troops were soon discouraged by the bones of their fellow-soldiers that were scattered along the passes of Mount Hæmus. By the arms and policy of John, or Joannices, the second kingdom of Bulgaria was firmly established. The subtle barbarian sent an embassy to Innocent the Third to acknowledge himself a genuine son of Rome in descent and religion,<sup>21</sup> and humbly received from the pope the licence of coining money, the royal title, and a Latin archbishop or patriarch. The Vatican exulted in the spiritual conquest of Bulgaria, the first object of the schism; and if the Greeks could have

in those times. His embassies were received with honour, dismissed without effect, and reported with scandal in the West.

<sup>20</sup> Ducange, *Familie Dalmaticæ*, p. 318, 319, 320. The original correspondence of the Bulgarian king and the Roman pontiff is inscribed in the *Gesta Innocent. III.* c. 66-82, p. 513-525.

<sup>21</sup> The pope acknowledges his pedigree, a nobili urbis Romæ prosapia genitores tui originem traxerunt. This tradition, and the strong resemblance of the Latin and Wallachian idioms, are explained by M. D'Anville (*Etats de l'Europe*, p. 258-262). The Italian colonies of the Dacia of Trajan were swept away by the tide of emigration from the Danube to the Volga, and brought back by another wave from the Volga to the Danube. Possible, but strange!

preserved the prerogatives of the church, they would gladly have resigned the rights of the monarchy.

The Bulgarians were malicious enough to pray for the long life of Isaac Angelus, the surest pledge of their freedom and prosperity. Yet their chiefs could involve in the same indiscriminate contempt the family and nation of the emperor.

Usurpation  
and character  
of Alexius  
Angelus,  
A.D.  
1195-1203,  
April 8.

"In all the Greeks," said Asan to his troops, "the same climate, and character, and education, will be productive of the same fruits. Behold my lance," continued the warrior, "and the long streamers that float in the wind. They differ only in colour; they are formed of the same silk, and fashioned by the same workman; nor has the stripe that is stained in purple any superior price or value above its fellows."<sup>22</sup> Several of these candidates for the purple successively rose and fell under the empire of Isaac: a general who had repelled the fleets of Sicily was driven to revolt and ruin by the ingratitude of the prince; and his luxurious repose was disturbed by secret conspiracies and popular insurrections. The emperor was saved by accident, or the merit of his servants: he was at length oppressed by an ambitious brother, who, for the hope of a precarious diadem, forgot the obligations of nature, of loyalty, and of friendship.<sup>23</sup> While Isaac in the Thracian valleys pursued the idle and solitary pleasures of the chase, his brother, Alexius Angelus, was invested with the purple by the unanimous suffrage of the camp: the capital and the clergy subscribed to their choice; and the vanity of the new sovereign rejected the name of his fathers for the lofty and royal appellation of the Comnenian race. On the despicable character of Isaac I have exhausted the language of contempt, and can only add that in a reign of eight years the baser Alexius<sup>24</sup> was supported by the masculine vices of his wife Euphrosyne. The first intelligence of his fall was conveyed to the late emperor by the hostile aspect and pursuit of the guards, no longer his own: he fled before them above fifty miles as far as Stagyra in Macedonia; but the fugitive, without an object or a follower, was arrested, brought back to Constantinople, deprived of his eyes, and confined in a lonesome tower, on a scanty allowance of bread and water. At the

<sup>22</sup> This parable is in the best savage style; but I wish the Wallach had not introduced the classic name of Mysians, the experiment of the magnet or loadstone, and the passage of an old comic poet (Nicetas, in Alex. Comneno, l. i. p. 299, 300 [ed. Par.; p. 613, ed. Bonn]).

<sup>23</sup> The Latins aggravate the ingratitude of Alexius, by supposing that he had been released by his brother Isaac from Turkish captivity. This pathetic tale had doubtless been repeated at Venice and Zara; but I do not readily discover its grounds in the Greek historians.

<sup>24</sup> See the reign of Alexius Angelus, or Comnenus, in the three books of Nicetas, p. 291-352.

moment of the revolution, his son Alexius, whom he educated in the hope of empire, was twelve years of age. He was spared by the usurper, and reduced to attenu his triumph both in peace and war; but as the army was encamped on the sea-shore, an Italian vessel facilitated the escape of the royal youth; and, in the disguise of a common sailor, he eluded the search of his enemies, passed the Hellespont, and found a secure refuge in the isle of Sicily. After saluting the threshold of the apostles, and imploring the protection of Pope Innocent the Third, Alexius accepted the kind invitation of his sister Irene, the wife of Philip of Swabia, king of the Romans. But in his passage through Italy he heard that the flower of Western chivalry was assembled at Venice for the deliverance of the Holy Land; and a ray of hope was kindled in his bosom that their invincible swords might be employed in his father's restoration.

About ten or twelve years after the loss of Jerusalem, the nobles of France were again summoned to the holy war by the voice of a third prophet, less extravagant, perhaps, than Peter the Hermit, but far below St. Bernard in the merit of an orator and a statesman. An illiterate priest of the neighbourhood of Paris, Fulk of Neuilly,<sup>25</sup> forsook his parochial duty, to assume the more flattering character of a popular and itinerant missionary. The fame of his sanctity and miracles was spread over the land: he declaimed, with severity and vehemence, against the vices of the age; and his sermons, which he preached in the streets of Paris, converted the robbers, the usurers, the prostitutes, and even the doctors and scholars of the university. No sooner did Innocent the Third ascend the chair of St. Peter than he proclaimed in Italy, Germany, and France, the obligation of a new crusade.<sup>26</sup> The eloquent pontiff described the ruin of Jerusalem, the triumph of the Pagans, and the shame of Christendom: his liberality proposed the redemption of sins, a plenary indulgence to all who should serve in Palestine, either a year in person, or two years by a substitute:<sup>27</sup> and among his legates and orators who blew the sacred trumpet, Fulk of Neuilly was the loudest and most successful. The situation of the principal monarchs was averse to the pious summons. The

The fourth  
crusade,  
A.D. 1198,

<sup>25</sup> See Fleury, *Hist. Ecclés.* tom. xvi. p. 26, &c., and Villehardouin, No. 1, with the observations of Ducange, which I always mean to quote with the original text.

<sup>26</sup> The contemporary life of Pope Innocent III., published by Baluze and Muratori (*Scriptores Rerum Italicarum*, tom. iii. pars i. p. 486-568), is most valuable for the important and original documents which are inserted in the text. The bull of the crusade may be read, c. 84, 85 [p. 526].

<sup>27</sup> *Por-ce que cil pardon fut isai gran, si s'en esmeurent mult li cuers des genz. et mult s'en croisierent, porce que li pardons ere si gran.* Villehardouin, No. 1. Our philosophers may refine on the causes of the crusades, but such were the genuine feelings of a French knight.



emperor Frederic the Second was a child; and his kingdom of Germany was disputed by the rival houses of Brunswick and Swabia, the memorable factions of the Guelphs and Ghibelines. Philip Augustus of France had performed, and could not be persuaded to renew, the perilous vow; but as he was not less ambitious of praise than of power, he cheerfully instituted a perpetual fund for the defence of the Holy Land. Richard of England was satiated with the glory and misfortunes of his first adventure, and he presumed to deride the exhortations of Fulk of Neuilly, who was not abashed in the presence of kings. "You advise me," said Plantagenet, "to dismiss my three daughters, pride, avarice, and incontinence: I bequeath them to the most deserving; my pride to the knights-templars, my avarice to the monks of Cisteaux, and my incontinence to the prelates." But the preacher was heard and obeyed by the great vassals, the princes of the second order; and Theobald, or Thibaut, count of Champagne, was the foremost in the holy race. The valiant youth, at the age of twenty-two years, was encouraged by the domestic examples of his father, who marched in the second crusade, and of his elder brother, who had ended his days in Palestine with the title of King of Jerusalem: two thousand two hundred knights owed service and homage to his peerage:<sup>28</sup> the nobles of Champagne excelled in all the exercises of war;<sup>29</sup> and, by his marriage with the heiress of Navarre, Thibaut could draw a band of hardy Gascons from either side of the Pyrenæan mountains. His companion in arms was Louis count of Blois and Chartres; like himself of regal lineage, for both the princes were nephews, at the same time, of the kings of France and England. In a crowd of prelates and barons, who imitated their zeal, I distinguish the birth and merit of Matthew of Montmorency; the famous Simon of Montfort, the scourge of the Albigeois; and a valiant noble, Jeffrey of Villehardouin,<sup>30</sup> marshal of Champagne,<sup>31</sup> who has condescended, in the rude idiom of his age and country,<sup>32</sup> to

embraced by  
the barons  
of France.

<sup>28</sup> This number of fiefs (of which 1800 owed liege homage) was enrolled in the church of St. Stephen at Troyes, and attested, A.D. 1213, by the marshal and butler of Champagne (Ducange, *Observ.* p. 254).

<sup>29</sup> *Campania . . . militis privilegio singularis excellit . . . in tyrocinis . . . prolusione armorum, &c.* Ducange, p. 249, from the old Chronicle of Jerusalem, A.D. 1177-1199.

<sup>30</sup> The name of Villehardouin was taken from a village and castle in the diocese of Troyes, near the river Aube, between Bar and Arcis. The family was ancient and noble: the elder branch of our historian existed after the year 1400; the younger, which acquired the principality of Achaia, merged in the house of Savoy (Ducange, p. 235-245).

<sup>31</sup> This office was held by his father and his descendants; but Ducange has not hunted it with his usual sagacity. I find that, in the year 1356, it was in the family of Confans; but these provincial have been long since eclipsed by the national marshals of France.

<sup>32</sup> This language, of which I shall produce some specimens, is explained by Vigenere

write or dictate<sup>33</sup> an original narrative of the councils and actions in which he bore a memorable part. At the same time, Baldwin count of Flanders, who had married the sister of Thibaut, assumed the cross at Bruges, with his brother Henry and the principal knights and citizens of that rich and industrious province.<sup>34</sup> The vow which the chiefs had pronounced in churches, they ratified in tournaments: the operations of the war were debated in full and frequent assemblies: and it was resolved to seek the deliverance of Palestine in Egypt, a country, since 'Saladin's death, which was almost ruined by famine and civil war. But the fate of so many royal armies displayed the toils and perils of a land expedition; and if the Flemings dwelt along the ocean, the French barons were destitute of ships and ignorant of navigation. They embraced the wise resolution of choosing six deputies or representatives, of whom Villehardouin was one, with a discretionary trust to direct the motions, and to pledge the faith, of the whole confederacy. The maritime states of Italy were alone possessed of the means of transporting the holy warriors with their arms and horses; and the six deputies proceeded to Venice to solicit, on motives of piety or interest, the aid of that powerful republic.

In the invasion of Italy by Attila, I have mentioned<sup>35</sup> the flight of the Venetians from the fallen cities of the continent, and their obscure shelter in the chain of islands that line the extremity of the Adriatic Gulf. In the midst of the waters, free, indigent, laborious, and inaccessible, they gradually coalesced into a republic: the first foundations of Venice were laid in the island of Rialto; and the annual election of the twelve tribunes was superseded by the permanent office of a duke or doge. On the verge of the two empires, the Venetians exult in the belief of primitive and perpetual independence.<sup>36</sup> Against the Latins their antique freedom has been asserted by the sword, and may be justified by the pen. Charlemagne himself resigned all claims of sovereignty to the islands

and Ducange, in a version and glossary. The President Des Broses (*Mécanisme des Langues*, tom. ii. p. 83) gives it as the example of a language which has ceased to be French, and is understood only by grammarians.

<sup>33</sup> His age, and his own expression, *moi qui ceste œuvre dicta* (No. 62, &c.), may justify the suspicion (more probable than Mr. Wood's on Homer) that he could neither read nor write. Yet Champagne may boast of the two first historians, the noble authors of French prose, Villehardouin and Joinville.

<sup>34</sup> The crusade and reigns of the counts of Flanders, Baldwin and his brother Henry, are the subject of a particular history by the Jesuit Doutremens (*Constantinopolis Belgica; Turnaci, 1638, in 4to.*), which I have only seen with the eyes of Ducange.

<sup>35</sup> History, &c., vol. iv. p. 242, 243.

<sup>36</sup> The foundation and independence of Venice, and Pepin's invasion, are discussed by Pagi (*Critica*, tom. iii. A.D. 810, No. 4, &c.) and Beretti (*Dissert. Chorograph. Italæ mediæ ævi*, in Muratori, *Script.* tom. x. p. 153). The two critics have a slight bias, the Frenchman adverse, the Italian favourable, to the republic.

of the Adriatic Gulf: his son Pepin was repulsed in the attacks of the *lagunas* or canals, too deep for the cavalry, and too shallow for the vessels; and in every age, under the German Cæsars, the lands of the republic have been clearly distinguished from the kingdom of Italy. But the inhabitants of Venice were considered by themselves, by strangers, and by their sovereigns, as an inalienable portion of the Greek empire: <sup>37</sup> in the ninth and tenth centuries the proofs of their subjection are numerous and unquestionable; and the vain titles, the servile honours, of the Byzantine court, so ambitiously solicited by their dukes, would have degraded the magistrates of a free people. But the bands of this dependence, which was never absolute or rigid, were imperceptibly relaxed by the ambition of Venice and the weakness of Constantinople. Obedience was softened into respect, privilege ripened into prerogative, and the freedom of domestic government was fortified by the independence of foreign dominion. The maritime cities of Istria and Dalmatia bowed to the sovereigns of the Adriatic; and when they armed against the Normans in the cause of Alexius, the emperor applied, not to the duty of his subjects, but to the gratitude and generosity of his faithful allies. The sea was their patrimony: <sup>38</sup> the western parts of the Mediterranean, from Tuscany to Gibraltar, were indeed abandoned to their rivals of Pisa and Genoa; but the Venetians acquired an early and lucrative share of the commerce of Greece and Egypt. Their riches increased with the increasing demand of Europe: their manufactures of silk and glass, perhaps the institution of their bank, are of high antiquity; and they enjoyed the fruits of their industry in the magnificence of public and private life. To assert her flag, to avenge her injuries, to protect the freedom of navigation, the republic could launch and man a fleet of an hundred galleys; and the Greeks, the Saracens, and the Normans were encountered by her naval arms. The Franks of Syria were assisted by the Venetians in the reduction of the sea-coast; but their zeal was neither blind nor disinterested; and in the conquest of Tyre they shared the sovereignty of a city, the first seat of the

<sup>37</sup> When the son of Charlemagne asserted his right of sovereignty, he was answered by the loyal Venetians, ὅτι ἡμεῖς δούλοι θίλομεν εἶναι τοῦ Ῥωμαίων βασιλέως (Constantin. Porphyrogenit. de Administrat. Imperii, pars ii. c. 28, p. 85); and the report of the ixth establishes the fact of the xth century, which is confirmed by the embassy of Liutprand of Cremona. The annual tribute, which the emperor allows them to pay to the king of Italy, alleviates, by doubling, their servitude; but the hateful word δούλοι must be translated, as in the charter of 827 (Laugier, Hist. de Venise, tom. i. p. 67, &c.), by the softer appellation of *subditi*, or *fideles*.

<sup>38</sup> See the xxvth and xxxth dissertations of the *Antiquitates mediæ ævi* of Muratori. From Anderson's History of Commerce, I understand that the Venetians did not trade to England before the year 1323. The most flourishing state of their wealth and commerce in the beginning of the xvth century is agreeably described by the Abbe Dubos (Hist. de la Ligue de Cambray, tom. ii. p. 443-480).

commerce of the world. The policy of Venice was marked by the avarice of a trading, and the insolence of a maritime power; yet her ambition was prudent: nor did she often forget that, if armed galleys were the effect and safeguard, merchant vessels were the cause and supply, of her greatness. In her religion she avoided the schism of the Greeks, without yielding a servile obedience to the Roman pontiff; and a free intercourse with the infidels of every clime appears to have allayed betimes the fever of superstition. Her primitive government was a loose mixture of democracy and monarchy: the doge was elected by the votes of the general assembly; as long as he was popular and successful, he reigned with the pomp and authority of a prince; but in the frequent revolutions of the state, he was deposed, or banished, or slain, by the justice or injustice of the multitude. The twelfth century produced the first rudiments of the wise and jealous aristocracy, which has reduced the doge to a pageant, and the people to a cipher.<sup>39</sup>

When the six ambassadors of the French pilgrims arrived at Venice, they were hospitably entertained in the palace of St. Mark, by the reigning duke: his name was Henry Dandolo;<sup>40</sup> and he shone in the last period of human life as one of the most illustrious characters of the times. Under the weight of years, and after the loss of his eyes,<sup>41</sup> Dandolo retained a sound understanding and a manly courage; the spirit of an hero, ambitious to signalise his reign by some memorable exploits;

Alliance of  
the French  
and Venetians,  
A.D. 1201.

<sup>39</sup> The Venetians have been slow in writing and publishing their history. Their most ancient monuments are, 1. The rude Chronicle (perhaps) of John Sagorninus (Venezia, 1765, in octavo), which represents the state and manners of Venice in the year 1008. 2. The larger history of the doge (1342-1354) Andrew Dandolo, published for the first time in the xliith tom. of Muratori, A.D. 1728. The History of Venice by the Abbé Laugier (Paris, 1728) is a work of some merit, which I have chiefly used for the constitutional part.<sup>a</sup>

<sup>40</sup> Henry Dandolo was eighty-four at his election (A.D. 1192), and ninety-seven at his death (A.D. 1205). See the Observations of Ducange sur Villehardouin, No. 204. But this extraordinary longevity is not observed by the original writers, nor does there exist another example of an hero near an hundred years of age. Theophrastus might afford an instance of a writer of ninety-nine; but instead of *ενήνηντα* (Proem. ad Character.), I am much inclined to read *ἑδεμήνηντα*, with his last editor Fischer, and the first thoughts of Casaubon. It is scarcely possible that the powers of the mind and body should support themselves till such a period of life.

<sup>41</sup> The modern Venetians (Laugier, tom. ii. p. 119) accuse the emperor Manuel; but the calumny is refuted by Villehardouin and the older writers, who suppose that Dandolo lost his eyes by a wound (No. 34, and Ducange).<sup>b</sup>

<sup>a</sup> It is scarcely necessary to mention the valuable work of Count Daru, 'Histoire de Venise,' of which I hear that an Italian translation has been published, with notes defensive of the ancient republic. I have not yet seen this work.—M.

<sup>b</sup> The accounts differ, both as to the extent and the cause of his blindness. According to Villehardouin and others, the sight was totally lost; according to the Chronicle of Andrew Dandolo (Murat. tom. xii. p. 322), he was visu debilis. See Wilken, vol. v. p. 143.—M.

and the wisdom of a patriot, anxious to build his fame on the glory and advantage of his country. He praised the bold enthusiasm and liberal confidence of the barons and their deputies: in such a cause, and with such associates, he should aspire, were he a private man, to terminate his life; but he was the servant of the republic, and some delay was requisite to consult, on this arduous business, the judgment of his colleagues. The proposal of the French was first debated by the six *sages* who had been recently appointed to control the administration of the doge: it was next disclosed to the forty members of the council of state; and finally communicated to the legislative assembly of four hundred and fifty representatives, who were annually chosen in the six quarters of the city. In peace and war the doge was still the chief of the republic; his legal authority was supported by the personal reputation of Dandolo; his arguments of public interest were balanced and approved; and he was authorised to inform the ambassadors of the following conditions of the treaty.<sup>42</sup> It was proposed that the crusaders should assemble at Venice on the feast of St. John of the ensuing year; that flat-bottomed vessels should be prepared for four thousand five hundred horses and nine thousand squires, with a number of ships sufficient for the embarkation of four thousand five hundred knights and twenty thousand foot: that during a term of nine months they should be supplied with provisions, and transported to whatsoever coast the service of God and Christendom should require; and that the republic should join the armament with a squadron of fifty galleys. It was required that the pilgrims should pay, before their departure, a sum of eighty-five thousand marks of silver; and that all conquests, by sea and land, should be equally divided between the confederates. The terms were hard; but the emergency was pressing, and the French barons were not less profuse of money than of blood. A general assembly was convened to ratify the treaty: the stately chapel and place of St. Mark were filled with ten thousand citizens; and the noble deputies were taught a new lesson of humbling themselves before the majesty of the people. "Illustrious Venetians," said the marshal of Champagne, "we are sent by the greatest and most powerful barons of France to implore the aid of the masters of the sea for the deliverance of Jerusalem. They have enjoined us to fall prostrate at your feet; nor will we rise from the ground till you have promised to avenge with us the injuries of Christ." The eloquence of their words and tears,<sup>43</sup> their martial aspect and suppliant attitude, were

<sup>42</sup> See the original treaty in the Chronicle of Andrew Dandolo, p. 323-326 [Murat. Script. Ital. t. xii.].

<sup>43</sup> A reader of Villehardouin must observe the frequent tears of the marshal and

applauded by an universal shout; as it were, says Jeffrey, by the sound of an earthquake. The venerable doge ascended the pulpit to urge their request by those motives of honour and virtue which alone can be offered to a popular assembly: the treaty was transcribed on parchment, attested with oaths and seals, mutually accepted by the weeping and joyful representatives of France and Venice, and despatched to Rome for the approbation of Pope Innocent the Third. Two thousand marks were borrowed of the merchants for the first expenses of the armament. Of the six deputies, two repassed the Alps to announce their success, while their four companions made a fruitless trial of the zeal and emulation of the republics of Genoa and Pisa.

The execution of the treaty was still opposed by unforeseen difficulties and delays. The marshal, on his return to Troyes, was embraced and approved by Thibaut count of Champagne, who had been unanimously chosen general of the confederates. But the health of that valiant youth already declined, and soon became hopeless; and he deplored the untimely fate which condemned him to expire, not in a field of battle, but on a bed of sickness. To his brave and numerous vassals the dying prince distributed his treasures: they swore in his presence to accomplish his vow and their own; but some there were, says the marshal, who accepted his gifts and forfeited their word. The more resolute champions of the cross held a parliament at Soissons for the election of a new general; but such was the incapacity, or jealousy, or reluctance, of the princes of France, that none could be found both able and willing to assume the conduct of the enterprise. They acquiesced in the choice of a stranger, of Boniface marquis of Montferrat, descended of a race of heroes, and himself of conspicuous fame in the wars and negotiations of the times;<sup>44</sup> nor could the piety or ambition of the Italian chief decline this honourable invitation. After visiting the French court, where he was received as a friend and kinsman, the marquis, in the church of Soissons, was invested with the cross of a pilgrim and the staff of a general; and immediately repassed the Alps, to prepare for the distant expedition of the East. About the festival of the Pentecost he displayed his banner, and marched towards Venice at the head of the Italians: he was preceded or followed by the counts of Flanders and Blois and the most re-

Assembly  
and depart-  
ure of the  
crusade from  
Venice,  
A.D. 1202,  
Oct. 8.

his brother knights. *Sachiez que la ot mainte lerne plorée de pitié* (No. 17); *mult plorant* (ibid.); *mainte lerne plorée* (No. 34); *si orent mult pitié et plorarent mult durement* (No. 60); *i ot mainte lerne plorée de pitié* (No. 202). They weep on every occasion of grief, joy, or devotion.

<sup>44</sup> By a victory (A.D. 1191) over the citizens of Asti, by a crusade to Palestine, and by an embassy from the pope to the German princes (Muratori, *Annali d'Italia*, tom. x. p. 163, 202).

spectable barons of France; and their numbers were swelled by the pilgrims of Germany,<sup>45</sup> whose object and motives were similar to their own. The Venetians had fulfilled, and even surpassed, their engagements: stables were constructed for the horses, and barracks for the troops; the magazines were abundantly replenished with forage and provisions; and the fleet of transports, ships, and galleys, was ready to hoist sail as soon as the republic had received the price of the freight and armament. But that price far exceeded the wealth of the crusaders who were assembled at Venice. The Flemings, whose obedience to their count was voluntary and precarious, had embarked in their vessels for the long navigation of the ocean and Mediterranean; and many of the French and Italians had preferred a cheaper and more convenient passage from Marseilles and Apulia to the Holy Land. Each pilgrim might complain that, after he had furnished his own contribution, he was made responsible for the deficiency of his absent brethren: the gold and silver plate of the chiefs, which they freely delivered to the treasury of St. Mark, was a generous but inadequate sacrifice; and after all their efforts, thirty-four thousand marks were still wanting to complete the stipulated sum. The obstacle was removed by the policy and patriotism of the doge, who proposed to the barons that, if they would join their arms in reducing some revolted cities of Dalmatia, he would expose his person in the holy war, and obtain from the republic a long indulgence, till some wealthy conquest should afford the means of satisfying the debt. After much scruple and hesitation, they chose rather to accept the offer than to relinquish the enterprise; and the first hostilities of the fleet and army were directed against Zara,<sup>46</sup> a strong city of the Slavonian coast, which had renounced its allegiance to Venice, and implored the protection of the king of Hungary.<sup>47</sup> The crusaders burst the chain or boom of the harbour; landed their horses, troops, and military engines; and compelled the inhabitants, after a defence of five days,

Siege of  
Zara,  
Nov. 10.

<sup>45</sup> See the crusade of the Germans in the *Historia C. P.* of Gunther (Canisii Antiq. Lect. tom. iv. p. v-viii.), who celebrates the pilgrimage of his abbot Martin, one of the preaching rivals of Fulk of Neuilly. His monastery, of the Cistercian order, was situate in the diocese of Basil.

<sup>46</sup> Jadera, now Zara, was a Roman colony, which acknowledged Augustus for its parent. It is now only two miles round, and contains five or six thousand inhabitants; but the fortifications are strong, and it is joined to the main land by a bridge. See the *Travels* of the two companions Spon and Wheeler (*Voyage de Dalmatie, de Grèce, &c.*, tom. i. p. 64-70; *Journey into Greece*, p. 8-14); the last of whom, by mistaking *Sestertia* for *Sestertii*, values an arch with statues and columns at twelve pounds. If, in his time, there were no trees near Zara, the cherry-trees were not yet planted which produce our incomparable *marasquin*.

<sup>47</sup> Katona (*Hist. Critica Reg. Hungariæ, Stirpis Arpad.* tom. iv. p. 536-558) collects all the facts and testimonies most adverse to the conquerors of Zara.

to surrender at discretion : their lives were spared, but the revolt was punished by the pillage of their houses and the demolition of their walls. The season was far advanced ; the French and Venetians resolved to pass the winter in a secure harbour and plentiful country ; but their repose was disturbed by national and tumultuous quarrels of the soldiers and mariners. The conquest of Zara had scattered the seeds of discord and scandal : the arms of the allies had been stained in their outset with the blood, not of infidels, but of Christians : the king of Hungary and his new subjects were themselves enlisted under the banner of the cross ; and the scruples of the devout were magnified by the fear or lassitude of the reluctant pilgrims. The pope had excommunicated the false crusaders who had pillaged and massacred their brethren,<sup>48</sup> and only the marquis Boniface and Simon of Montfort<sup>a</sup> escaped these spiritual thunders ; the one by his absence from the siege, the other by his final departure from the camp. Innocent might absolve the simple and submissive penitents of France ; but he was provoked by the stubborn reason of the Venetians, who refused to confess their guilt, to accept their pardon, or to allow, in their temporal concerns, the interposition of a priest.

The assembly of such formidable powers by sea and land had revived the hopes of young<sup>49</sup> Alexius, and both at Venice and Zara he solicited the arms of the crusaders for his own restoration and his father's<sup>50</sup> deliverance. The royal youth was recommended by Philip king of Germany ; his prayers and presence excited the compassion of the camp, and his cause was embraced and pleaded by the marquis of Montferrat and the doge of Venice. A double alliance, and the dignity of Cæsar, had connected with the Imperial family the two elder brothers of Boniface ;<sup>51</sup> he expected to derive a kingdom from the important

Alliance  
of the  
crusaders  
with the  
Greek prince,  
the young  
Alexius.

<sup>48</sup> See the whole transaction, and the sentiments of the pope, in the Epistles of Innocent III. *Gesta*, c. 86, 87, 88.

<sup>49</sup> A modern reader is surprised to hear of the valet de Constantinople, as applied to young Alexius, on account of his youth, like the *infants* of Spain, and the *nobilissimus puer* of the Romans. The pages and *valets* of the knights were as noble as themselves (Villehardouin and Ducango, No. 36).

<sup>50</sup> The emperor Isaac is styled by Villehardouin *Sursac* (No. 35, &c.), which may be derived from the French *Sire*, or the Greek *Κυρ* (*κύριος*) melted into his proper name; the farther corruptions of *Tursac* and *Conserac* will instruct us what licence may have been used in the old dynasties of Assyria and Egypt.

<sup>51</sup> Reinier and Conrad : the former married Maria, daughter of the emperor Manuel

<sup>a</sup> Montfort protested against the siege. Guido, the abbot of Vaux de Sernay, in the name of the pope, interdicted the attack on a Christian city; and the immediate surrender of the town was thus de-

layed for five days of fruitless resistance. Wilken, vol. v. p. 169. See likewise, at length, the history of the interdict issued by the pope. *Ibid.*—M.



service; and the more generous ambition of Dandolo was eager to secure the inestimable benefits of trade and dominion that might accrue to his country.<sup>52</sup> Their influence procured a favourable audience for the ambassadors of Alexius; and if the magnitude of his offers excited some suspicion, the motives and rewards which he displayed might justify the delay and diversion of those forces which had been consecrated to the deliverance of Jerusalem. He promised, in his own and his father's name, that, as soon as they should be seated on the throne of Constantinople, they would terminate the long schism of the Greeks, and submit themselves and their people to the lawful supremacy of the Roman church. He engaged to recompense the labours and merits of the crusaders by the immediate payment of two hundred thousand marks of silver; to accompany them in person to Egypt; or, if it should be judged more advantageous, to maintain, during a year, ten thousand men, and, during his life, five hundred knights, for the service of the Holy Land. These tempting conditions were accepted by the republic of Venice, and the eloquence of the doge and marquis persuaded the counts of Flanders, Blois, and St. Pol, with eight barons of France, to join in the glorious enterprise.<sup>b</sup> A treaty of offensive and defensive alliance was confirmed by their oaths and seals; and each individual, according to his situation and character, was swayed by the hope of public or private advantage; by the honour of restoring an exiled monarch; or by the sincere and probable opinion that their efforts in Palestine would be fruitless and unavailing, and that the acquisition of Constantinople must precede and prepare the recovery of Jerusalem. But they were the chiefs or equals of a valiant band of freemen and volunteers, who thought and acted for themselves: the soldiers and clergy were divided; and, if a large majority subscribed to the alliance, the numbers and arguments of the dissidents were strong and respectable.<sup>53</sup> The boldest hearts were appalled by the report of the

Comnenus; the latter was the husband of Theodora Angela, sister of the emperors Isaac and Alexius. Conrad abandoned the Greek court and princess for the glory of defending Tyre against Saladin (Ducange, *Fam. Byzant.* p. 187, 203).

<sup>52</sup> Nicetas (in Alexio Comneno, l. iii. c. 9 [p. 715, ed. Bonn]) accuses the doge and Venetians as the first authors of the war against Constantinople, and considers only as a *κύμα ἐπὶ κύματι* the arrival and shameful offers of the royal exile.<sup>a</sup>

<sup>53</sup> Villehardouin and Gunther represent the sentiments of the two parties. The abbot Martin left the army at Zara, proceeded to Palestine, was sent ambassador to Constantinople, and became a reluctant witness of the second siege.

<sup>a</sup> He admits, however, that the Angeli had committed depredations on the Venetian trade; and the emperor himself had refused the payment of part of a stipulated compensation for the seizure of the Venetian merchandise by the emperor

Manuel. Nicetas, in loc. [p. 713, ed. Bonn].—M.

<sup>b</sup> It was suspected that Dandolo and the Venetians had received a bribe from Malek Adel to divert their arms from the East. Michaud, vol. iii. p. 143.—S.

naval power and impregnable strength of Constantinople, and their apprehensions were disguised to the world, and perhaps to themselves, by the more decent objections of religion and duty. They alleged the sanctity of a vow which had drawn them from their families and homes to the rescue of the holy sepulchre; nor should the dark and crooked counsels of human policy divert them from a pursuit, the event of which was in the hands of the Almighty. Their first offence, the attack of Zara, had been severely punished by the reproach of their conscience and the censures of the pope, nor would they again imbrue their hands in the blood of their fellow Christians. The apostle of Rome had pronounced; nor would they usurp the right of avenging with the sword the schism of the Greeks and the doubtful usurpation of the Byzantine monarch. On these principles or pretences many pilgrims, the most distinguished for their valour and piety, withdrew from the camp; and their retreat was less pernicious than the open or secret opposition of a discontented party that laboured, on every occasion, to separate the army and disappoint the enterprise.

Notwithstanding this defection, the departure of the fleet and army was vigorously pressed by the Venetians, whose zeal for the service of the royal youth concealed a just resentment to his nation and family. They were mortified by the recent preference which had been given to Pisa, the rival of their trade; they had a long arrear of debt and injury to liquidate with the Byzantine court; and Dandolo might not discourage the popular tale that he had been deprived of his eyes by the emperor Manuel, who perfidiously violated the sanctity of an ambassador. A similar armament, for ages, had not rode the Adriatic: it was composed of one hundred and twenty flat-bottomed vessels or *palanders* for the horses, two hundred and forty transports filled with men and arms, seventy store-ships laden with provisions, and fifty stout galleys well prepared for the encounter of an enemy.<sup>54</sup> While the wind was favourable, the sky serene, and the water smooth, every eye was fixed with wonder and delight on the scene of military and naval pomp which overspread the sea. The shields of the knights and squires, at once an ornament and a defence, were arranged on either side of the ships; the banners of the nations and families were displayed from the stern; our modern artillery was supplied by three hundred engines for casting stones and darts; the

Voyage from  
Zara to  
Constanti-  
nople,  
A.D. 1203,  
April 7—  
June 24.

<sup>54</sup> The birth and dignity of Andrew Dandolo gave him the motive and the means of searching in the archives of Venice the memorable story of his ancestor. His brevity seems to accuse the copious and more recent narratives of Sanudo (in Muratori, Script. Rerum Italicarum, tom. xxii.), Blondus, Sabellicus, and Rhamnusius.

fatigues of the way were cheered with the sound of music; and the spirits of the adventurers were raised by the mutual assurance that forty thousand Christian heroes were equal to the conquest of the world.<sup>55</sup> In the navigation<sup>56</sup> from Venice and Zara the fleet was successfully steered by the skill and experience of the Venetian pilots: at Durazzo the confederates first landed on the territories of the Greek empire; the isle of Corfu afforded a station and repose; they doubled, without accident, the perilous cape of Malea, the southern point of Peloponnesus or the Morea; made a descent in the islands of Negropont and Andros; and cast anchor at Abydus on the Asiatic side of the Hellespont. These preludes of conquest were easy and bloodless; the Greeks of the provinces, without patriotism or courage, were crushed by an irresistible force; the presence of the lawful heir might justify their obedience, and it was rewarded by the modesty and discipline of the Latins. As they penetrated through the Hellespont, the magnitude of their navy was compressed in a narrow channel, and the face of the waters was darkened with innumerable sails. They again expanded in the basin of the Propontis, and traversed that placid sea, till they approached the European shore at the abbey of St. Stephen, three leagues to the west of Constantinople. The prudent doge dissuaded them from dispersing themselves in a populous and hostile land; and, as their stock of provisions was reduced, it was resolved, in the season of harvest, to replenish their storeships in the fertile islands of the Propontis. With this resolution they directed their course; but a strong gale and their own impatience drove them to the eastward, and so near did they run to the shore and the city, that some volleys of stones and darts were exchanged between the ships and the rampart. As they passed along, they gazed with admiration on the capital of the East, or, as it should seem, of the earth, rising from her seven hills, and towering over the continents of Europe and Asia. The swelling domes and lofty spires of five hundred palaces and churches were gilded by the sun and reflected in the waters; the walls were crowded with soldiers and spectators, whose numbers they beheld, of whose temper they were ignorant; and each heart was chilled by the reflection that, since the beginning of the world, such an enterprise had never been undertaken by such a handful of warriors. But the mo-

<sup>55</sup> Villehardouin, No. 62. His feelings and expressions are original: he often weeps, but he rejoices in the glories and perils of war with a spirit unknown to a sedentary writer.

<sup>56</sup> In this voyage almost all the geographical names are corrupted by the Latins. The modern appellation of Chalcis, and all Eubœa, is derived from its *Euripus*, *Etripo*, *Negri-po*, *Negropont*, which dishonours our maps (D'Anville, *Géographie Ancienne*, tom. i. p. 263).

mentary apprehension was dispelled by hope and valour; and every man, says the marshal of Champagne, glanced his eye on the sword or lance which he must speedily use in the glorious conflict.<sup>57</sup> The Latins cast anchor before Chalcedon; the mariners only were left in the vessels; the soldiers, horses, and arms were safely landed; and, in the luxury of an Imperial palace, the barons tasted the first fruits of their success. On the third day the fleet and army moved towards Scutari, the Asiatic suburb of Constantinople: a detachment of five hundred Greek horse was surprised and defeated by fourscore French knights; and in a halt of nine days the camp was plentifully supplied with forage and provisions.

In relating the invasion of a great empire, it may seem strange that I have not described the obstacles which should have checked the progress of the strangers. The Greeks, in truth, were an unwarlike people; but they were rich, industrious, and subject to the will of a single man; had that man been capable of fear when his enemies were at a distance, or of courage when they approached his person. The first rumour of his nephew's alliance with the French and Venetians was despised by the usurper Alexius: his flatterers persuaded him that in this contempt he was bold and sincere; and each evening, in the close of the banquet, he thrice discomfited the barbarians of the West. These barbarians had been justly terrified by the report of his naval power; and the sixteen hundred fishing-boats of Constantinople<sup>58</sup> could have manned a fleet to sink them in the Adriatic, or stop their entrance in the mouth of the Hellespont. But all force may be annihilated by the negligence of the prince and the venality of his ministers. The great duke or admiral made a scandalous, almost a public, auction of the sails, the masts, and the rigging; the royal forests were reserved for the more important purpose of the chase; and the trees, says Nicetas, were guarded by the eunuchs like the groves of religious worship.<sup>59</sup> From his dream of pride Alexius was awakened by the siege of Zara and the rapid advances of the Latins; as soon as he saw the danger was real, he thought it inevitable, and his vain presumption was lost in abject despondency and despair. He suffered these contemptible barbarians to pitch their camp in the sight of the

<sup>57</sup> Et sachiez que il ni ot si hardi cuile cuer ne fremist (c. 66) . . . Chascuns regardoit ses armes . . . que par tems en arons mestier (c. 67). Such is the honesty of courage.

<sup>58</sup> Eandem urbem plus in solis navibus piscatorum abundare, quam illos in toto navigio. Habebat enim mille et sexcentas piscatorias naves . . . Bellicas autem sive mercatorias habebant infinitæ multitudinis et portum tutissimum. Gunther, Hist. C. P. c. 8, p. 10 [in Canisius. Ant. Lect. t. iv.].

<sup>59</sup> Κατάπερ ἱερῶν ἄλσων, ἵππῶν δὲ καὶ θιαφρυγῶν παραδίωσαν ἐφύλαττον αὐτὰς. Nicetas in Alex. Commeno, l. iii. c. 9, p. 348 [p. 716, ed. Bonn].

palace, and his apprehensions were thinly disguised by the pomp and menace of a suppliant embassy. The sovereign of the Romans was astonished (his ambassadors were instructed to say) at the hostile appearance of the strangers. If these pilgrims were sincere in their vow for the deliverance of Jerusalem, his voice must applaud, and his treasures should assist, their pious design; but should they dare to invade the sanctuary of empire, their numbers, were they ten times more considerable, should not protect them from his just resentment. The answer of the doge and barons was simple and magnanimous. "In the cause of honour and justice," they said, "we despise the usurper of Greece, his threats, and his offers. Our friendship and his allegiance are due to the lawful heir, to the young prince who is seated among us, and to his father the emperor Isaac, who has been deprived of his sceptre, his freedom, and his eyes by the crime of an ungrateful brother. Let that brother confess his guilt and implore forgiveness, and we ourselves will intercede that he may be permitted to live in affluence and security. But let him not insult us by a second message: our reply will be made in arms, in the palace of Constantinople."

On the tenth day of their encampment at Scutari the crusaders prepared themselves, as soldiers and as Catholics, for the passage of the Bosphorus. Perilous indeed was the adventure: the stream was broad and rapid; in a calm the current of the Euxine might drive down the liquid and unextinguishable fires of the Greeks, and the opposite shores of Europe were defended by seventy thousand horse and foot in formidable array. On this memorable day, which happened to be bright and pleasant, the Latins were distributed in six battles or divisions; the first, or vanguard, was led by the count of Flanders, one of the most powerful of the Christian princes in the skill and number of his cross-bows. The four successive battles of the French were commanded by his brother Henry, the counts of St. Pol and Blois, and Matthew of Montmorency, the last of whom was honoured by the voluntary service of the marshal and nobles of Champagne. The sixth division, the rear-guard and reserve of the army, was conducted by the marquis of Montferrat, at the head of the Germans and Lombards. The chargers, saddled, with their long caparisons dragging on the ground, were embarked in the flat *palanders*,<sup>60</sup> and the knights stood by the side of their

Passage  
of the  
Bosphorus,  
July 6.

<sup>60</sup> From the version of Vigenere I adopt the well-sounding word *palander*, which is still used, I believe, in the Mediterranean. But had I written in French, I should have preferred the original and expressive denomination of *vessiers* or *huissiers*, from the *huis*, or door, which was let down as a drawbridge; but which, at sea, was closed into the side of the ship. (See Ducange au Villehardouin, No. 14, and Joinville, p. 27, 28, édit. du Louvre.)

norses, in complete armour, their helmets placed, and their lances in their hands. Their numerous train of *serjeants*<sup>61</sup> and archers occupied the transports, and each transport was towed by the strength and swiftness of a galley. The six divisions traversed the Bosphorus without encountering an enemy or an obstacle; to land the foremost was the wish, to conquer or die was the resolution, of every division and of every soldier. Jealous of the pre-eminence of danger, the knights in their heavy armour leaped into the sea when it rose as high as their girdle; the serjeants and archers were animated by their valour; and the squires, letting down the drawbridges of the palanders, led the horses to the shore. Before the squadrons could mount, and form, and couch their lances, the seventy thousand Greeks had vanished from their sight; the timid Alexius gave the example to his troops, and it was only by the plunder of his rich pavilions that the Latins were informed that they had fought against an emperor. In the first consternation of the flying enemy, they resolved, by a double attack, to open the entrance of the harbour. The tower of Galata,<sup>62</sup> in the suburb of Pera, was attacked and stormed by the French, while the Venetians assumed the more difficult task of forcing the boom or chain that was stretched from that tower to the Byzantine shore. After some fruitless attempts their intrepid perseverance prevailed; twenty ships of war, the relics of the Grecian navy, were either sunk or taken; the enormous and massy links of iron were cut asunder by the shears or broken by the weight of the galleys;<sup>63</sup> and the Venetian fleet, safe and triumphant, rode at anchor in the port of Constantinople. By these daring achievements a remnant of twenty thousand Latins solicited the licence of besieging a capital which contained above four hundred thousand inhabitants,<sup>64</sup> able, though not

<sup>61</sup> To avoid the vague expressions of followers, &c., I use, after Villehardouin, the word *serjeants* for all horsemen who were not knights. There were serjeants at arms and serjeants at law; and if we visit the parade and Westminster Hall, we may observe the strange result of the distinction (Ducange, Glossar. Latin. *Servientes*, &c., tom. vi. p. 226-231).

<sup>62</sup> It is needless to observe that on the subject of Galata, the chain, &c., Ducange is accurate and full. Consult likewise the proper chapters of the C. P. Christiana of the same author. The inhabitants of Galata were so vain and ignorant, that they applied to themselves St. Paul's Epistle to the Galatians.

<sup>63</sup> The vessel that broke the chain was named the Eagle, *Aquila* (Dandolo. Chronicon, p. 322), which Blondus (de Gestis Venet.) has changed into *Aquilo*, the north-wind. Ducange, Observations, No. 83, maintains the latter reading; but he had not seen the respectable text of Dandolo, nor did he enough consider the topography of the harbour. The south-east would have been a more effectual wind. [Note to Wilken, vol. v. p. 215.]

<sup>64</sup> *Quatre cens mil homes ou plus* (Villehardouin, No. 133) must be understood of men of a military age. Le Beau (Hist. du Bas Empire, tom. xx. p. 417) allows Constantinople a million of inhabitants, of whom 60,000 horse, and an infinite number of foot soldiers. In its present decay the capital of the Ottoman empire may contain 400,000 souls (Bell's Travels, vol. ii. p. 401, 402); but as the Turks keep no registers, and as circumstances are fallacious, it is impossible to ascertain (Niebuhr, Voyage en Arabie, tom. i. p. 18, 19) the real populousness of their cities.

willing, to bear arms in the defence of their country. Such an account would indeed suppose a population of near two millions: but whatever abatement may be required in the numbers of the Greeks, the *belief* of those numbers will equally exalt the fearless spirit of their assailants.

In the choice of the attack the French and Venetians were divided by their habits of life and warfare. The former affirmed with truth that Constantinople was most accessible on the side of the sea and the harbour. The latter might assert with honour that they had long enough trusted their lives and fortunes to a frail bark and a precarious element, and loudly demanded a trial of knighthood, a firm ground, and a close onset, either on foot or horseback. After a prudent compromise of employing the two nations by sea and land in the service best suited to their character, the fleet covering the army, they both proceeded from the entrance to the extremity of the harbour: the stone bridge of the river was hastily repaired; and the six battles of the French formed their encampment against the front of the capital, the basis of the triangle which runs about four miles from the port to the Propontis.<sup>65</sup> On the edge of a broad ditch, at the foot of a lofty rampart, they had leisure to contemplate the difficulties of their enterprise. The gates to the right and left of their narrow camp poured forth frequent sallies of cavalry and light infantry, which cut off their stragglers, swept the country of provisions, sounded the alarm five or six times in the course of each day, and compelled them to plant a palisade and sink an entrenchment for their immediate safety. In the supplies and convoys the Venetians had been too sparing, or the Franks too voracious: the usual complaints of hunger and scarcity were heard, and perhaps felt: their stock of flour would be exhausted in three weeks; and their disgust of salt meat tempted them to taste the flesh of their horses. The trembling usurper was supported by Theodore Lascaris, his son-in-law, a valiant youth, who aspired to save and to rule his country; the Greeks, regardless of that country, were awakened to the defence of their religion; but their firmest hope was in the strength and spirit of the Varangian guards, of the Danes and English, as they are named in the writers of the times.<sup>66</sup> After ten days' incessant labour the ground was

First siege  
and conquest  
of Constantinople  
by the Latins,  
July 7-18.

<sup>65</sup> On the most correct plans of Constantinople, I know not how to measure more than 4000 paces. Yet Villehardouin computes the space at three leagues (No. 86). If his eye were not deceived, he must reckon by the old Gallic league of 1500 paces, which might still be used in Champagne.

<sup>66</sup> The guards, the Varangi, are styled by Villehardouin (No. 89, 95, &c.) Englois et Danois avec leurs haches. Whatever had been their origin, a French pilgrim could not be mistaken in the nations of which they were at that time composed.

levelled, the ditch filled, the approaches of the besiegers were regularly made, and two hundred and fifty engines of assault exercised their various powers to clear the rampart, to batter the walls, and to sap the foundations. On the first appearance of a breach the scaling-ladders were applied: the numbers that defended the vantage-ground repulsed and oppressed the adventurous Latins: but they admired the resolution of fifteen knights and serjeants, who had gained the ascent, and maintained their perilous station till they were

July 17.

precipitated or made prisoners by the Imperial guards. On the side of the harbour the naval attack was more successfully conducted by the Venetians; and that industrious people employed every resource that was known and practised before the invention of gunpowder. A double line, three bow-shots in front, was formed by the galleys and ships; and the swift motion of the former was supported by the weight and loftiness of the latter, whose decks, and poops, and turret, were the platforms of military engines, that discharged their shot over the heads of the first line. The soldiers, who leaped from the galleys on shore, immediately planted and ascended their scaling-ladders, while the large ships, advancing more slowly into the intervals, and lowering a drawbridge, opened a way through the air from their masts to the rampart. In the midst of the conflict the doge, a venerable and conspicuous form, stood aloft in complete armour on the prow of his galley. The great standard of St. Mark was displayed before him; his threats, promises, and exhortations urged the diligence of the rowers; his vessel was the first that struck; and Dandolo was the first warrior on the shore. The nations admired the magnanimity of the blind old man, without reflecting that his age and infirmities diminished the price of life and enhanced the value of immortal glory. On a sudden, by an invisible hand (for the standard-bearer was probably slain), the banner of the republic was fixed on the rampart: twenty-five towers were rapidly occupied; and, by the cruel expedient of fire, the Greeks were driven from the adjacent quarter. The doge had despatched the intelligence of his success, when he was checked by the danger of his confederates. Nobly declaring that he would rather die with the pilgrims than gain a victory by their destruction, Dandolo relinquished his advantage, recalled his troops, and hastened to the scene of action. He found the six weary diminutive *battles* of the French encompassed by sixty squadrons of the Greek cavalry, the least of which was more numerous than the largest of their divisions. Shame and despair had provoked Alexius to the last effort of a general sally; but he was awed by the firm order and manly aspect of the Latins; and, after skirmishing at a distance, withdrew his troops in the close of the



evening. The silence or tumult of the night exasperated his fears and the timid usurper, collecting a treasure of ten thousand pounds of gold, basely deserted his wife, his people, and his fortune; threw himself into a bark; stole through the Bosphorus; and landed in shameful safety in an obscure harbour of Thrace. As soon as they were apprised of his flight, the Greek nobles sought pardon and peace in the dungeon where the blind Isaac expected each hour the visit of the executioner. Again saved and exalted by the vicissitudes of fortune, the captive in his Imperial robes was replaced on the throne, and surrounded with prostrate slaves, whose real terror and affected joy he was incapable of discerning. At the dawn of day hostilities were suspended, and the Latin chiefs were surprised by a message from the lawful and reigning emperor, who was impatient to embrace his son and to reward his generous deliverers.<sup>67</sup>

But these generous deliverers were unwilling to release their hostage till they had obtained from his father the payment, or at least the promise, of their recompense. They chose four ambassadors, Matthew of Montmorency, our historian the marshal of Champagne, and two Venetians, to congratulate the emperor. The gates were thrown open on their approach, the streets on both sides were lined with the battle-axes of the Danish and English guard: the presence-chamber glittered with gold and jewels, the false substitutes of virtue and power: by the side of the blind Isaac his wife was seated, the sister of the king of Hungary: and by her appearance, the noble matrons of Greece were drawn from their domestic retirement and mingled with the circle of senators and soldiers. The Latins, by the mouth of the marshal, spoke like men conscious of their merits, but who respected the work of their own hands; and the emperor clearly understood that his son's engagements with Venice and the pilgrims must be ratified without hesitation or delay. Withdrawing into a private chamber with the empress, a chamberlain, an interpreter, and the four ambassadors, the father of young Alexius inquired with some anxiety into the nature of his stipulations. The submission of the Eastern empire to the pope, the succour of the Holy Land, and a present contribution of two hundred thousand marks of silver.—“These conditions are weighty,” was his prudent reply: “they are hard to accept, and difficult to perform. But no conditions can exceed the measure of your ser-

Restoration  
of the em-  
peror Isaac  
Angelus,  
and his son  
Alexius,  
July 19.

<sup>67</sup> For the first siege and conquest of Constantinople, we may read the original letter of the crusaders to Innocent III., *Gesta*, c. 91, p. 533, 534; Villehardouin, No. 75-99; Nicetas, in *Alexio Comnen.* l. iii. c. 10, p. 349-352 [p. 718-725, ed. Bonn]; Dandolo, in *Chron.* p. 322. Gunther and his abbot Martin were not yet returned from their obstinate pilgrimage to Jerusalem, or St. John d'Acre, where the greatest part of the company had died of the plague.

"vices and deserts." After this satisfactory assurance, the barons mounted on horseback and introduced the heir of Constantinople to the city and palace: his youth and marvellous adventures engaged every heart in his favour, and Alexius was solemnly crowned with his father in the dome of St. Sophia. In the first days of his reign, the people, already blessed with the restoration of plenty and peace, was delighted by the joyful catastrophe of the tragedy; and the discontent of the nobles, their regret, and their fears, were covered by the polished surface of pleasure and loyalty. The mixture of two discordant nations in the same capital might have been pregnant with mischief and danger; and the suburb of Galata, or Pera, was assigned for the quarters of the French and Venetians. But the liberty of trade and familiar intercourse was allowed between the friendly nations; and each day the pilgrims were tempted by devotion or curiosity to visit the churches and palaces of Constantinople. Their rude minds, insensible perhaps of the finer arts, were astonished by the magnificent scenery: and the poverty of their native towns enhanced the populousness and riches of the first metropolis of Christendom.<sup>68</sup> Descending from his state, young Alexius was prompted by interest and gratitude to repeat his frequent and familiar visits to his Latin allies; and in the freedom of the table the gay petulance of the French sometimes forgot the emperor of the East.<sup>69</sup> In their more serious conferences it was agreed that the re-union of the two churches must be the result of patience and time; but avarice was less tractable than zeal; and a large sum was instantly disbursed to appease the wants, and silence the importunity, of the crusaders.<sup>70</sup> Alexius was alarmed by the approaching hour of their departure: their absence might have relieved him from the engagement which he was yet incapable of performing; but his friends would have left him, naked and alone, to the caprice and prejudice of a perfidious nation. He wished to bribe their stay, the delay of a year, by undertaking to defray their expense, and to satisfy, in their name, the freight of the Venetian vessels. The offer was agitated in the council of the barons; and, after a repe-

<sup>68</sup> Compare, in the rude energy of Villehardouin (No. 66, 100), the inside and outside views of Constantinople, and their impression on the minds of the pilgrims: *cette ville* (says he) *que de totes les autres ére souveraine*. See the parallel passages of Fulcherius Carnotensis, *Hist. Hierosol.* l. i. c. 4 [p. 386], and Will. Tyr. ii. 3, xx. 26.

<sup>69</sup> As they played at dice, the Latins took off his diadem, and clapped on his head a woollen or hairy cap, *τὸ μινυλοπεριτίς καὶ παλαιότατον κατιρρύπανον ἵκεμα* (Nicetas, p. 858 [p. 736, ed. Bonn]). If these merry companions were Venetians, it was the insult of trade and a commonwealth.

<sup>70</sup> Villehardouin, No. 101; Dandolo, p. 322. The doge affirms that the Venetians were paid more slowly than the French; but he owns that the histories of the two nations differed on that subject. Had he read Villehardouin! The Greeks complained, however, *quòd totius Græciæ opes transtulisset* (Gunther, *Hist. C. P.* c. 15). See the lamentations and invectives of Nicetas (p. 355 [p. 729, ed. Bonn]).

tition of their debates and scruples, a majority of votes again acquiesced in the advice of the doge and the prayer of the young emperor. At the price of sixteen hundred pounds of gold, he prevailed on the marquis of Montferrat to lead him with an army round the provinces of Europe; to establish his authority, and pursue his uncle, while Constantinople was awed by the presence of Baldwin and his confederates of France and Flanders. The expedition was successful: the blind emperor exulted in the success of his arms, and listened to the predictions of his flatterers, that the same Providence which had raised him from the dungeon to the throne would heal his gout, restore his sight, and watch over the long prosperity of his reign. Yet the mind of the suspicious old man was tormented by the rising glories of his son; nor could his pride conceal from his envy, that, while his own name was pronounced in faint and reluctant acclamations, the royal youth was the theme of spontaneous and universal praise.<sup>71</sup>

By the recent invasion the Greeks were awakened from a dream of nine centuries; from the vain presumption that the capital of the Roman empire was impregnable to foreign arms. The strangers of the West had violated the city, and bestowed the sceptre, of Constantine: their Imperial clients soon became as unpopular as themselves: the well-known vices of Isaac were rendered still more contemptible by his infirmities, and the young Alexius was hated as an apostate who had renounced the manners and religion of his country. His secret covenant with the Latins was divulged or suspected; the people, and especially the clergy, were devoutly attached to their faith and superstition; and every convent, and every shop, resounded with the danger of the church and the tyranny of the pope.<sup>72</sup> An empty treasury could ill supply the demands of regal luxury and foreign extortion: the Greeks refused to avert, by a general tax, the impending evils of servitude and pillage; the oppression of the rich excited a more dangerous and personal resentment; and if the emperor melted the plate and despoiled the images of the sanctuary, he seemed to justify the complaints of heresy and sacrilege. During the absence of marquis Boniface and his Imperial pupil, Constantinople was visited with a calamity which might be justly imputed to the zeal and indiscretion of the Flemish pilgrims.<sup>73</sup> In

Quarrel of  
the Greeks  
and Latins.

<sup>71</sup> The reign of Alexius Comnenus occupies three books in Nicetas, p. 291-352. The short restoration of Isaac and his son is despatched in five chapters, p. 352-362.

<sup>72</sup> When Nicetas reproaches Alexius for his impious league, he bestows the harshest names on the pope's new religion, *μίζον και ἀποστάτον . . . παρικροσὴν πίστιν . . . τὸν τοῦ Πάπα προνομίον καινισμόν, μισάνειν σι και μεταποίησιν τὸν παλαιὸν Ῥωμαίων* (p. 348 [p. 715, ed. Bonn]). Such was the sincere language of every Greek to the last gasp of the empire.

<sup>73</sup> Nicetas (p. 355 [p. 731, ed. Bonn]) is positive in the charge, and specifies the

one of their visits to the city they were scandalised by the aspect of a mosque or synagogue, in which one God was worshipped, without a partner or a son. Their effectual mode of controversy was to attack the infidels with the sword, and their habitation with fire: but the infidels, and some Christian neighbours, presumed to defend their lives and properties; and the flames which bigotry had kindled consumed the most orthodox and innocent structures. During eight days and nights<sup>a</sup> the conflagration spread above a league in front, from the harbour to the Propontis, over the thickest and most populous regions of the city. It is not easy to count the stately churches and palaces that were reduced to a smoking ruin, to value the merchandise that perished in the trading streets, or to number the families that were involved in the common destruction. By this outrage, which the doge and the barons in vain affected to disclaim, the name of the Latins became still more unpopular; and the colony of that nation, above fifteen thousand persons, consulted their safety in a hasty retreat from the city to the protection of their standard in the suburb of Pera. The emperor returned in triumph; but the firmest and most dexterous policy would have been insufficient to steer him through the tempest which overwhelmed the person and government of that unhappy youth. His own inclination, and his father's advice, attached him to his benefactors; but Alexius hesitated between gratitude and patriotism, between the fear of his subjects and of his allies.<sup>74</sup> By his feeble and fluctuating conduct he lost the esteem and confidence of both; and, while he invited the marquis of Montferrat to occupy the palace, he suffered the nobles to conspire, and the people to arm, for the deliverance of their country. Regardless of his painful situation, the Latin chiefs repeated their demands, resented his delays, suspected his intentions, and exacted a decisive answer of peace or war. The haughty summons was delivered by three French knights and three

Flemings (Φλαμίονες), though he is wrong in supposing it an ancient name. Villehardouin (No. 107) exculpates the barons, and is ignorant (perhaps affectedly ignorant) of the names of the guilty.

<sup>74</sup> Compare the suspicions and complaints of Nicetas (p. 359-362 [p. 740-747, ed. Bonn]) with the blunt charges of Baldwin of Flanders (Gesta Innocent. III. c. 92, p. 534), cum patriarcha et mole nobilium, nobis promissis perjurus et mendax.

<sup>a</sup> Finlay observes that Gibbon has made a mistake in saying that the conflagration lasted eight days and nights, and that Daru and Michaud both repeat the error. He adds that the mistake seems to have arisen from copying Cousin's French translation of Nicetas:—"Buchon has given additional currency to the blunder, by reprinting the inaccurate translation, without correction, in his notes

"to Villehardouin. We possess two contemporary witnesses. Nicetas says the fire continued the first day, all the night, the following day, and the evening (p. 356). Villehardouin says it lasted two days and nights, and extended half a league in front (p. 82, Buchon's edit.). The text of Ducange has *une lieue de terre*." Finlay, *Medieval Greece*, p. 98.—S.

Venetian deputies, who girded their swords, mounted their horses, pierced through the angry multitude, and entered, with a fearless countenance, the palace and presence of the Greek emperor. In a peremptory tone they recapitulated their services and his engagements; and boldly declared that, unless their just claims were fully and immediately satisfied, they should no longer hold him either as a sovereign or a friend. After this defiance, the first that had ever wounded an Imperial ear, they departed without betraying any symptoms of fear; but their escape from a servile palace and a furious city astonished the ambassadors themselves; and their return to the camp was the signal of mutual hostility.

Among the Greeks all authority and wisdom were overborne by the impetuous multitude, who mistook their rage for valour, their numbers for strength, and their fanaticism for the support and inspiration of Heaven. In the eyes of both nations

The war  
renewed,  
A.D. 1204.

Alexius was false and contemptible: the base and spurious race of the Angeli was rejected with clamorous disdain; and the people of Constantinople encompassed the senate to demand at their hands a more worthy emperor. To every senator, conspicuous by his birth or dignity, they successively presented the purple: by each senator the deadly garment was repulsed: the contest lasted three days; and we may learn from the historian Nicetas, one of the members of the assembly, that fear and weakness were the guardians of their loyalty. A phantom, who vanished in oblivion, was forcibly proclaimed by the crowd:<sup>75</sup> but the author of the tumult, and the leader of the war, was a prince of the house of Ducas; and his common appellation of Alexius must be discriminated by the epithet of Mourzoufle,<sup>76</sup> which in the vulgar idiom expressed the close junction of his black and shaggy eyebrows. At once a patriot and a courtier, the perfidious Mourzoufle, who was not destitute of cunning and courage, opposed the Latins both in speech and action, inflamed the passions and prejudices of the Greeks, and insinuated himself into the favour and confidence of Alexius, who trusted him with the office of great chamberlain, and tinged his buskins with the colours of royalty. At the dead of night he rushed into the bed-chamber with an affrighted aspect, exclaiming that the palace was attacked by the people and betrayed by the guards. Starting from his couch, the unsuspecting prince threw himself into the arms of his enemy, who had contrived

<sup>75</sup> His name was Nicholas Canabus: he deserved the praise of Nicetas and the vengeance of Mourzoufle (p. 362 [p. 744, ed. Bonn]).

<sup>76</sup> Villehardouin (No. 116) speaks of him as a favourite, without knowing that he was a prince of the blood, *Angelus* and *Ducas*. Ducange, who pries into every corner, believes him to be the son of Isaac Ducas Sebastocrator, and second cousin of young Alexius.

his escape by a private staircase. But that staircase terminated in a prison: Alexius was seized, stripped, and loaded with chains; and, after tasting some days the bitterness of death, he was poisoned, or strangled, or beaten with clubs, at the command, and in the presence, of the tyrant. The emperor Isaac Angelus soon followed his son to the grave; and Mourzoufle, perhaps, might spare the superfluous crime of hastening the extinction of impotence and blindness.

Alexius and his father deposed by Mourzoufle, Feb. 8.

The death of the emperors, and the usurpation of Mourzoufle, had changed the nature of the quarrel. It was no longer the disagreement of allies who overvalued their services, or neglected their obligations: the French and Venetians forgot their complaints against Alexius, dropped a tear on the untimely fate of their companion, and swore revenge against the perfidious nation who had crowned his assassin. Yet the prudent doge was still inclined to negotiate: he asked as a debt, a subsidy, or a fine, fifty thousand pounds of gold, about two millions sterling; nor would the conference have been abruptly broken if the zeal, or policy, of Mourzoufle had not refused to sacrifice the Greek church to the safety of the state.<sup>77</sup> Amidst the invectives of his foreign and domestic enemies, we may discern that he was not unworthy of the character which he had assumed, of the public champion: the second siege of Constantinople was far more laborious than the first; the treasury was replenished, and discipline was restored, by a severe inquisition into the abuses of the former reign; and Mourzoufle, an iron mace in his hand, visiting the posts, and affecting the port and aspect of a warrior, was an object of terror to his soldiers, at least, and to his kinsmen. Before and after the death of Alexius, the Greeks made two vigorous and well-conducted attempts to burn the navy in the harbour; but the skill and courage of the Venetians repulsed the fire-ships; and the vagrant flames wasted themselves without injury in the sea.<sup>78</sup> In a nocturnal sally the Greek emperor was vanquished by Henry, brother of the count of Flanders: the advantages of number and surprise aggravated the shame of his defeat: his buckler was found on the field of battle; and the Imperial standard,<sup>79</sup> a divine

Second siege, January—April.

<sup>77</sup> This negotiation, probable in itself, and attested by Nicetas (p. 365 [p. 751, ed. Bonn]), is omitted as scandalous by the delicacy of Dandolo and Villehardouin.

<sup>78</sup> Baldwin mentions both attempts to fire the fleet (Gest. c. 92, p. 534, 535); Villehardouin (No. 113-115) only describes the first. It is remarkable that neither of these warriors observe any peculiar properties in the Greek fire.

<sup>79</sup> Ducange (No. 119) pours forth a torrent of learning on the *Gonfanon Imperial*. This banner of the Virgin is shown at Venice as a trophy and relic: if it be genuine, the pious doge must have cheated the monks of Cîteaux.

image of the Virgin, was presented, as a trophy and a relic, to the Cistercian monks, the disciples of St. Bernard. Near three months; without excepting the holy season of Lent, were consumed in skirmishes and preparations, before the Latins were ready or resolved for a general assault. The land fortifications had been found impregnable; and the Venetian pilots represented, that, on the shore of the Propontis, the anchorage was unsafe, and the ships must be driven by the current far away to the straits of the Hellespont; a prospect not unpleasing to the reluctant pilgrims, who sought every opportunity of breaking the army. From the harbour, therefore, the assault was determined by the assailants and expected by the besieged; and the emperor had placed his scarlet pavilions on a neighbouring height, to direct and animate the efforts of his troops. A fearless spectator, whose mind could entertain the ideas of pomp and pleasure, might have admired the long array of two embattled armies, which extended above half a league, the one on the ships and galleys, the other on the walls and towers raised above the ordinary level by several stages of wooden turrets. Their first fury was spent in the discharge of darts, stones, and fire, from the engines; but the water was deep; the French were bold; the Venetians were skilful; they approached the walls; and a desperate conflict of swords, spears, and battle-axes, was fought on the trembling bridges that grappled the floating to the stable batteries. In more than a hundred places the assault was urged and the defence was sustained; till the superiority of ground and numbers finally prevailed, and the Latin trumpets sounded a retreat. On the ensuing days the attack was renewed with equal vigour and a similar event; and, in the night, the doge and the barons held a council, apprehensive only for the public danger: not a voice pronounced the words of escape or treaty; and each warrior, according to his temper, embraced the hope of victory or the assurance of a glorious death.<sup>80</sup> By the experience of the former siege the Greeks were instructed, but the Latins were animated; and the knowledge that Constantinople *might* be taken was of more avail than the local precautions which that knowledge had inspired for its defence. In the third assault<sup>a</sup> two ships were linked

A.D. 1204,  
April 9.

<sup>80</sup> Villehardouin (No. 126) confesses that mult ere grant peril; and Guntherus (Hist. C. P. c. 13 [c. 14, p. xiv.]) affirms that nulla spes victoriæ aridere poterat. Yet the knight despises those who thought of flight, and the monk praises his countrymen who were resolved on death.

<sup>a</sup> There appear to have been only two attacks, viz April 9th and 12th. During the two intervening days, on which Gibbon describes the attack as "renewed with equal vigour," the Latins were employed in repairing the damage they had sustained. Michaud, vol. iii. p. 242-244. Wilken, vol. v. p. 287-289.—S.

together to double their strength; a strong<sup>61</sup> north wind drove them on the shore; the bishops of Troyes and Soissons led the van; and the auspicious names of the *Pilgrim* and the *Paradise* resounded along the line.<sup>61</sup> The episcopal banners were displayed on the walls; a hundred marks of silver had been promised to the first adventurers; and if their reward was intercepted by death, their names have been immortalised by fame.<sup>62</sup> Four towers were scaled; three gates were burst open; and the French knights, who might tremble on the waves, felt themselves invincible on horseback on the solid ground. Shall I relate that the thousands who guarded the emperor's person fled on the approach, and before the lance, of a single warrior? Their ignominious flight is attested by their countryman Nicetas: an army of phantoms marched with the French hero, and he was magnified to a giant in the eyes of the Greeks.<sup>62</sup> While the fugitives deserted their posts and cast away their arms, the Latins entered the city under the banners of their leaders: the streets and gates opened for their passage; and either design or accident kindled a third conflagration, which consumed in a few hours the measure of three of the largest cities of France.<sup>63</sup> In the close of evening the barons checked their troops and fortified their stations: they were awed by the extent and populousness of the capital, which might yet require the labour of a month, if the churches and palaces were conscious of their internal strength. But in the morning a suppliant procession, with crosses and images, announced the submission of the Greeks and deprecated the wrath of the conquerors: the usurper escaped through the golden gate: the palaces of Blachernæ and Boucoleon were occupied by the count of Flanders and the marquis of Montferrat; and the empire, which still bore the name of Constantine and the title of Roman, was subverted by the arms of the Latin pilgrims.<sup>64</sup>

<sup>61</sup> Baldwin and all the writers honour the names of these two galleys, *felici auspicio*.

<sup>62</sup> With an allusion to Homer, Nicetas calls him *ἑνὶ ὄργῳ*, nine orgys, or eighteen yards, high—a stature which would, indeed, have excused the terror of the Greek. On this occasion the historian seems fonder of the marvellous than of his country, or perhaps of truth. Baldwin exclaims, in the words of the psalmist, *persequitur unus ex nobis centum alienos*.

<sup>63</sup> Villehardouin (No. 130) is again ignorant of the authors of *this* more legitimate fire, which is ascribed by Gunther to a quidam comes Teutonicus (c. 14 [c. 17, p. xv.]). They seem ashamed, the incendiaries!

<sup>64</sup> For the second siege and conquest of Constantinople, see Villehardouin (No. 113-132), Baldwin's iid Epistle to Innocent III. (*Gesta*, c. 92, p. 534-537), with the whole reign of Mourzoufle, in Nicetas (p. 363-375 [p. 748-770, ed. Bonn]), and borrow some hints from Dandolo (*Chron. Venet.* p. 323-330) and Gunther (*Hist. C. P.* c. 14-18), who add the decorations of prophecy and vision. The former produces an oracle of the Erythræan sibyl, of a great armament on the Adriatic, under a blind chief, against Byzantium, &c. Curious enough, were the prediction anterior to the fact.

\* Pietro Alberti, a Venetian noble, and Andrew D'Urboise, a French knight.—M.



Constantinople had been taken by storm; and no restraints except those of religion and humanity were imposed on the conquerors by the laws of war. Boniface, marquis of Montferrat, still acted as their general; and the Greeks, who revered his name as that of their future sovereign, were heard to exclaim in a lamentable tone, "Holy marquis-king, have mercy upon us!" His prudence or compassion opened the gates of the city to the fugitives, and he exhorted the soldiers of the cross to spare the lives of their fellow-Christians. The streams of blood that flow down the pages of Nicetas may be reduced to the slaughter of two thousand of his unresisting countrymen;<sup>85</sup> and the greater part was massacred, not by the strangers, but by the Latins who had been driven from the city, and who exercised the revenge of a triumphant faction. Yet of these exiles, some were less mindful of injuries than of benefits; and Nicetas himself was indebted for his safety to the generosity of a Venetian merchant. Pope Innocent the Third accuses the pilgrims of respecting, in their lust, neither age, nor sex, nor religious profession; and bitterly laments that the deeds of darkness, fornication, adultery, and incest, were perpetrated in open day; and that noble matrons and holy nuns were polluted by the grooms and peasants of the Catholic camp.<sup>86</sup> It is indeed probable that the licence of victory prompted and covered a multitude of sins: but it is certain that the capital of the East contained a stock of venal or willing beauty sufficient to satiate the desires of twenty thousand pilgrims, and female prisoners were no longer subject to the right or abuse of domestic slavery. The marquis of Montferrat was the patron of discipline and decency: the count of Flanders was the mirror of chastity: they had forbidden, under pain of death, the rape of married women, or virgins, or nuns, and the proclamation was sometimes invoked by the vanquished<sup>87</sup> and respected by the victors. Their cruelty and lust were moderated by the authority of the chiefs and feelings of the soldiers; for we are no longer describing an irruption of the northern savages; and however ferocious they might still appear, time, policy, and religion had civilized the manners of the French, and still more of the Italians. But a free scope was allowed to their avarice, which was gratified, even in

Pillage of  
Constanti-  
nople.

<sup>85</sup> Ceciderunt tamen eâ die civium quasi duo millia, &c. (Gunther, c. 18.) Arithmetic is an excellent touchstone to try the amplifications of passion and rhetoric.

<sup>86</sup> Quidam (says Innocent III., Gesta, c. 94, p. 538) nec religioni, nec ætati, nec sexui pepercerunt: sed fornicationes, adulteria, et incestus in oculis omnium exercentes, non solum maritatas et viduas, sed et matronas et virgines Deoque dicatas, exposuerunt spurcitiis gargonum. Villehardouin takes no notice of these common incidents.

<sup>87</sup> Nicetas saved, and afterwards married, a noble virgin (p. 380 [p. 781, ed. Bonn]), whom a soldier, *ἰσὶ μάχῃσι πολλοῖς ὀνδρὶν ἐπιβρωμένους*, had almost violated, in spite of the *ἑταῖροι, ἐταῖράματα τὸ γιγνόμενον*.

the holy week, by the pillage of Constantinople. The right of victory, unsuakled by any promise or treaty, had confiscated the public and private wealth of the Greeks; and every hand, according to its size and strength, might lawfully execute the sentence and seize the forfeiture. A portable and universal standard of exchange was found in the coined and uncoined metals of gold and silver, which each captor, at home or abroad, might convert into the possessions most suitable to his temper and situation. Of the treasures which trade and luxury had accumulated, the silks, velvets, furs, the gems, spices, and rich moveables, were the most precious, as they could not be procured for money in the ruder countries of Europe. An order of rapine was instituted; nor was the share of each individual abandoned to industry or chance. Under the tremendous penalties of perjury—excommunication and death—the Latins were bound to deliver their plunder into the common stock: three churches were selected for the deposit and distribution of the spoil: a single share was allotted to a foot soldier, two for a serjeant on horseback, four to a knight, and larger proportions according to the rank and merit of the barons and princes. For violating this sacred engagement, a knight belonging to the count of St. Paul was hanged with his shield and coat of arms round his neck: his example might render similar offenders more artful and discreet, but avarice was more powerful than fear, and it is generally believed that the secret far exceeded the acknowledged plunder. Yet the magnitude of the prize surpassed the largest scale of experience or expectation.<sup>88</sup> After the whole had been equally divided between the French and Venetians, fifty thousand marks were deducted to satisfy the debts of the former and the demands of the latter. The residue<sup>a</sup> of the French

Division of  
the spoil.

<sup>88</sup> Of the general mass of wealth, Gunther observes, *ut de pauperibus et advenis cives ditissimi redderentur* (Hist. C. P. c. 18); Villehardouin (No. 132), that since the creation, *ne fu tant gaaignié en une ville*; Baldwin (Gesta, c. 92), *ut tantum tota non videretur possidere Latinitas* [p. 535].

<sup>a</sup> According to Finlay (Medieval Greece, p. 106) the *whole* booty was only 300,000 marks, besides 10,000 horses and mules:—"This sum was divided into two equal parts. The Venetians then received 50,000 marks out of the share of the crusaders, in payment of the debt due to the republic; and the 100,000 marks which remained as the crusading portion was divided in the following manner: each foot-soldier received 5 marks of silver, each horseman and priest 10, and each knight 20." Compare Wilken, vol. v. p. 220. Villehardouin's account is

inconsistent. In No. 134 he says,—"*Et sachiez que il ne fu mie aporté tot avant, assemblez fu et despartiz des Frans et des Venitiens par moitié si com la compagnie ére juré. Et sachiez quant il orent parti, que il paierent de la lor partie cinquante mil mars d'argent des Venitiens, et bien departirent cent mil entr'als ensemble par lor gent.*" But in No. 135 he says,—"*Sanz celui qui fu emblez (caché), et sanz la partie des Venitiens, ere vint bien avant cinq cens mil mars d'argent;*" with the various reading, "*quatre cens mil.*"—S.

amounted to four hundred thousand marks of silver,<sup>89</sup> about eight hundred thousand pounds sterling; nor can I better appreciate the value of that sum in the public and private transactions of the age than by defining it as seven times the annual revenue of the kingdom of England.<sup>90</sup>

In this great revolution we enjoy the singular felicity of comparing the narratives of Villehardouin and Nicetas, the opposite feelings of the marshal of Champagne and the Byzantine senator.<sup>91</sup> At the first view it should seem that the wealth of Constantinople was only transferred from one nation to another, and that the loss and sorrow of the Greeks is exactly balanced by the joy and advantage of the Latins. But in the miserable account of war the gain is never equivalent to the loss, the pleasure to the pain; the smiles of the Latins were transient and fallacious; the Greeks for ever wept over the ruins of their country, and their real calamities were aggravated by sacrilege and mockery. What benefits accrued to the conquerors from the three fires which annihilated so vast a portion of the buildings and riches of the city? What a stock of such things as could neither be used nor transported was maliciously or wantonly destroyed! How much treasure was idly wasted in gaming, debauchery, and riot! And what precious objects were bartered for a vile price by the impatience or ignorance of the soldiers, whose reward was stolen by the base industry of the last of the Greeks! These alone who had nothing to lose might derive some profit from the revolution; but the misery of the upper ranks of society is strongly painted in the personal adventures of Nicetas himself. His stately palace had been reduced to ashes in the second conflagration; and the senator, with his family and friends, found an obscure shelter in another house which he possessed near the church of St. Sophia. It was the door of this mean habitation that his friend the Venetian merchant guarded, in the disguise of a soldier, till Nicetas could save by a precipitate flight the relics of his fortune and the chastity of his daughter. In a cold wintry season these fugitives,

<sup>89</sup> Villehardouin, No. 133-135. Instead of 400,000, there is a various reading of 500,000. The Venetians had offered to take the whole booty, and to give 400 marks to each knight, 200 to each priest and horseman, and 100 to each foot soldier: they would have been great losers (*Le Beau, Hist. du Bas-Empire, tom. xx. p. 506*: I know not from whence).

<sup>90</sup> At the council of Lyons (A.D. 1245) the English ambassadors stated the revenue of the crown as below that of the foreign clergy, which amounted to 60,000 marks a-year (*Matthew Paris, p. 451*; *Hume's History of England, vol. ii. p. 170*).

<sup>91</sup> The disorders of the sack of Constantinople, and his own adventures, are feelingly described by Nicetas, p. 367-369 [p. 757-761, ed. Bonn], and in the *Status Urb. C. P.* p. 375-384 [p. 771-790, ed. Bonn]. His complaints, even of sacrilege, are justified by Innocent III. (*Gesta, c. 92*); but Villehardouin does not betray a symptom of pity or remorse.

nursed in the lap of prosperity, departed on foot; his wife was with child; the desertion of their slaves compelled them to carry their baggage on their own shoulders; and their women, whom they placed in the centre, were exhorted to conceal their beauty with dirt, instead of adorning it with paint and jewels. Every step was exposed to insult and danger: the threats of the strangers were less painful than the taunts of the plebeians, with whom they were now levelled; nor did the exiles breathe in safety till their mournful pilgrimage was concluded at Selymbria, above forty miles from the capital. On the way they overtook the patriarch, without attendance and almost without apparel, riding on an ass, and reduced to a state of apostolical poverty, which, had it been voluntary, might perhaps have been meritorious. In the mean while his desolate churches were profaned by the licentiousness and party zeal of the Latins. After stripping the gems and pearls, they converted the chalices into drinking-cups; their tables, on which they gamed and feasted, were covered with the pictures of Christ and the saints; and they trampled under foot the most venerable objects of the Christian worship. In the cathedral of St. Sophia the ample veil of the sanctuary was rent asunder for the sake of the golden fringe; and the altar, a monument of art and riches, was broken in pieces and shared among the captors. Their mules and horses were laden with the wrought silver and gilt carvings which they tore down from the doors and pulpit; and if the beasts stumbled under the burden, they were stabbed by their impatient drivers, and the holy pavement streamed with their impure blood. A prostitute was seated on the throne of the patriarch; and that daughter of Belial, as she is styled, sung and danced in the church to ridicule the hymns and processions of the Orientals. Nor were the repositories of the royal dead secure from violation: in the church of the Apostles the tombs of the emperors were rifled; and it is said that after six centuries the corpse of Justinian was found without any signs of decay or putrefaction. In the streets the French and Flemings clothed themselves and their horses in painted robes and flowing head-dresses of linen; and the coarse intemperance of their feasts<sup>92</sup> insulted the splendid sobriety of the East. To expose the arms of a people of scribes and scholars, they affected to display a pen, an inkhorn, and a sheet of paper, without discerning that the instruments of science and valour were *alike* feeble and useless in the hands of the modern Greeks.

<sup>92</sup> If I rightly apprehend the Greek of Nicetas's receipts, their favourite dishes were boiled buttocks of beef, salt pork and peas, and soup made of garlic and sharp or sour herbs (D. 382 [D. 786. ed. Bonn]).

Their reputation and their language encouraged them, however, to despise the ignorance and to overlook the progress of the Latins.<sup>93</sup> In the love of the arts the national difference was still more obvious and real; the Greeks preserved with reverence the works of their ancestors, which they could not imitate; and, in the destruction of the statues of Constantinople, we are provoked to join in the complaints and invectives of the Byzantine historian.<sup>94</sup> We have seen how the rising city was adorned by the vanity and despotism of the Imperial founder: in the ruins of paganism some gods and heroes were saved from the axe of superstition, and the forum and hippodrome were dignified with the relics of a better age. Several of these are described by Nicetas<sup>95</sup> in a florid and affected style; and from his descriptions I shall select some interesting particulars. 1. The victorious charioteers were cast in bronze, at their own, or the public, charge, and fitly placed in the hippodrome: they stood aloft in their chariots wheeling round the goal: the spectators could admire their attitude and judge of the resemblance; and of these figures, the most perfect might have been transported from the Olympic stadium. 2. The sphinx, river-horse, and crocodile, denote the climate and manufacture of Egypt and the spoils of that ancient province. 3. The she-wolf suckling Romulus and Remus, a subject alike pleasing to the *old* and the *new* Romans, but which could rarely be treated before the decline of the Greek sculpture. 4. An eagle holding and tearing a serpent in his talons—a domestic monument of the Byzantines, which they ascribed, not to a human artist, but to the magic power of the philosopher Apollonius, who, by this talisman, delivered the city from such venomous reptiles. 5. An ass and his driver, which were erected by Augustus in his colony of Nicopolis, to commemorate a verbal omen of the victory of Actium. 6. An equestrian statue, which passed in the vulgar opinion for Joshua, the Jewish conqueror, stretching out his hand to stop the course of the descending sun. A more classical

Destruction  
of the  
statues.

<sup>93</sup> Nicetas uses very harsh expressions, *κατ' ἀγλαμμάτοις βαρβαρίαις, καὶ τίλιον ἀναλφάβητοις* (Fragment. apud Fabric. Biblioth. Græc. tom. vi. p. 414). This reproach, it is true, applies most strongly to their ignorance of Greek and of Homer. In their own language, the Latins of the xiith and xiiith centuries were not destitute of literature. See Harris's *Philological Inquiries*, p. iii. c. 9, 10, 11.

<sup>94</sup> Nicetas was of Chonæ in Phrygia (the old Colossæ of St. Paul): he raised himself to the honours of senator, judge of the veil, and great logothete; beheld the fall of the empire, retired to Nice, and composed an elaborate history from the death of Alexius Comnenus to the reign of Henry.

<sup>95</sup> A manuscript of Nicetas in the Bodleian library contains this curious fragment on the statues of Constantinople, which fraud, or shame, or rather carelessness, has dropped in the common editions. It is published by Fabricius (Biblioth. Græc. tom. vi. p. 405-416), an immoderately praised by the late ingenious Mr. Harris of Salisbury (*Philological Inquiries*, p. iii. c. 5, p. 301-312).

tradition recognised the figures of Bellerophon<sup>a</sup> and Pegasus; and the free attitude of the steed seemed to mark that he trod on air rather than on the earth.\* 7. A square and lofty obelisk of brass; the sides were embossed with a variety of picturesque and rural scenes: birds singing, rustics labouring or playing on their pipes, sheep bleating, lambs skipping, the sea, and a scene of fish and fishing, little naked Cupids laughing, playing, and pelting each other with apples, and on the summit a female figure turning with the slightest breath, and thence denominated *the wind's attendant*. 8. The Phrygian shepherd presenting to Venus the prize of beauty, the apple of discord. 9. The incomparable statue of Helen, which is delineated by Nicetas in the words of admiration and love: her well-turned feet, snowy arms, rosy lips, bewitching smiles, swimming eyes, arched eyebrows, the harmony of her shape, the lightness of her drapery, and her flowing locks that waved in the wind—a beauty that might have moved her barbarian destroyers to pity and remorse. 10. The manly, or divine, form of Hercules,<sup>96</sup> as he was restored to life by the master-hand of Lysippus, of such magnitude that his thumb was equal to the waist, his leg to the stature, of a common man: <sup>97</sup> his chest ample, his shoulders broad, his limbs strong and muscular, his hair curled, his aspect commanding. Without his bow, or quiver, or club, his lion's skin carelessly thrown over him, he was seated on an osier basket, his right leg and arm stretched to the utmost, his left knee bent and supporting his elbow, his head reclining on his left hand, his countenance indignant and pensive. 11. A colossal statue of Juno, which had once adorned her temple of Samos; the enormous head by four yoke of oxen was laboriously drawn to the palace. 12. Another colossus, of Pallas or Minerva, thirty feet in height, and representing with admirable spirit the attributes and character of the martial maid. Before we accuse the Latins, it is just to remark that this Pallas was destroyed after the first siege by the fear and superstition of the Greeks themselves.<sup>98</sup> The other statues of brass which I have enumerated were broken and melted by the unfeeling avarice of the crusaders: the cost and labour were consumed in a moment; the

<sup>96</sup> To illustrate the statue of Hercules, Mr. Harris quotes a Greek epigram, and engraves a beautiful gem, which does not, however, copy the attitude of the statue: in the latter, Hercules had not his club, and his right leg and arm were extended.

<sup>97</sup> I transcribe these proportions, which appear to me inconsistent with each other, and may possibly show that the boasted taste of Nicetas was no more than affectation and vanity.

<sup>98</sup> Nicetas in Isacco Angelo et Alexio, c. 3, p. 359 [p. 732, ed. Bonn]. The Latin editor very properly observes that the historian, in his bombast style, produces *ex pulvere elephantem*.

\* See above, p. 88.—S.

soul of genius evaporated in smoke, and the remnant of base metal was coined into money for the payment of the troops. Bronze is not the most durable of monuments: from the marble forms of Phidias and Praxiteles the Latins might turn aside with stupid contempt;<sup>99</sup> but unless they were crushed by some accidental injury, those useless stones stood secure on their pedestals.<sup>100</sup> The most enlightened of the strangers, above the gross and sensual pursuits of their countrymen, more piously exercised the right of conquest in the search and seizure of the relics of the saints.<sup>101</sup> Immense was the supply of heads and bones, crosses and images, that were scattered by this revolution over the churches of Europe; and such was the increase of pilgrimage and oblation, that no branch, perhaps, of more lucrative plunder was imported from the East.<sup>102</sup> Of the writings of antiquity many that still existed in the twelfth century are now lost. But the pilgrims were not solicitous to save or transport the volumes of an unknown tongue: the perishable substance of paper or parchment can only be preserved by the multiplicity of copies; the literature of the Greeks had almost centered in the metropolis; and, without computing the extent of our loss, we may drop a tear over the libraries that have perished in the triple fire of Constantinople.<sup>103</sup>

<sup>99</sup> In two passages of Nicetas (edit. Paris, p. 360; Fabric. p. 408) the Latins are branded with the lively reproach of *οἱ τοῦ καλοῦ ἀνίστασθαι βάρβαροι*, and their avarice of brass is clearly expressed. Yet the Venetians had the merit of removing four bronze horses from Constantinople to the place of St. Mark (Sanuto, Vite de' Dogi, in Muratori, Script. Rerum Italicarum, tom. xxii. p. 534).

<sup>100</sup> Winckelman, Hist. de l'Art, tom. iii. p. 269, 270.

<sup>101</sup> See the pious robbery of the abbot Martin, who transferred a rich cargo to his monastery of Paris, diocese of Basil (Gunther, Hist. C. P. c. 19, 23, 24). Yet, in secreting this booty, the saint incurred an excommunication, and perhaps broke his oath. [Compare Wilken, vol. v. p. 308.—M.]

<sup>102</sup> Fleury, Hist. Ecclési. tom. xvi. p. 139-145.

<sup>103</sup> I shall conclude this chapter with the notice of a modern history, which illustrates the taking of Constantinople by the Latins, but which has fallen somewhat late into my hands. Paolo Ramusio, the son of the compiler of Voyages, was directed by the senate of Venice to write the history of the conquest; and this order, which he received in his youth, he executed in a mature age, by an elegant Latin work, de Bello Constantinopolitano et Imperatoribus Comnenis per Gallos et Venetos restitutis (Venet. 1635, in folio). Ramusio, or Rhamnusius, transcribes and translates, sequitur ad unguem, a MS. of Villehardouin, which he possessed; but he enriches his narrative with Greek and Latin materials, and we are indebted to him for a correct state of the fleet, the names of the fifty Venetian nobles who commanded the galleys of the republic, and the patriot opposition of Pantaleon Barbus to the choice of the doge for emperor.

## CHAPTER LXI.

PARTITION OF THE EMPIRE BY THE FRENCH AND VENETIANS. -- FIVE LATIN EMPERORS OF THE HOUSES OF FLANDERS AND COURTENAY. -- THEIR WARS AGAINST THE BULGARIANS AND GREEKS. -- WEAKNESS AND POVERTY OF THE LATIN EMPIRE. -- RECOVERY OF CONSTANTINOPLE BY THE GREEKS. -- GENERAL CONSEQUENCES OF THE CRUSADES.

AFTER the death of the lawful princes, the French and Venetians, confident of justice and victory, agreed to divide and regulate their future possessions.<sup>1</sup> It was stipulated by treaty that twelve electors, six of either nation, should be nominated; that a majority should choose the emperor of the East; and that, if the votes were equal, the decision of chance should ascertain the successful candidate. To him, with all the titles and prerogatives of the Byzantine throne, they assigned the two palaces of Boucoleon and Blachernæ, with a fourth part of the Greek monarchy. It was defined that the three remaining portions should be equally shared between the republic of Venice and the barons of France; that each feudatory, with an honourable exception for the doge, should acknowledge and perform the duties of homage and military service to the supreme head of the empire; that the nation which gave an emperor should resign to their brethren the choice of a patriarch; and that the pilgrims, whatever might be their impatience to visit the Holy Land, should devote another year to the conquest and defence of the Greek provinces. After the conquest of Constantinople by the Latins, the treaty was confirmed and executed; and the first and most important step was the creation of an emperor. The six electors of the French nation were all ecclesiastics, the abbot of Loces, the archbishop elect of Acre in Palestine, and the bishops of Troyes, Soissons, Halberstadt, and Bethlehem, the last of whom

Election of  
the emperor  
Baldwin I.,  
A.D. 1204,  
May 9-16.

<sup>1</sup> See the original treaty of partition in the Venetian Chronicle of Andrew Dandolo, p. 326-330, and the subsequent election in Villehardouin, No. 136-140, with Ducange in his *Observations*, and the 1st book of his *Histoire de Constantinople sous l'Empire des François*.

\* It is also printed in Michaud, vol. iii. p. 628, and Wilken, vol. v. p. 281. It should be observed that this treaty was concluded *before* the crusaders made their last successful attack upon Constantinople,

as indeed is implied in Gibbon's subsequent remark, that "after the conquest of Constantinople by the Latins the treaty was confirmed and executed" —S.



exercised in the camp the office of pope's legate: their profession and knowledge were respectable; and as *they* could not be the objects, they were best qualified to be the authors, of the choice. The six Venetians were the principal servants of the state, and in this list the noble families of Querini and Contarini are still proud to discover their ancestors. The twelve assembled in the chapel of the palace; and after the solemn invocation of the Holy Ghost, they proceeded to deliberate and vote. A just impulse of respect and gratitude prompted them to crown the virtues of the doge: his wisdom had inspired their enterprise; and the most youthful knights might envy and applaud the exploits of blindness and age. But the patriot Dandolo was devoid of all personal ambition, and fully satisfied that he had been judged worthy to reign. His nomination was overruled by the Venetians themselves: his countrymen, and perhaps his friends,<sup>2</sup> represented, with the eloquence of truth, the mischiefs that might arise to national freedom and the common cause from the union of two incompatible characters, of the first magistrate of a republic and the emperor of the East. The exclusion of the doge left room for the more equal merits of Boniface and Baldwin; and at their names all meaner candidates respectfully withdrew. The marquis of Montferrat was recommended by his mature age and fair reputation, by the choice of the adventurers, and the wishes of the Greeks; nor can I believe that Venice, the mistress of the sea, could be seriously apprehensive of a petty lord at the foot of the Alps.<sup>3</sup> But the count of Flanders was the chief of a wealthy and warlike people: he was valiant, pious, and chaste; in the prime of life, since he was only thirty-two years of age; a descendant of Charlemagne, a cousin of the king of France, and a compeer of the prelates and barons who had yielded with reluctance to the command of a foreigner. Without the chapel, these barons, with the doge and marquis at their head, expected the decision of the twelve electors. It was announced by the bishop of Soissons, in the name of his colleagues: "Ye have sworn to obey the prince whom we should choose: by our unanimous suffrage, Baldwin count of Flanders and Hainault is now your sovereign, and the emperor of the East." He was saluted with loud applause, and the proclamation was re-echoed through the city by the joy of the Latins and the trembling

<sup>2</sup> After mentioning the nomination of the doge by a French elector, his kinsman Andrew Dandolo approves his exclusion, *quidam Venetorum fidelis et nobilis senex, usus oratione satis probabili, &c.* [p. 330], which has been embroidered by modern writers from Blondus to Le Beau.

<sup>3</sup> Nicetas (p. 384 [p. 789, ed. Bonn]), with the vain ignorance of a Greek, describes the marquis of Montferrat as a *maritime* power. *Λαμπυρῆς δὲ ναυῖς κατέλειπε*. Was he deceived by the Byzantine theme of Lombardy, which extended along the coast of Calabria?

adulation of the Greeks. Boniface was the first to kiss the hand of his rival, and to raise him on the buckler; and Baldwin was transported to the cathedral, and solemnly invested with the purple buskins. At the end of three weeks he was crowned by the legate, in the vacancy of a patriarch; but the Venetian clergy soon filled the chapter of St. Sophia, seated Thomas Morosini on the ecclesiastical throne, and employed every art to perpetuate in their own nation the honours and benefices of the Greek church.<sup>4</sup> Without delay the successor of Constantine instructed Palestine, France, and Rome, of this memorable revolution. To Palestine he sent, as a trophy, the gates of Constantinople, and the chain of the harbour; <sup>5</sup> and adopted, from the Assise of Jerusalem, the laws or customs best adapted to a French colony and conquest in the East. In his epistles the natives of France are encouraged to swell that colony, and to secure that conquest, to people a magnificent city and a fertile land, which will reward the labours both of the priest and the soldier. He congratulates the Roman pontiff on the restoration of his authority in the East; invites him to extinguish the Greek schism by his presence in a general council; and implores his blessing and forgiveness for the disobedient pilgrims. Prudence and dignity are blended in the answer of Innocent.<sup>6</sup> In the subversion of the Byzantine empire, he arraigns the vices of man, and adores the providence of God: the conquerors will be absolved or condemned by their future conduct; the validity of their treaty depends on the judgment of St. Peter; but he inculcates their most sacred duty of establishing a just subordination of obedience and tribute, from the Greeks to the Latins, from the magistrate to the clergy, and from the clergy to the pope.

In the division of the Greek provinces <sup>7</sup> the share of the Venetians was more ample than that of the Latin emperor. No more than one fourth was appropriated to his domain; a clear moiety of the remainder was reserved for Venice; and the other moiety was distributed among the adventurers or France and Lombardy. The venerable Dandolo was proclaimed

Division of  
the Greek  
empire.

<sup>4</sup> They exacted an oath from Thomas Morosini to appoint no canons of St. Sophia the lawful electors, except Venetians who had lived ten years at Venice, &c. But the foreign clergy was envious, the pope disapproved this national monopoly, and of the six Latin patriarchs of Constantinople only the first and the last were Venetians.

<sup>5</sup> Nicetas, p. 383 [p. 788, ed. Bonn].

<sup>6</sup> The Epistles of Innocent III. are a rich fund for the ecclesiastical and civil institution of the Latin empire of Constantinople; and the most important of these epistles (of which the collection in 2 vols. in folio is published by Stephen Baluze) are inserted in his *Gesta*, in Muratori, *Script. Rerum Italicarum*, tom. iii. p. 1, c. 94-105.

<sup>7</sup> In the treaty of partition most of the names are corrupted by the scribes: they might be restored, and a good map, suited to the last age of the Byzantine empire would be an improvement of geography. But, alas! D'Ars ville is no more!

despot of Romania, and, invested after the Greek fashion with the purple buskins. He ended at Constantinople his long and glorious life; and if the prerogative was personal, the title was used by his successors till the middle of the fourteenth century, with the singular, though true, addition of lords of one fourth and a half of the Roman empire.<sup>8</sup> The doge, a slave of state, was seldom permitted to depart from the helm of the republic; but his place was supplied by the *bail*, or regent, who exercised a supreme jurisdiction over the colony of Venetians: they possessed three of the eight quarters of the city; and his independent tribunal was composed of six judges, four counsellors, two chamberlains, two fiscal advocates, and a constable. Their long experience of the Eastern trade enabled them to select their portion with discernment: they had rashly accepted the dominion and defence of Adrianople; but it was the more reasonable aim of their policy to form a chain of factories, and cities, and islands, along the maritime coast, from the neighbourhood of Ragusa to the Hellespont and the Bosphorus. The labour and cost of such extensive conquests exhausted their treasury: they abandoned their maxims of government, adopted a feudal system, and contented themselves with the homage of their nobles<sup>9</sup> for the possessions which these private vassals undertook to reduce and maintain. And thus it was that the family of Sanut acquired the duchy of Naxos, which involved the greatest part of the archipelago. For the price of ten thousand marks the republic purchased of the marquis of Montferrat the fertile island of Crete or Candia with the ruins of an hundred cities;<sup>10</sup> but its improvement was stinted by the proud and narrow spirit of an aristocracy;<sup>11</sup> and the wisest senators would confess that the sea, not the land, was the treasury of St. Mark. In the moiety of the adventurers the marquis Boniface might claim the most liberal reward; and, besides the isle of Crete, his exclusion from the throne was compensated by the royal title and the provinces beyond the Hellespont. But he prudently exchanged that distant

<sup>8</sup> Their style was *dominus quartæ partis et dimidiæ [cum dimidio totius] imperii Romani*, till Giovanni Dolfino, who was elected doge in the year 1356 (Sanuto, p. 530, 641). For the government of Constantinople see Ducange, *Histoire de C. P.* i. 37.

<sup>9</sup> Ducange (*Hist. de C. P.* ii. 6) has marked the conquests made by the state or nobles of Venice of the islands of Candia, Corfu, Cephalonia, Zante, Naxos, Paros, Melos, Andros, Mycone, Scyro, Cea, and Lemnos.

<sup>10</sup> Boniface sold the isle of Candia, August 12, A.D. 1204. See the act in Sanuto, p. 533: but I cannot understand how it could be his mother's portion, or how she could be the daughter of an emperor Alexius.

<sup>11</sup> In the year 1212 the doge Peter Zani sent a colony to Cardia, drawn from every quarter of Venice. But in their savage manners and frequent rebellions the Candians may be compared to the Corsicans under the yoke of Genoa; and when I compare the accounts of Belon and Tournefort, I cannot discern much difference between the Venetian and the Turkish island.

and difficult conquest for the kingdom of Thessalonica or Macedonia, twelve days' journey from the capital, where he might be supported by the neighbouring powers of his brother-in-law the king of Hungary. His progress was hailed by the voluntary or reluctant acclamations of the natives; and Greece, the proper and ancient Greece, again received a Latin conqueror,<sup>12</sup> who trod with indifference that classic ground. He viewed with a careless eye the beauties of the valley of Tempe; traversed with a cautious step the straits of Thermopylæ; occupied the unknown cities of Thebes, Athens, and Argos; and assaulted the fortifications of Corinth and Napoli,<sup>13</sup> which resisted his arms. The lots of the Latin pilgrims were regulated by chance, or choice, or subsequent exchange; and they abused, with intemperate joy, their triumph over the lives and fortunes of a great people. After a minute survey of the provinces, they weighed in the scales of avarice the revenue of each district, the advantage of the situation, and the ample or scanty supplies for the maintenance of soldiers and horses. Their presumption claimed and divided the long-lost dependencies of the Roman sceptre: the Nile and Euphrates rolled through their imaginary realms; and happy was the warrior who drew for his prize the palace of the Turkish sultan of Iconium.<sup>14</sup> I shall not descend to the pedigree of families and the rent-roll of estates, but I wish to specify that the counts of Blois and St. Pol were invested with the duchy of Nice and the lordship of Demotica: <sup>15</sup> the principal fiefs were held by the service of constable, chamberlain, cupbearer, butler, and chief cook; and our historian, Jeffrey of Villehardouin, obtained a fair establishment on the banks of the Hebrus, and united the double office of marshal of Champagne and Romania. At the head of his knights and archers each baron mounted on horseback to secure the possession of his share, and their first efforts were generally successful. But the public force was weakened by their dispersion; and a thousand quarrels must arise

<sup>12</sup> Villehardouin (No. 159, 160, 173-177) and Nicetas (p. 387-394) describe the expedition into Greece of the marquis Boniface. The Choniata might derive his information from his brother Michael, archbishop of Athens, whom he paints as an orator, a statesman, and a saint. His encomium of Athens, and the description of Tempe, should be published from the Bodleian MS. of Nicetas (Fabric. Biblioth. Græc. tom. vi. p. 405), and would have deserved Mr. Harris's inquiries.

<sup>13</sup> Napoli di Romania, or Nauplia, the ancient seaport of Argos, is still a place of strength and consideration, situate on a rocky peninsula, with a good harbour (Chandler's Travels into Greece, p. 227).

<sup>14</sup> I have softened the expression of Nicetas, who strives to expose the presumption of the Franks. See de Rebus post C. P. expugnatam, p. 375-384.

<sup>15</sup> A city surrounded by the river Hebrus, and six leagues to the south of Adrianople, received from its double wall the Greek name of Didymoteichos, insensibly corrupted into Demotica and Dimot. I have preferred the more convenient and modern appellation of Demotica. This place was the last Turkish residence of Charles XII.

under a law, and among men, whose sole umpire was the sword. Within three months after the conquest of Constantinople, the emperor and the king of Thessalonica drew their hostile followers into the field: they were reconciled by the authority of the doge, the advice of the marshal, and the firm freedom of their peers.<sup>16</sup>

Two fugitives, who had reigned at Constantinople, still asserted the title of emperor; and the subjects of their fallen throne might be moved to pity by the misfortunes of the elder Alexius, or excited to revenge by the spirit of Mourzoufle.

Revolt of  
the Greeks,  
A.D. 1204, &c.

A domestic alliance, a common interest, a similar guilt, and the merit of extinguishing his enemies, a brother and a nephew, induced the more recent usurper to unite with the former the relics of his power. Mourzoufle was received with smiles and honours in the camp of his father Alexius; but the wicked can never love, and should rarely trust, their fellow criminals: he was seized in the bath, deprived of his eyes, stripped of his troops and treasures, and turned out to wander an object of horror and contempt to those who with more propriety could hate, and with more justice could punish, the assassin of the emperor Isaac and his son. As the tyrant, pursued by fear or remorse, was stealing over to Asia, he was seized by the Latins of Constantinople, and condemned, after an open trial, to an ignominious death. His judges debated the mode of his execution, the axe, the wheel, or the stake; and it was resolved that Mourzoufle<sup>17</sup> should ascend the Theodosian column, a pillar of white marble of one hundred and forty-seven feet in height.<sup>18</sup> From the summit he was cast down headlong and dashed in pieces on the pavement, in the

<sup>16</sup> Their quarrel is told by Villehardouin (No. 146-158) with the spirit of freedom. The merit and reputation of the marshal are acknowledged by the Greek historian (p. 387 [p. 794, ed. Bonn]), *μία κατὰ τοῖς τῶν Λατίνων δυνάμει στρατιώμασι*: unlike some modern heroes, whose exploits are only visible in their own memoirs.<sup>a</sup>

<sup>17</sup> See the fate of Mourzoufle, in Nicetas (p. 392 [p. 804, ed. Bonn]), Villehardouin (No. 141-145, 163), and Guntherus (c. 20, 21). Neither the marshal nor the monk afford a grain of pity for a tyrant or rebel, whose punishment, however, was more unexampled than his crime.

<sup>18</sup> The column of Arcadius, which represents in basso relievo his victories, or those of his father Theodosius, is still extant at Constantinople. It is described and measured, Gyllius (Topograph. iv. 7), Banduri (ad l. i. Antiquit. C. P. p. 507, &c.), and Tournefort (Voyage du Levant, tom. ii. lettre xii. p. 231). [Compare Wilken, note, vol. v. p. 388.—M.]

<sup>a</sup> William de Champlite, brother of the count of Dijon, assumed the title of Prince of Achaia: on the death of his brother he returned, with regret, to France, to assume his paternal inheritance, and left Villehardouin his "*bailli*," on condition that, if he did not return within a year, Villehardouin was to retain the investiture. Brosset's Add. to Le Beau, vol. xvii. p. 200. M. Brosset adds, from the Greek chro-

nicler edited by M. Buchon, the somewhat unknighly trick by which Villehardouin embarrassed himself from the troublesome claim of Robert, the cousin of the count of Dijon, to the succession. He contrived that Robert should arrive just fifteen days too late; and with the general concurrence of the assembled knights was himself invested with the principality. Ibid. p. 283.—M.

presence of innumerable spectators, who filled the forum of Taurus, and admired the accomplishment of an old prediction, which was explained by this singular event.<sup>19</sup> The fate of Alexius is less tragical: he was sent by the marquis a captive to Italy, and a gift to the king of the Romans; but he had not much to applaud his fortune if the sentence of imprisonment and exile were changed from a fortress in the Alps to a monastery in Asia. But his daughter, before the national calamity, had been given in marriage to a young hero,

Theodore  
Lascaris,  
emperor of  
Nice,

A.D.

1204-1222.

who continued the succession, and restored the throne, of the Greek princes.<sup>20</sup> The valour of Theodore Lascaris was signalised in the two sieges of Constantinople. After the flight of Mourzoufle, when the Latins were already in the city, he offered himself as their emperor to the soldiers and people; and his ambition, which might be virtuous, was undoubtedly brave. Could he have infused a soul into the multitude, they might have crushed the strangers under their feet: their abject despair refused his aid; and Theodore retired to breathe the air of freedom in Anatolia, beyond the immediate view and pursuit of the conquerors. Under the title, at first of despot, and afterwards of emperor, he drew to his standard the bolder spirits, who were fortified against slavery by the contempt of life; and as every means was lawful for the public safety, implored without scruple the alliance of the Turkish sultan. Nice, where Theodore established his residence, Prusa and Philadelphia, Smyrna and Ephesus, opened their gates to their deliverer: he derived strength and reputation from his victories, and even from his defeats; and the successor of Constantine preserved a fragment of the empire from the banks of the Mæander to the suburbs of Nicomedia, and at length of Constantinople. Another portion, distant and obscure, was possessed by the lineal heir of the

<sup>19</sup> The nonsense of Gunther and the modern Greeks concerning this *columna fatidica* is unworthy of notice; but it is singular enough, that, fifty years before the Latin conquest, the poet Tzetzes (*Chiliad*, ix. 277) relates the dream of a matron, who saw an army in the forum, and a man sitting on the column, clapping his hands and uttering a loud exclamation.\*

<sup>20</sup> The dynasties of Nice, Trebizond, and Epirus (of which Nicetas saw the origin without much pleasure or hope), are learnedly explored, and clearly represented, in the *Familie Byzantine* of Ducange.

\* We read in the 'Chronicle of the Conquest of Constantinople, and of the Establishment of the French in the Morea,' translated by J. A. Buchon, Paris, 1825, p. 64, that Leo VI., called the Philosopher, had prophesied that a perfidious emperor should be precipitated from the top of this column. The crusaders considered themselves under an

obligation to fulfil this prophecy. Brosset, note on *Lt Beau*, vol. xvii. p. 180. M. Brosset announces that a complete edition of this work, of which the original Greek of the first book only has been published by M. Buchon, is in preparation, to form part of the new series of the *Byzantine historians*.—M.

Comneni, a son of the virtuous Manuel, a grandson of the tyrant Andronicus. His name was Alexius; and the epithet of great<sup>a</sup> was applied perhaps to his stature, rather than to his exploits. By the indulgence of the Angeli, he was appointed governor or duke of Trebizond:<sup>21</sup> <sup>b</sup> his birth gave him ambition, the revolution independence; and without changing his title, he reigned in peace from Sinope to the Phasis, along the coast of the Black Sea. His nameless son and successor<sup>c</sup> is described as the vassal of the sultan, whom he served with two hundred lances: that Comnenian prince was no more than duke of Trebizond, and the title of emperor was first assumed by the pride and envy of the grandson of Alexius. In the West a third fragment was saved from the common shipwreck by Michael, a bastard of the house of Angeli, who, before the revolution, had been known as an hostage, a soldier, and a rebel. His flight from the camp of the marquis Boniface secured his freedom; by his marriage with the governor's daughter he commanded the important place of Durazzo, assumed the title of despot, and founded a strong and conspicuous principality in Epirus, Ætolia, and Thessaly, which have ever been

The dukes  
and emperors  
of Trebizond

The despots  
of Epirus.

<sup>21</sup> Except some facts in Pachymer and Nicephorus Gregoras, which will hereafter be used, the Byzantine writers disdain to speak of the empire of Trebizond, or principality of the *Lazi*; and among the Latins it is conspicuous only in the romances of the xivth or xvth centuries. Yet the indefatigable Ducange has dug out (*Fam. Byz.* p. 192) two authentic passages in Vincent of Beauvais (l. xxxi. c. 144), and the protontary Ogerius (*apud Wading, A.D. 1279, No. 4*).

<sup>a</sup> This was a title, not a personal appellation. Joinville speaks of the "Grant Comnenie, et sire de Trafezzontes." Fallmerayer, p. 82.—M.

<sup>b</sup> On the revolutions of Trebizond under the later empire down to this period, see Fallmerayer, *Geschichte des Kaiserthums von Trapezunt*, ch. iii. The wife of Manuel fled with her infant sons and her treasure from the relentless enmity of Isaac Angelus. Fallmerayer conjectures that her arrival enabled the Greeks of that region to make head against the formidable Thamar, the Georgian queen of Teflis, p. 42. They gradually formed a dominion on the banks of the Phasis, which the distracted government of the Angeli neglected or were unable to suppress. On the capture of Constantinople by the Latins, Alexius was joined by many noble fugitives from Constantinople. He had always retained the names of Cæsar and βασιλεύς. He now fixed the seat of his empire at Trebizond; but he had never abandoned his pretensions to the Byzantine throne, ch. iii. Fallmerayer appears to make out a triumphant case as to the as-

sumption of the royal title by Alexius the First. Since the publication of M. Fallmerayer's work (München, 1827), M. Tafel has published, at the end of the opuscula of Eustathius, a curious chronicle of Trebizond, by Michael Panaretas (Frankfort, 1832). It gives the succession of the emperors, and some other curious circumstances of their wars with the several Mahometan powers.—M. Mr. Finlay has also related the history of the Greek empire of Trebizond in his 'Medieval Greece.'—S.

<sup>c</sup> The successor of Alexius was his son-in-law Andronicus I., of the Comnenian family, surnamed Gidon. There were five successions between Alexius and John, according to Fallmerayer, p. 103. The troops of Trebizond fought in the army of Dschelaleddin, the Karismian, against Alai-eddin, the Seljukian sultan of Roum, but as allies rather than vassals, p. 107. It was after the defeat of Dschelaleddin that they furnished their contingent to Alai-eddin. Fallmerayer struggles in vain to mitigate this mark of the subjection of the Comneni to the sultan, p. 116.—M.

peopled by a warlike race. The Greeks, who had offered their service to their new sovereigns, were excluded by the haughty Latins<sup>22</sup> from all civil and military honours, as a nation born to tremble and obey. Their resentment prompted them to show that they might have been useful friends, since they could be dangerous enemies: their nerves were braced by adversity: whatever was learned or holy, whatever was noble or valiant, rolled away into the independent states of Trebizond, Epirus, and Nice; and a single patrician is marked by the ambiguous praise of attachment and loyalty to the Franks. The vulgar herd of the cities and the country would have gladly submitted to a mild and regular servitude; and the transient disorders of war would have been obliterated by some years of industry and peace. But peace was banished, and industry was crushed, in the disorders of the feudal system. The *Roman* emperors of Constantinople, if they were endowed with abilities, were armed with power for the protection of their subjects: their laws were wise, and their administration was simple. The Latin throne was filled by a titular prince, the chief, and often the servant, of his licentious confederates: the fiefs of the empire, from a kingdom to a castle, were held and ruled by the sword of the barons; and their discord, poverty, and ignorance extended the ramifications of tyranny to the most sequestered villages. The Greeks were oppressed by the double weight of the priest, who was invested with temporal power, and of the soldier, who was inflamed by fanatic hatred; and the insuperable bar of religion and language for ever separated the stranger and the native. As long as the crusaders were united at Constantinople, the memory of their conquest, and the terror of their arms, imposed silence on the captive land: their dispersion betrayed the smallness of their numbers and the defects of their discipline; and some failures and mischances revealed the secret that they were not invincible. As the fear of the Greeks abated, their hatred increased. They murmured; they conspired; and before a year of slavery had elapsed, they implored, or accepted, the succour of a barbarian, whose power they had felt, and whose gratitude they trusted.<sup>23</sup>

The Latin conquerors had been saluted with a solemn and early embassy from John, or Joannice, or Calo-John, the revolted chief of

<sup>22</sup> The portrait of the French Latins is drawn in Nicetas by the hand of prejudice and resentment: οὐδὲν τῶν ἄλλων ἰδὼν εἰς "Λαίους ἔργα παρασυμβέβλησθαι σφισιν ἠνέχοντο· ἀλλ' οὐδὲ τῆς τῶν Χριστιανῶν ἢ τῶν Μουσῶν παρὰ τοῖς βασιλεῦσιν αὐτοῖς ἐπιτιμίζετο, καὶ παρὰ ταῦτα εἶμαι τὴν φύσιν ἦσαν ἀνήμεροι, καὶ τὸν χόλον εἶχον τοῦ λόγου προτρέχοντα. [P. 791, ed Bonn.]

<sup>23</sup> I here begin to use, with freedom and confidence, the eight books of the *Histoire de C. P. sous l'Empire des François*, which Ducange has given as a supplement to Villehardouin; and which, in a barbarous style, deserves the praise of an original and classic work.



the Bulgarians and Wallachians. He deemed himself their brother, as the votary of the Roman pontiff, from whom he had received the regal title and an holy banner; and in the sub-  
The Bulgarian war  
A.D. 1205.
version of the Greek monarchy he might aspire to the name of their friend and accomplice. But Calo-John was astonished to find that the count of Flanders had assumed the pomp and pride of the successors of Constantine; and his ambassadors were dismissed with an haughty message, that the rebel must deserve a pardon by ching with his forehead the footstool of the Imperial throne. His resentment<sup>24</sup> would have exhaled in acts of violence and blood: his cooler policy watched the rising discontent of the Greeks, affected a tender concern for their sufferings, and promised that their first struggles for freedom should be supported by his person and kingdom. The conspiracy was propagated by national hatred, the firmest band of association and secrecy; the Greeks were impatient to sheath their daggers in the breasts of the victorious strangers; but the execution was prudently delayed till Henry, the emperor's brother, had transported the flower of his troops beyond the Hellespont. Most of the towns and villages of Thrace were true to the moment and the signal; and the Latins, without arms or suspicion, were slaughtered by the vile and merciless revenge of their slaves. From Demotica, the first scene of the massacre, the surviving vassals of the count of St. Pol escaped to Adrianople, but the French and Venetians, who occupied that city, were slain or expelled by the furious multitude; the garrisons that could effect their retreat fell back on each other towards the metropolis; and the fortresses, that separately stood against the rebels, were ignorant of each other's and of their sovereign's fate. The voice of fame and fear announced the revolt of the Greeks and the rapid approach of their Bulgarian ally; and Calo-John, not depending on the forces of his own kingdom, had drawn from the Scythian wilderness a body of fourteen thousand Comans, who drank, as it was said, the blood of their captives, and sacrificed the Christians on the altars of their gods.<sup>25</sup>

Alarmed by this sudden and growing danger, the emperor despatched a swift messenger to recall Count Henry and his troops; and had Baldwin expected the return of his gallant brother, with a

<sup>24</sup> In Calo-John's answer to the pope we may find his claims and complaints (*Gesta Innocent. III.* c. 108, 109): he was cherished at Rome as the prodigal son.

<sup>25</sup> The Comans were a Tartar or Turkman horde, which encamped in the xiith and xiiith centuries on the verge of Moldavia. The greater part were pagans, but some were Mahometans; and the whole horde was converted to Christianity (A.D. 1370, by Lewis, king of Hungary.\*

\* The Comans or Cumani were a Turkish tribe. See above, p. 79, note.—S.

supply of twenty thousand Armenians, he might have encountered the invader with equal numbers and a decisive superiority of arms and discipline. But the spirit of chivalry could seldom discriminate caution from cowardice, and the emperor took the field with an hundred and forty knights, and their train of archers and squirens. The marshal, who dissuaded and obeyed, led the vanguard in their march to Adrianople; the main body was commanded by the count of Blois; the aged doge of Venice followed with the rear; and their scanty numbers were increased from all sides by the fugitive Latins. They undertook to besiege the rebels of Adrianople; and such was the pious tendency of the crusades, that they employed the holy week in pillaging the country for their subsistence, and in framing engines for the destruction of their fellow-Christians. But the Latins were soon interrupted and alarmed by the light cavalry of the Comans, who boldly skirmished to the edge of their imperfect lines; and a proclamation was issued by the marshal of Romania, that, on the trumpet's sound, the cavalry should mount and form; but that none, under pain of death, should abandon themselves to a desultory and dangerous pursuit. This wise injunction was first disobeyed by the count of Blois, who involved the emperor in his rashness and ruin. The Comans, of the Parthian or Tartar school, fled before their first charge; but after a career of two leagues, when the knights and their horses were almost breathless, they suddenly turned, rallied, and encompassed the heavy squadrons of the Franks. The count was slain on the field, the emperor was made prisoner; and if the one disdained to fly, if the other refused to yield, their personal bravery made a poor atonement for their ignorance or neglect of the duties of a general.<sup>26</sup>

Defeat and  
captivity of  
Baldwin,  
A. D. 1205,  
April 13.

Proud of his victory and his royal prize, the Bulgarian advanced to relieve Adrianople and achieve the destruction of the Latins. They must inevitably have been destroyed if the marshal of Romania had not displayed a cool courage and consummate skill, uncommon in all ages, but most uncommon in those times, when war was a passion

<sup>26</sup> Nicetas, from ignorance or malice, imputes the defeat to the cowardice of Dandolo (p. 383 [p. 397, ed. Par.; p. 814, ed. Bonn]); but Villehardouin shares his own glory with his venerable friend, *qui vult home ére et gote ne veoit, mais mult ére sages et preus et vigueros* (No. 193).<sup>a</sup>

<sup>a</sup> Gibbon appears to me to have misapprehended the passage of Nicetas. He says, "that principal and subtlest mischief, that primary cause of all the horrible miseries suffered by the Romans," i. e. the

Byzantines. It is an effusion of malicious triumph against the Venetians, to whom he always ascribes the capture of Constantinople.—M.

rather than a science. His grief and fears were poured into the firm and faithful bosom of the doge; but in the camp he diffused an assurance of safety, which could only be realised by <sup>Retreat of the Latins.</sup> the general belief. All day he maintained his perilous station between the city and the barbarians; Villehardouin decamped in silence at the dead of night, and his masterly retreat of three days would have deserved the praise of Xenophon and the ten thousand. In the rear, the marshal supported the weight of the pursuit; in the front, he moderated the impatience of the fugitives, and wherever the Comans approached they were repelled by a line of impenetrable spears. On the third day the weary troops beheld the sea, the solitary town of Rodosto,<sup>27</sup> and their friends, who had landed from the Asiatic shore. They embraced, they wept; but they united their arms and counsels; and, in his brother's absence, Count Henry assumed the regency of the empire, at once in a state of childhood and caducity.<sup>28</sup> If the Comans withdrew from the summer heats, seven thousand Latins, in the hour of danger, deserted Constantinople, their brethren, and their vows. Some partial success was overbalanced by the loss of one hundred and twenty knights in the field of Rusium; and of the Imperial domain no more was left than the capital, with two or three adjacent fortresses on the shores of Europe and Asia. The king of Bulgaria was resistless and inexorable; and Calo-John respectfully eluded the demands of the pope, who conjured his new proselyte to restore peace and the emperor to the afflicted Latins. The deliverance of Baldwin was no longer, he said, in the power of man: that prince had died in prison, <sup>Death of the emperor.</sup> and the manner of his death is variously related by ignorance and credulity. The lovers of a tragic legend will be pleased to hear that the royal captive was tempted by the amorous queen of the Bulgarians; that his chaste refusal exposed him to the falsehood of a woman and the jealousy of a savage; that his hands and feet were severed from his body; that his bleeding trunk was cast among the carcases of dogs and horses; and that he breathed three days before he was devoured by the birds of prey.<sup>29</sup> About twenty years after-

<sup>27</sup> The truth of geography, and the original text of Villehardouin (No. 194), place Rodosto three days' journey (*trois journées*) from Adrianople; but Vigenere, in his version, has most absurdly substituted *trois heures* [*lieues*]; and this error, which is not corrected by Ducange, has entrapped several moderns, whose names I shall spare.

<sup>28</sup> The reign and end of Baldwin are related by Villehardouin and Nicetas (p. 386-416 [p. 791-853, ed. Bonn]); and their omissions are supplied by Ducange in his *Observations*, and to the end of his first book.

<sup>29</sup> After brushing away all doubtful and improbable circumstances, we may prove the death of Baldwin, 1. By the firm belief of the French barons (Villehardouin No. 230); 2. By the declaration of Calo-John himself, who excuses his not releasing

wards, in a wood of the Netherlands, an hermit announced himself as the true Baldwin, the emperor of Constantinople, and lawful sovereign of Flanders. He related the wonders of his escape, his adventures, and his penance, among a people prone to believe and to rebel; and, in the first transport, Flanders acknowledged her long-lost sovereign. A short examination before the French court detected the impostor, who was punished with an ignominious death; but the Flemings still adhered to the pleasing error, and the countess Jane is accused by the gravest historians of sacrificing to her ambition the life of an unfortunate father.<sup>30</sup>

In all civilised hostility a treaty is established for the exchange or ransom of prisoners; and if their captivity be prolonged, their condition is known, and they are treated according to their rank with humanity or honour. But the savage Bulgarian was a stranger to the laws of war; his prisons were involved in darkness and silence; and above a year elapsed before the Latins could be assured of the death of Baldwin, before his brother, the regent Henry, would consent to assume the title of emperor. His moderation was applauded by the Greeks as an act of rare and inimitable virtue. Their light and perfidious ambition was eager to seize or anticipate the moment of a vacancy, while a law of succession, the guardian both of the prince and people, was gradually defined and confirmed in the hereditary monarchies of Europe. In the support of the Eastern empire Henry was gradually left without an associate, as the heroes of the crusade retired from the world or from the war. The doge of Venice, the venerable Dandolo, in the fulness of years and glory, sunk into the grave. The marquis of Montferrat was slowly recalled from the Peloponnesian war to the revenge of Baldwin and the defence of Thessalonica. Some nice disputes of feudal homage and service were reconciled in a personal interview between the emperor and the king; they were firmly united by mutual esteem and the common danger; and their alliance was sealed by the nuptials of Henry with the daughter of the Italian prince. He soon deplored the loss of his friend and father. At the

the captive emperor, quia debitum carnis exsolverat cum carcere teneretur (*Gesta Innocent III.* c. 103 [p. 550]).<sup>a</sup>

<sup>30</sup> See the story of this impostor from the French and Flemish writers, in Ducange, *Hist. de C. P.* iii. 9; and the ridiculous fables that were believed by the monks of St. Alban's, in Matthew Paris, *Hist. Major*, p. 271, 272.

<sup>a</sup> Compare von Raumer, *Geschichte l'Histoire de France*, tom. i. p. 85, expresses his belief in the first part of the "tragic legend."—M.  
der Hohenstaufen, vol. iii. p. 237. M. Petitot, in his preface to Villehardouin in the Collection des Mémoires relatifs

persuasion of some faithful Greeks, Boniface made a bold and successful inroad among the hills of Rhodope; the Bulgarians fled on his approach; they assembled to harass his retreat. On the intelligence that his rear was attacked, without waiting for any defensive armour, he leaped on horseback, couched his lance, and drove the enemies before him; but in the rash pursuit he was pierced with a mortal wound, and the head of the king of Thessalonica was presented to Calo-John, who enjoyed the honours, without the merit, of victory. It is here, at this melancholy event, that the pen or the voice of Jeffrey of Villehardouin seems to drop or to expire;<sup>31</sup> and if he still exercised his military office of marshal of Romania, his subsequent exploits are buried in oblivion.<sup>32</sup> The character of Henry was not unequal to his arduous situation: in the siege of Constantinople, and beyond the Hellespont, he had deserved the fame of a valiant knight and a skilful commander, and his courage was tempered with a degree of prudence and mildness unknown to his impetuous brother. In the double war against the Greeks of Asia and the Bulgarians of Europe he was ever the foremost on shipboard or on horseback; and though he cautiously provided for the success of his arms, the drooping Latins were often roused by his example to save and to second their fearless emperor. But such efforts, and some supplies of men and money from France, were of less avail than the errors, the cruelty, and death of their most formidable adversary. When the despair of the Greek subjects invited Calo-John as their deliverer, they hoped that he would protect their liberty and adopt their laws; they were soon taught to compare the degrees of national ferocity, and to execrate the savage conqueror, who no longer dissembled his intention of dispeopling Thrace, of demolishing the cities, and of transplanting the inhabitants beyond the Danube. Many towns and villages of Thrace were already evacuated; an heap of ruins marked the place of Philippopolis, and a similar calamity was expected at Demotica and Adrianople by the first authors of the revolt. They raised a cry of grief and repentance to the throne of Henry; the emperor alone had the magnanimity to forgive and trust them. No more than four hundred knights, with their serjeants and archers, could be assembled under his banner; and

<sup>31</sup> Villehardouin, No. 257. I quote, with regret, this lamentable conclusion, where we lose at once the original history, and the rich illustrations of Ducange. The last pages may derive some light from Henry's two epistles to Innocent III. (*Gesta*, c. 106, 107).

<sup>32</sup> The marshal was alive in 1212, but he probably died soon afterwards, without returning to France (Ducange, *Observations sur Villehardouin*, p. 238). His fief of Messinople, the gift of Boniface, was the ancient Maximianopolis, which flourished in the time of Ammianus Marcellinus, among the cities of Thrace. (No. 141.)

with this slender force he fought\* and repulsed the Bulgarian, who, besides his infantry, was at the head of forty thousand horse. In this expedition Henry felt the difference between an hostile and a friendly country: the remaining cities were preserved by his arms, and the savage, with shame and loss, was compelled to relinquish his prey. The siege of Thessalonica was the last of the evils which Calo-John inflicted or suffered; he was stabbed in the night in his tent, and the general, perhaps the assassin, who found him weltering in his blood, ascribed the blow with general applause to the lance of St. Demetrius.<sup>33</sup> After several victories the prudence of Henry concluded an honourable peace with the successor of the tyrant, and with the Greek princes of Nice and Epirus. If he ceded some doubtful limits, an ample kingdom was reserved for himself and his feudatories; and his reign, which lasted only ten years, afforded a short interval of prosperity and peace. Far above the narrow policy of Baldwin and Boniface, he freely intrusted to the Greeks the most important offices of the state and army; and this liberality of sentiment and practice was the more seasonable, as the princes of Nice and Epirus had already learned to seduce and employ the mercenary valour of the Latins. It was the aim of Henry to unite and reward his deserving subjects of every nation and language; but he appeared less solicitous to accomplish the impracticable union of the two churches. Pelagius, the pope's legate, who acted as the sovereign of Constantinople, had interdicted the worship of the Greeks, and sternly imposed the payment of tithes, the double procession of the Holy Ghost, and a blind obedience to the Roman pontiff. As the weaker party, they pleaded the duties of conscience, and implored the rights of toleration: "Our bodies," they said, "are Caesar's, but our souls belong only to God." The persecution was checked by the firmness of the emperor;<sup>34</sup> and if we can believe that the same prince was poisoned by the Greeks themselves, we must entertain a contemptible idea of the sense and gratitude of mankind. His valour was a vulgar attribute, which he shared with ten thousand knights:

<sup>33</sup> The church of this patron of Thessalonica was served by the canons of the holy sepulchre, and contained a divine ointment which distilled daily and stupendous miracles (Ducange, *Hist. de C. P.* ii. 4).

<sup>34</sup> Acropolita (c. 17) observes the persecution of the legate, and the toleration of Henry ('Ερη, as he calls him), *καλύψαντα κακιστότατοι*.

\* There was no battle. On the advance of the Latins John suddenly broke up his camp and retreated. The Latins considered this unexpected deliverance almost a miracle. Le Beau suggests the probability that the defection of the Co-

mans, who usually quitted the camp during the heats of summer, may have caused the flight of the Bulgarians. Nicetas, c. 8; Villehardouin, c. 225; Le Beau, vol. xvii. p. 242.—M.

<sup>b</sup> Or rather *Ἐγγῆς*.—M.

but Henry possessed the superior courage to oppose, in a superstitious age, the pride and avarice of the clergy. In the cathedral of St. Sophia he presumed to place his throne on the right hand of the patriarch; and this presumption excited the sharpest censure of pope Innocent the Third. By a salutary edict, one of the first examples of the laws of mortmain, he prohibited the alienation of fiefs; many of the Latins, desirous of returning to Europe, resigned their estates to the church for a spiritual or temporal reward; these holy lands were immediately discharged from military service, and a colony of soldiers would have been gradually transformed into a college of priests.<sup>35</sup>

The virtuous Henry died at Thessalonica in the defence of that kingdom, and of an infant, the son of his friend Boniface. In the two first emperors of Constantinople the male line of the counts of Flanders was extinct. But their sister Yolande was the wife of a French prince, the mother of a numerous progeny; and one of her daughters had married Andrew king of Hungary, a brave and pious champion of the cross. By seating him on the Byzantine throne, the barons of Romania would have acquired the forces of a neighbouring and warlike kingdom; but the prudent Andrew revered the laws of succession; and the princess Yolande, with her husband Peter of Courtenay, count of Auxerre, was invited by the Latins to assume the empire of the East. The royal birth of his father, the noble origin of his mother, recommended to the barons of France the first-cousin of their king. His reputation was fair, his possessions were ample, and, in the bloody crusade against the Albigeois, the soldiers and the priests had been abundantly satisfied of his zeal and valour. Vanity might applaud the elevation of a French emperor of Constantinople; but prudence must pity, rather than envy, his treacherous and imaginary greatness. To assert and adorn his title, he was reduced to sell or mortgage the best of his patrimony. By these expedients, the liberality of his royal kinsman Philip Augustus, and the national spirit of chivalry, he was enabled to pass the Alps at the head of one hundred and forty knights, and five thousand five hundred serjeants and archers. After some hesitation, pope Honorius the Third was persuaded to crown the successor of Constantine: but he performed the ceremony in a church without the walls, lest he should seem to imply or to bestow any right of sovereignty over the ancient capital of the empire. The Venetians had engaged to transport Peter and

Peter of  
Courtenay  
emperor of  
Constanti-  
nople,  
A.D. 1217.  
April 9.

<sup>35</sup> See the reign of HENRY, in Ducange (*Hist. de C. P.* l. i. c. 35-41, l. ii. c. 1<sup>re</sup> 22), who is much indebted to the Epistles of the Popes. Le Beau (*Hist. du Bas-Empire*, tom. xxi. p. 120-122) has found, perhaps in Doutreman, some laws of Henry which determined the service of fiefs and the prerogatives of the emperor.

his forces beyond the Adriatic, and the empress, with her four children, to the Byzantine palace; but they required, as the price of their service, that he should recover Durazzo from the despot of Epirus. Michael Angelus, or Comnenus, the first of his dynasty, had bequeathed the succession of his power and ambition to Theodore, his legitimate brother, who already threatened and invaded the establishments of the Latins. After discharging his debt by a fruitless assault, the emperor raised the siege to prosecute a long and perilous journey over land from Durazzo to Thessalonica. He was soon lost in the mountains of Epirus: the passes were fortified; his provisions exhausted; he was delayed and deceived by a treacherous negotiation; and, after Peter of Courtenay and the Roman legate had been arrested in a banquet, the French troops, without leaders or hopes, were eager to exchange their arms for the delusive promise of mercy and bread. The Vatican thundered; and the impious Theodore was threatened with the vengeance of earth and heaven; but the captive emperor and his soldiers were forgotten, and the reproaches of the pope are confined to the imprisonment of his legate. No sooner was he satisfied by the deliverance of the priest and a promise of spiritual obedience, than he pardoned and protected the despot of Epirus. His peremptory commands suspended the ardour of the Venetians and the king of Hungary; and it was only by a natural or untimely death<sup>36</sup> that Peter of Courtenay was released from his hopeless captivity.<sup>37</sup>

The long ignorance of his fate, and the presence of the lawful sovereign, of Yolande, his wife or widow, delayed the proclamation of a new emperor. Before her death, and in the midst of her grief, she was delivered of a son, who was named Baldwin, the last and most unfortunate of the Latin princes of Constantinople. His birth endeared him to the barons of Romania; but his childhood would have prolonged the troubles of a minority, and his claims were superseded by the elder claims of his brethren. The first of these, Philip of Courtenay, who derived from his mother the inheritance of Namur, had the wisdom to prefer the substance of a marquisate to the shadow of an empire; and on his

Robert  
emperor of  
Constanti-  
nople,  
A.D.  
1221-1228.

<sup>36</sup> Acropolita (c. 14) affirms that Peter of Courtenay died by the sword (*ὑπὸ μαχαίρης ᾤνισθη*); but from his dark expressions I should conclude a previous captivity, *ὡς πάντας ἔδωκεν διασώσας ποίνης ἐν πᾶσι σκίσιν*.<sup>a</sup> The Chronicle of Auxerre delays the emperor's death till the year 1219; and Auxerre is in the neighbourhood of Courtenay.

<sup>37</sup> See the reign and death of Peter of Courtenay, in Ducange (*Hist. de C. P. l. ii. c. 22-28*), who feebly strives to excuse the neglect of the emperor by Honorius III.

<sup>a</sup> Whatever may have been the fact, this can hardly be made out from the expressions of Acropolita.—M.



refusal, Robert, the second of the sons of Peter and Yolande, was called to the throne of Constantinople. Warned by his father's mischance, he pursued his slow and secure journey through Germany and along the Danube: a passage was opened by his sister's marriage with the king of Hungary; and the emperor Robert was crowned by the patriarch in the cathedral of St. Sophia. But his reign was an æra of calamity and disgrace; and the colony, as it was styled, of NEW FRANCE yielded on all sides to the Greeks of Nice and Epirus. After a victory, which he owed to his perfidy rather than his courage, Theodore Angelus entered the kingdom of Thessalonica; expelled the feeble Demetrius, the son of the marquis Boniface; erected his standard on the walls of Adrianople; and added, by his vanity, a third or a fourth name to the list of rival emperors. The relics of the Asiatic province were swept away by John Vataces, the son-in-law and successor of Theodore Lascaris, and who, in a triumphant reign of thirty-three years, displayed the virtues both of peace and war. Under his discipline, the swords of the French mercenaries were the most effectual instrument of his conquests, and their desertion from the service of their country was at once a symptom and a cause of the rising ascendant of the Greeks. By the construction of a fleet he obtained the command of the Hellespont, reduced the islands of Lesbos and Rhodes, attacked the Venetians of Candia, and intercepted the rare and parsimonious succours of the West. Once, and once only, the Latin emperor sent an army against Vataces; and in the defeat of that army, the veteran knights, the last of the original conquerors, were left on the field of battle. But the success of a foreign enemy was less painful to the pusillanimous Robert than the insolence of his Latin subjects, who confounded the weakness of the emperor and of the empire. His personal misfortunes will prove the anarchy of the government and the ferociousness of the times. The amorous youth had neglected his Greek bride, the daughter of Vataces, to introduce into the palace a beautiful maid, of a private, though noble, family of Artois; and her mother had been tempted by the lustre of the purple to forfeit her engagements with a gentleman of Burgundy. His love was converted into rage; he assembled his friends, forced the palace gates, threw the mother into the sea, and inhumanly cut off the nose and lips of the wife or concubine of the emperor. Instead of punishing the offender, the barons avowed and applauded the savage deed,<sup>38</sup> which, as a prince and as a man, it was impossible that Robert should forgive. He

<sup>38</sup> Marinus Sanutus (*Secreta Fidelium Crucis*, l. ii. p. 4, c. 18, p. 73) is so much delighted with this bloody deed, that he has transcribed it in his margin as a *bonum exemplum*. Yet he acknowledges the damsel for the lawful wife of Robert.

escaped from the guilty city to implore the justice or compassion of the pope: the emperor was coolly exhorted to return to his station; before he could obey, he sunk under the weight of grief, shame, and impotent resentment.<sup>39</sup>

It was only in the age of chivalry that valour could ascend from a private station to the thrones of Jerusalem and Constantinople. The titular kingdom of Jerusalem had devolved to Mary, the daughter of Isabella and Conrad of Montferrat, and the grand-daughter of Almeric or Amaury. She was given to John of Brienne, of a noble family in Champagne, by the public voice, and the judgment of Philip Augustus, who named him as the most worthy champion of the Holy Land.<sup>40</sup> In the fifth crusade he led an hundred thousand Latins to the conquest of Egypt: by him the siege of Damietta was achieved; and the subsequent failure was justly ascribed to the pride and avarice of the legate. After the marriage of his daughter with Frederic the Second<sup>41</sup> he was provoked by the emperor's ingratitude to accept the command of the army of the church; and though advanced in life, and despoiled of royalty, the sword and spirit of John of Brienne were still ready for the service of Christendom. In the seven years of his brother's reign, Baldwin of Courtenay had not emerged from a state of childhood, and the barons of Romania felt the strong necessity of placing the sceptre in the hands of a man and an hero. The veteran king of Jerusalem might have disdained the name and office of regent; they agreed to invest him for his life with the title and prerogatives of emperor, on the sole condition that Baldwin should marry his second daughter, and succeed at a mature age to the throne of Constantinople. The expectation, both of the Greeks and Latins, was kindled by the renown, the choice, and the presence of John of Brienne; and they admired his martial aspect, his green and vigorous age of more than fourscore years, and his size and stature, which surpassed the common measure of mankind.<sup>42</sup> But avarice, and the love of ease, appear to have chilled the ardour of

<sup>39</sup> See the reign of Robert, in Ducange (Hist. de C. P. l. iii. c. 1-12).

<sup>40</sup> Rex igitur Francie, deliberatione habita, respondit nuntiis, se daturum hominem Syrie partibus aptum; in armis probum (*preux*), in bellis securum, in agendis providum, Johannem comitem Brenensem. Sanut. Secret. Fidelium, l. iii. p. xi. c. 4, p. 205; Matthew Paris, p. 159.

<sup>41</sup> Giannone (Istoria Civile, tom. ii. l. xvi. p. 380-385) discusses the marriage of Frederic II. with the daughter of John of Brienne, and the double union of the crowns of Naples and Jerusalem.

<sup>42</sup> Acropolita, c. 27. The historian was at that time a boy, and educated at Constantinople. In 1233, when he was eleven years old, his father broke the Latin chain, left a splendid fortune, and escaped to the Greek court of Nice, where his son was raised to the highest honours.

enterprise :<sup>a</sup> his troops were disbanded, and two years rolled away without action or honour, till he was awakened by the dangerous alliance of Vataces emperor of Nice, and of Azan king of Bulgaria. They besieged Constantinople by sea and land, with an army of one hundred thousand men, and a fleet of three hundred ships of war ; while the entire force of the Latin emperor was reduced to one hundred and sixty knights, and a small addition of serjeants and archers. I tremble to relate, that, instead of defending the city, the hero made a sally at the head of his cavalry ; and that, of forty-eight squadrons of the enemy, no more than three escaped from the edge of his invincible sword. Fired by his example, the infantry and the citizens boarded the vessels that anchored close to the walls ; and twenty-five were dragged in triumph into the harbour of Constantinople. At the summons of the emperor, the vassals and allies armed in her defence ; broke through every obstacle that opposed their passage ; and, in the succeeding year, obtained a second victory over the same enemies. By the rude poets of the age John of Brienne is compared to Hector, Roland, and Judas Maccabæus :<sup>43</sup> but their credit, and his glory, receives some abatement from the silence of the Greeks. The empire was soon deprived of the last of her champions ; and the dying monarch was ambitious to enter paradise in the habit of a Franciscan friar.<sup>44</sup>

In the double victory of John of Brienne I cannot discover the name or exploits of his pupil Baldwin, who had attained the age of military service, and who succeeded to the imperial dignity on the decease of his adoptive father.<sup>45</sup> The royal youth was employed on a commission more suitable to his temper ; he was sent to visit the Western courts, of

Baldwin II.,  
A.D. 1237,  
March 23—  
A.D. 1261,  
July 25.

<sup>43</sup> Philip Mouskes, bishop of Tournay (A.D. 1274-1282), has composed a poem, or rather a string of verses, in bad old Flemish French, on the Latin emperors of Constantinople, which Ducange has published at the end of Villehardouin; see p. 224, for the prowess of John of Brienne.

N'Aie, Ector, Roll' ne Ogiers  
Ne Judas Machabeus li fiers  
Tant ne fit d'armes en estors  
Com fist li Rois Jehans cel jors  
Et il defors et il dedans  
La paru sa force et ses sens  
Et li hardiment qu'il avoit.

<sup>44</sup> See the reign of John de Brienne, in Ducange, *Hist. de C. P.* l. iii. c. 13-26.

<sup>45</sup> See the reign of Baldwin II. till his expulsion from Constantinople, in Ducange, *Hist. de C. P.* l. iv. c. 1-34; the end, l. v. c. 1-33.

<sup>a</sup> John de Brienne, elected emperor 1229, wasted two years in preparations, and did not arrive at Constantinople till 1231. Two years more glided away in inglorious inaction: he then made some ineffective warlike expeditions. Constantinople was not besieged till 1234.—M.

the pope more especially, and of the king of France; to excite their pity by the view of his innocence and distress; and to obtain some supplies of men or money for the relief of the sinking empire. He thrice repeated these mendicant visits, in which he seemed to prolong his stay, and postpone his return; of the five-and-twenty years of his reign, a greater number were spent abroad than at home; and in no place did the emperor deem himself less free and secure than in his native country and his capital. On some public occasions, his vanity might be soothed by the title of Augustus, and by the honours of the purple; and at the general council of Lyons, when Frederic the Second was excommunicated and deposed, his Oriental colleague was enthroned on the right hand of the pope. But how often was the exile, the vagrant, the Imperial beggar, humbled with scorn, insulted with pity, and degraded in his own eyes and those of the nations! In his first visit to England he was stopped at Dover by a severe reprimand, that he should presume, without leave, to enter an independent kingdom. After some delay, Baldwin, however, was permitted to pursue his journey, was entertained with cold civility, and thankfully departed with a present of seven hundred marks.<sup>46</sup> From the avarice of Rome he could only obtain the proclamation of a crusade, and a treasure of indulgences: a coin whose currency was depreciated by too frequent and indiscriminate abuse. His birth and misfortunes recommended him to the generosity of his cousin Louis the Ninth; but the martial zeal of the saint was diverted from Constantinople to Egypt and Palestine; and the public and private poverty of Baldwin was alleviated, for a moment, by the alienation of the marquise of Namur and the lordship of Courtenay, the last remains of his inheritance.<sup>47</sup> By such shameful or ruinous expedients he once more returned to Romania, with an army of thirty thousand soldiers, whose numbers were doubled in the apprehension of the Greeks. His first despatches to France and England announced his victories and his hopes: he had reduced the country round the capital to the distance of three days' journey; and if he succeeded against an important, though nameless, city (most probably Chiorli), the frontier would be safe and the passage accessible. But these expectations (if Baldwin was sincere) quickly vanished like a dream: the troops and treasures

<sup>46</sup> Matthew Paris relates the two visits of Baldwin II. to the English court, p. 396, 637; his return to Greece *armatâ manu*, p. 407; his letters of his *nomen formidabile*, &c., p. 481 (a passage which had escaped Ducange); his expulsion, p. 850.

<sup>47</sup> Louis IX. disapproved and stopped the alienation of Courtenay (Ducange, l. iv. c. 23). It is now annexed to the royal demesne, but granted for a term (*engage*) to the family of Boulainvilliers. Courtenay, in the election of Nemours in the Isle de France, is a town of 900 inhabitants, with the remains of a castle (*Mélanges tirés d'une Grande Bibliothèque*, tom. xlv. p. 74-77).

of France melted away in his unskilful hands : and the throne of the Latin emperor was protected by a dishonourable alliance with the Turks and Comans. To secure the former, he consented to bestow his niece on the unbelieving sultan of Cogni ; to please the latter, he complied with their pagan rites ; a dog was sacrificed between the two armies ; and the contracting parties tasted each other's blood, as a pledge of their fidelity.<sup>48</sup> In the palace, or prison, of Constantinople, the successor of Augustus demolished the vacant houses for winter-fuel, and stripped the lead from the churches for the daily expense of his family. Some usurious loans were dealt with a scanty hand by the merchants of Italy ; and Philip, his son and heir, was pawned at Venice as the security for a debt.<sup>49</sup> Thirst, hunger, and nakedness are positive evils : but wealth is relative ; and a prince, who would be rich in a private station, may be exposed by the increase of his wants to all the anxiety and bitterness of poverty.

But in this abject distress the emperor and empire were still possessed of an ideal treasure, which drew its fantastic value from the superstition of the Christian world. The merit of the true cross was somewhat impaired by its frequent division ; and a long captivity among the infidels might shed some suspicion on the fragments that were produced in the East and West. But another relic of the Passion was preserved in the Imperial chapel of Constantinople ; and the crown of thorns which had been placed on the head of Christ was equally precious and authentic. It had formerly been the practice of the Egyptian debtors to deposit, as a security, the mummies of their parents ; and both their honour and religion were bound for the redemption of the pledge. In the same manner, and in the absence of the emperor, the barons of Romania borrowed the sum of thirteen thousand one hundred and thirty-four pieces of gold<sup>50</sup> on the credit of the holy crown : they failed in the performance of their contract ; and a rich Venetian, Nicholas Querini, undertook to satisfy their impatient creditors, on condition that the relic should be lodged at Venice, to become his absolute property if it were not redeemed within a short and definite term. The barons apprised their sovereign of the hard treaty and impending loss ; and as the empire could not afford a ransom of seven thousand pounds sterling, Baldwin was anxious to snatch the prize from the Venetians,

The holy  
crown of  
thorns.

<sup>48</sup> Joinville, p. 104, édit. du Louvre. A Coman prince, who died without baptism, was buried at the gates of Constantinople with a live retinue of slaves and horses.

<sup>49</sup> Sanut. Secrét. Fidel. Crucis, l. ii. p. iv. c. 18, p. 73.

<sup>50</sup> Under the words *Perparus*, *Perpera*, *Hyperperum*, Ducange is short and vague : Monetæ genus. From a corrupt passage of Guntherus (Hist. C. P. c. 8, p. 10) I guess that the *Perpera* was the nummus aureus, the fourth part of a mark of silver, or about ten shillings sterling in value. In lead it would be too contemptible.

and to vest it with more honour and emolument in the hands of the most Christian king.<sup>51</sup> Yet the negotiation was attended with some delicacy. In the purchase of relics the saint would have started at the guilt of simony ; but if the mode of expression were changed, he might lawfully repay the debt, accept the gift, and acknowledge the obligation. His ambassadors, two Dominicans, were despatched to Venice to redeem and receive the holy crown, which had escaped the dangers of the sea and the galleys of Vataces. On opening a wooden box they recognised the seals of the doge and barons, which were applied on a shrine of silver ; and within this shrine the monument of the Passion was enclosed in a golden vase. The reluctant Venetians yielded to justice and power ; the emperor Frederic granted a free and honourable passage ; the court of France advanced as far as Troyes in Champagne to meet with devotion this inestimable relic : it was borne in triumph through Paris by the king himself, barefoot, and in his shirt ; and a free gift of ten thousand marks of silver reconciled Baldwin to his loss. The success of this transaction tempted the Latin emperor to offer with the same generosity the remaining furniture of his chapel ;<sup>52</sup> a large and authentic portion of the true cross ; the baby-linen of the Son of God ; the lance, the sponge, and the chain of his Passion ; the rod of Moses ; and part of the skull of St. John the Baptist. For the reception of these spiritual treasures twenty thousand marks were expended by St. Louis on a stately foundation, the holy chapel of Paris, on which the muse of Boileau has bestowed a comic immortality. The truth of such remote and ancient relics, which cannot be proved by any human testimony, must be admitted by those who believe in the miracles which they have performed. About the middle of the last age, an inveterate ulcer was touched and cured by an holy prickle of the holy crown :<sup>53</sup> the prodigy is attested by the most pious and enlightened Christians of France ; nor will the fact be easily disproved, except by those who are armed with a general antidote against religious credulity.<sup>54</sup>

<sup>51</sup> For the translation of the holy crown, &c., from Constantinople to Paris, see Ducange (*Hist. de C. P. l. iv. c. 11-14, 24, 35*) and Fleury (*Hist. Ecclési. tom. xvii. p. 201-204*).

<sup>52</sup> *Mélanges tirés d'une Grande Bibliothèque, tom. xliii. p. 201-205.* The Lutrín of Boileau exhibits the inside, the soul and manners of the *Sainte Chapelle* ; and many facts relative to the institution are collected and explained by his commentators, Brosset and De St. Marc.

<sup>53</sup> It was performed A.D. 1656, March 24, on the niece of Pascal ; and that superior genius, with Arnauld, Nicole, &c., were on the spot, to believe and attest a miracle which confounded the Jesuits and saved Port Royal (*Œuvres de Racine, tom. vi. p. 176 187, in his eloquent History of Port Royal*).

<sup>54</sup> Voltaire (*Siècle de Louis XIV. c. 37 ; Œuvres, tom. ix. p. 178, 179*) strives to invalidate the fact : but Hume (*Essays, vol. ii. p. 483, 484*), with more skill and success, seizes the battery, and turns the cannon against his enemies.

The Latins of Constantinople<sup>55</sup> were on all sides encompassed and pressed : their sole hope, the last delay of their ruin, was in the division of their Greek and Bulgarian enemies ; and of this hope they were deprived by the superior arms and policy of Vataces emperor of Nice. From the Propontis to the rocky coast of Pamphylia, Asia was peaceful and prosperous under his reign ; and the events of every campaign extended his influence in Europe. The strong cities of the hills of Macedonia and Thrace were rescued from the Bulgarians, and their kingdom was circumscribed by its present and proper limits along the southern banks of the Danube. The sole emperor of the Romans could no longer brook that a lord of Epirus, a Comnenian prince of the West, should presume to dispute or share the honours of the purple ; and the humble Demetrius changed the colour of his buskins, and accepted with gratitude the appellation of despot. His own subjects were exasperated by his baseness and incapacity ; they implored the protection of their supreme lord. After some resistance, the kingdom of Thessalonica was united to the empire of Nice ; and Vataces reigned without a competitor from the Turkish borders to the Adriatic gulf. The princes of Europe revered his merit and power ; and had he subscribed an orthodox creed, it should seem that the pope would have abandoned without reluctance the Latin throne of Constantinople. But the death of Vataces, the short and busy reign of Theodore his son, and the helpless infancy of his grandson John, suspended the restoration of the Greeks. In the next chapter I shall explain their domestic revolutions ; in this place it will be sufficient to observe that the young prince was oppressed by the ambition of his guardian and colleague Michael Palæologus, who displayed the virtues and vices that belong to the founder of a new dynasty. The emperor Baldwin had flattered himself that he might recover some provinces or cities by an impotent negociation. His ambassadors were dismissed from Nice with mockery and contempt. At every place which they named Palæologus alleged some special reason which rendered it dear and valuable in his eyes : in the one he was born ; in another he had been first promoted to military command ; and in a third he had enjoyed, and hoped long to enjoy, the pleasures of the chase. "And what then do you propose to give us ?" said the astonished deputies. "Nothing," replied the Greek ; "not a foot of land. If your master

Progress of  
the Greeks,  
A.D.  
1237-1261.

Michael  
Palæologus,  
the Greek  
emperor,  
A.D. 1259,  
Dec. 1.

<sup>55</sup> The gradual losses of the Latins may be traced in the third, fourth, and fifth books of the compilation of Ducange; but of the Greek conquests he has dropped many circumstances which may be recovered from the larger history of George Acropolita and the three first books of Nicephorus Gregoras, two writers of the Byzantine series who have had the good fortune to meet with learned editors, Leo Allatius at Rome, and John Boivin in the Academy of Inscriptions of Paris.

"be desirous of peace, let him pay me, as an annual tribute, the sum which he receives from the trade and customs of Constantinople. On these terms I may allow him to reign. If he refuses, it is war. I am not ignorant of the art of war, and I trust the event to God and my sword."<sup>56</sup> An expedition against the despot of Epirus was the first prelude of his arms. If a victory was followed by a defeat, if the race of the Comneni or Angeli survived in those mountains his efforts and his reign, the captivity of Villehardouin prince of Achaia deprived the Latins of the most active and powerful vassal of their expiring monarchy. The republics of Venice and Genoa disputed, in the first of their naval wars, the command of the sea and the commerce of the East. Pride and interest attached the Venetians to the defence of Constantinople; their rivals were tempted to promote the designs of her enemies, and the alliance of the Genoese with the schismatic conqueror provoked the indignation of the Latin church.<sup>57</sup>

Intent on his great object, the emperor Michael visited in person and strengthened the troops and fortifications of Thrace. The remains of the Latins were driven from their last possessions: he assaulted without success the suburb of Galata, and corresponded with a perfidious baron, who proved unwilling, or unable, to open the gates of the metropolis. The next spring his favourite general, Alexius Strategopulus, whom he had decorated with the title of Cæsar, passed the Hellespont with eight hundred horse and some infantry<sup>58</sup> on a secret expedition. His instructions enjoined him to approach, to listen, to watch, but not to risk any doubtful or dangerous enterprise against the city. The adjacent territory between the Propontis and the Black Sea was cultivated by an hardy race of peasants and outlaws, exercised in arms, uncertain in their allegiance, but inclined by language, religion, and present advantage, to the party of the Greeks. They were styled the *volunteers*,<sup>59</sup> and by their free service the army of Alexius, with the regulars of Thrace and the Coman auxiliaries,<sup>60</sup> was augmented

Constanti-  
nople reco-  
vered by the  
Greeks,  
A.D. 1261,  
July 25.

<sup>56</sup> George Acropolita, c. 78, p. 89, 90, edit. Paris [p. 171 sq. ed. Bonn].

<sup>57</sup> The Greeks, ashamed of any foreign aid, disguise the alliance and succour of the Genoese; but the fact is proved by the testimony of J. Villani (Chron. l. vi. c. 71, in Muratori, Script. Rerum Italicarum, tom. xiii. p. 202, 203) and William de Nangis (Annales de St. Louis, p. 248, in the Louvre Joinville), two impartial foreigners; and Urban IV. threatened to deprive Genoa of her archbishop.

<sup>58</sup> Some precautions must be used in reconciling the discordant numbers; the 800 soldiers of Nicetas, the 25,000 of Spandugino (apud Ducange, l. v. c. 24); the Greeks and Scythians of Acropolita; and the numerous army of Michael, in the Epistles of pope Urban IV. (i. 129.)

<sup>59</sup> *Θιληματάρειοι*. They are described and named by Pachymer (l. ii. c. 14).

<sup>60</sup> It is needless to seek these Comans in the deserts of Tartary, or even of Moldavia. A part of the horde had submitted to John Vataces, and was probably settled as a nursery of soldiers on some waste lands of Thrace (Cantacuzen, l. i. c. 2).



to the number of five-and-twenty thousand men. By the ardour of the volunteers, and by his own ambition, the Cæsar was stimulated to disobey the precise orders of his master, in the just confidence that success would plead his pardon and reward. The weakness of Constantinople and the distress and terror of the Latins were familiar to the observation of the volunteers; and they represented the present moment as the most propitious to surprise and conquest. A rash youth, the new governor of the Venetian colony, had sailed away with thirty galleys and the best of the French knights on a wild expedition to Daphnusia, a town on the Black Sea, at the distance of forty leagues,<sup>61</sup> and the remaining Latins were without strength or suspicion. They were informed that Alexius had passed the Hellespont; but their apprehensions were lulled by the smallness of his original numbers, and their imprudence had not watched the subsequent increase of his army. If he left his main body to second and support his operations, he might advance unperceived in the night with a chosen detachment. While some applied scaling-ladders to the lowest part of the walls, they were secure of an old Greek who would introduce their companions through a subterraneous passage into his house; they could soon on the inside break an entrance through the golden gate, which had been long obstructed; and the conqueror would be in the heart of the city before the Latins were conscious of their danger. After some debate, the Cæsar resigned himself to the faith of the volunteers; they were trusty, bold, and successful; and, in describing the plan, I have already related the execution and success.<sup>61</sup> But no sooner had Alexius passed the threshold of the golden gate than he trembled at his own rashness; he paused, he deliberated, till the desperate volunteers urged him forwards by the assurance that in retreat lay the greatest and most inevitable danger. Whilst the Cæsar kept his regulars in firm array, the Comans dispersed themselves on all sides; an alarm was sounded, and the threats of fire and pillage compelled the citizens to a decisive resolution. The Greeks of Constantinople remembered their native sovereigns; the Genoese merchants their recent alliance and Venetian foes; every quarter was in arms; and the air resounded with a general acclamation of "Long life and victory to

<sup>61</sup> The loss of Constantinople is briefly told by the Latins: the conquest is described with more satisfaction by the Greeks; by Acropolita (c. 85), Pachymer (l. ii. c. 26, 27), Nicephorus Gregoras (l. i. c. 1, 2). See Ducange, *Hist. de C. P.* l. v. c. 19-27.

\* According to several authorities, particularly Abulfaradj. *Chron. Arab.* p. 336, this was a stratagem on the part of the Greeks to weaken the garrison of Con-

stantinople. The Greek commander offered to surrender the town on the appearance of the Venetians.—M.

"Michael and John, the august emperors of the Romans!" Their rival, Baldwin, was awakened by the sound; but the most pressing danger could not prompt him to draw his sword in the defence of a city which he deserted perhaps with more pleasure than regret: he fled from the palace to the sea-shore, where he descried the welcome sails of the fleet returning from the vain and fruitless attempt on Daphnusia. Constantinople was irrecoverably lost; but the Latin emperor and the principal families embarked on board the Venetian galleys, and steered for the isle of Eubœa, and afterwards for Italy, where the royal fugitive was entertained by the pope and Sicilian king with a mixture of contempt and pity. From the loss of Constantinople to his death he consumed thirteen years soliciting the Catholic powers to join in his restoration: the lesson had been familiar to his youth; nor was his last exile more indigent or shameful than his three former pilgrimages to the courts of Europe. His son Philip was the heir of an ideal empire; and the pretensions of *his* daughter Catherine were transported by her marriage to Charles of Valois, the brother of Philip the Fair, king of France. The house of Courtenay was represented in the female line by successive alliances, till the title of emperor of Constantinople, too bulky and sonorous for a private name, modestly expired in silence and oblivion.<sup>62</sup>

After this narrative of the expeditions of the Latins to Palestine and Constantinople, I cannot dismiss the subject without revolving the general consequences on the countries that were the scene, and on the nations that were the actors, of these memorable crusades.<sup>63</sup> As soon as the arms of the Franks were withdrawn, the impression, though not the memory, was erased in the Mahometan realms of Egypt and Syria. The faithful disciples of the prophet were never tempted by a profane desire to study the laws or language of the idolaters; nor did the simplicity of their primitive manners receive the slightest filtration from their intercourse in peace and war with the unknown strangers of the West. The Greeks, who thought themselves proud, but who were only vain, showed a disposition somewhat less inflexible. In the efforts for the recovery of their empire they emulated the valour, discipline, and tactics of their antagonists. The modern literature of the West they

General consequences of the crusades.

<sup>62</sup> See the three last books (l. v.-viii.) and the genealogical tables of Ducange. In the year 1382 the titular emperor of Constantinople was James de Baux, duke of Andria in the kingdom of Naples, the son of Margarete, daughter of Catherine de Valois, daughter of Catherine, daughter of Philip, son of Baldwin II. (Ducange, l. viii. c. 37, 38). It is uncertain whether he left any posterity.

<sup>63</sup> Abulfeda, who saw the conclusion of the crusades, speaks of the kingdoms of the Franks and those of the Negroes as equally unknown (Prolegom. ad Geograph.). Had he not disclaimed the Latin language, how easily might the Syrian prince have found books and interpreters!

might justly despise; but its free spirit would instruct them in the rights of man; and some institutions of public and private life were adopted from the French. The correspondence of Constantinople and Italy diffused the knowledge of the Latin tongue; and several of the fathers and classics were at length honoured with a Greek version.<sup>64</sup> But the national and religious prejudices of the Orientals were inflamed by persecution; and the reign of the Latins confirmed the separation of the two churches.

If we compare the æra of the crusades, the Latins of Europe with the Greeks and Arabians, their respective degrees of knowledge, industry, and art, our rude ancestors must be content with the third rank in the scale of nations. Their successive improvement and present superiority may be ascribed to a peculiar energy of character, to an active and imitative spirit, unknown to their more polished rivals, who at that time were in a stationary or retrograde state. With such a disposition the Latins should have derived the most early and essential benefits from a series of events which opened to their eyes the prospect of the world, and introduced them to a long and frequent intercourse with the more cultivated regions of the East. The first and most obvious progress was in trade and manufactures, in the arts which are strongly prompted by the thirst of wealth, the calls of necessity, and the gratification of the sense or vanity. Among the crowd of unthinking fanatics a captive or a pilgrim might sometimes observe the superior refinements of Cairo and Constantinople: the first importer of windmills<sup>65</sup> was the benefactor of nations; and if such blessings are enjoyed without any grateful remembrance, history has condescended to notice the more apparent luxuries of silk and sugar, which were transported into Italy from Greece and Egypt. But the intellectual wants of the Latins were more slowly felt and supplied; the ardour of studious curiosity was awakened in Europe by different causes and more recent events; and, in the age of the crusades, they viewed with careless indifference the literature of the Greeks and Arabians. Some rudiments of mathematical and medicinal knowledge might be imparted in practice and in figures; necessity might produce some interpreters for the grosser business of merchants and soldiers; but the commerce of the Orientals had not diffused the study and knowledge of their languages in the schools of

<sup>64</sup> A short and superficial account of these versions from Latin into Greek is given by Huet (*de Interpretatione et de claris Interpretibus*, p. 131-135). Maximus l'Ananides, a monk of Constantinople (A.D. 1327-1353), has translated Cæsar's *Commentaries*, the *Somnium Scipionis*, the *Metamorphoses* and *Heroides* of Ovid, &c. (*Fabric. Bib. Græc. tom. x. p. 533*).

<sup>65</sup> Windmills, first invented in the dry country of Asia Minor, were used in Normandy as early as the year 1175 (*Vie privée des Français, tom. i. p. 42, 43; Ducange, Gloss. Latin. tom. iv. p. 474*).

Europe.<sup>66</sup> If a similar principle of religion repulsed the idiom of the Koran, it should have excited their patience and curiosity to understand the original text of the Gospel; and the same grammar would have unfolded the sense of Plato and the beauties of Homer. Yet, in a reign of sixty years, the Latins of Constantinople disdained the speech and learning of their subjects; and the manuscripts were the only treasures which the natives might enjoy without rapine or envy. Aristotle was indeed the oracle of the Western universities, but it was a barbarous Aristotle; and, instead of ascending to the fountain head, his Latin votaries humbly accepted a corrupt and remote version from the Jews and Moors of Andalusia. The principle of the 'crusades was a savage fanaticism; and the most important effects were analogous to the cause. Each pilgrim was ambitious to return with his sacred spoils, the relics of Greece and Palestine;<sup>67</sup> and each relic was preceded and followed by a train of miracles and visions. The belief of the Catholics was corrupted by new legends, their practice by new superstitions; and the establishment of the inquisition, the mendicant orders of monks and friars, the last abuse of indulgences, and the final progress of idolatry, flowed from the baleful fountain of the holy war. The active spirit of the Latins preyed on the vitals of their reason and religion; and if the ninth and tenth centuries were the times of darkness, the thirteenth and fourteenth were the age of absurdity and fable.

In the profession of Christianity, in the cultivation of a fertile land, the northern conquerors of the Roman empire insensibly mingled with the provincials and rekindled the embers of the arts of antiquity. Their settlements about the age of Charlemagne had acquired some degree of order and stability, when they were overwhelmed by new swarms of invaders, the Normans, Saracens,<sup>68</sup> and Hungarians, who replunged the western countries of Europe into their former state of anarchy and barbarism. About the eleventh century the second tempest had subsided by the expulsion or conversion of the enemies of Christendom: the tide of civilisation, which had so long ebbed, began to flow with a steady and accelerated course; and a fairer prospect was opened to the hopes and efforts of the rising generations.

<sup>66</sup> See the complaints of Roger Bacon (*Biographia Britannica*, vol. i. p. 418, Kippis's edition). If Bacon himself, or Gerbert, understood some Greek, they were prodigies, and owed nothing to the commerce of the East.

<sup>67</sup> Such was the opinion of the great Leibnitz (*Œuvres de Fontenelle*, tom. v. p. 458), a master of the history of the middle ages. I shall only instance the pedigree of the Carmelites and the flight of the house of Loretto, which were both derived from Palestine.

<sup>68</sup> If I rank the Saracens with the barbarians, it is only relative to their wars, or rather inroads, in Italy and France, where their sole purpose was to plunder and destroy.

Great was the increase, and rapid the progress, during the two hundred years of the crusades; and some philosophers have applauded the propitious influence of these holy wars, which appear to me to have checked rather than forwarded the maturity of Europe.<sup>69</sup> The lives and labours of millions which were buried in the East would have been more profitably employed in the improvement of their native country: the accumulated stock of industry and wealth would have overflowed in navigation and trade; and the Latins would have been enriched and enlightened by a pure and friendly correspondence with the climates of the East. In one respect I can indeed perceive the accidental operation of the crusades, not so much in producing a benefit as in removing an evil. The larger portion of the inhabitants of Europe was chained to the soil, without freedom, or property, or knowledge; and the two orders of ecclesiastics and nobles, whose numbers were comparatively small, alone deserved the name of citizens and men. This oppressive system was supported by the arts of the clergy and the swords of the barons. The authority of the priests operated in the darker ages as a salutary antidote: they prevented the total extinction of letters, mitigated the fierceness of the times, sheltered the poor and defenceless, and preserved or revived the peace and order of civil society. But the independence, rapine, and discord of the feudal lords were unmixed with any semblance of good; and every hope of industry and improvement was crushed by the iron weight of the martial aristocracy. Among the causes that undermined that Gothic edifice, a conspicuous place must be allowed to the crusades. The estates of the barons were dissipated, and their race was often extinguished, in these costly and perilous expeditions. Their poverty extorted from their pride those charters of freedom which unlocked the fetters of the slave, secured the farm of the peasant and the shop of the artificer, and gradually restored a substance and a soul to the most numerous and useful part of the community. The conflagration which destroyed the tall and barren trees of the forest gave air and scope to the vegetation of the smaller and nutritive plants of the soil.\*

\* On this interesting subject, the progress of society in Europe, a strong ray of philosophic light has broke from Scotland in our own times; and it is with private, as well as public regard, that I repeat the names of Hume, Robertson, and Adam Smith.

\* On the consequences of the crusades, compare the valuable Essay of Heeren, that of M. Choiseul d'Aillecourt, and a chapter of Mr. Forster's 'Mahometanism Unveiled.' I may admire this gentleman's learning and industry, without pledging myself to his wild theory of prophetic interpretation,—M.

*Digression on the Family of Courtenay.*

THE purple of three emperors who have reigned at Constantinople will authorise or excuse a digression on the origin and singular fortunes of the house of COURTENAY,<sup>70</sup> in the three principal branches, I. Of Edessa; II. Of France; and III. Of England; of which the last only has survived the revolutions of eight hundred years.

I. Before the introduction of trade, which scatters riches, and of knowledge, which dispels prejudice, the prerogative of birth is most strongly felt and most humbly acknowledged. In every age the laws and manners of the Germans have discriminated the ranks of society: the dukes and counts who shared the empire of Charlemagne converted their office to an inheritance; and to his children each feudal lord bequeathed his honour and his sword. The proudest families are content to lose, in the darkness of the middle ages, the tree of their pedigree, which, however deep and lofty, must ultimately rise from a plebeian root; and their historians must descend ten centuries below the Christian æra, before they can ascertain any lineal succession by the evidence of surnames, of arms, and of authentic records. With the first rays of light<sup>71</sup> we discern the nobility and opulence of Atho, a French knight: his nobility, in the rank and title of a nameless father; his opulence, in the foundation of the castle of Courtenay in the district of Gatinois, about fifty-six miles to the south of Paris. From the reign of Robert, the son of Hugh Capet, the barons of Courtenay are conspicuous among the immediate vassals of the crown; and Joscelin, the grandson of Atho and a noble dame, is enrolled among the heroes of the first crusade. A domestic alliance (their mothers were sisters) attached him to the standard of Baldwin of Bruges, the second count of Edessa;

I. The counts of Edessa, A.D. 1101-1152.

a princely fief, which he was worthy to receive and able to maintain, announces the number of his martial followers; and after the departure of his cousin, Joscelin himself was invested with the county of Edessa on both sides of the Euphrates. By economy in peace his territories were replenished with Latin and Syrian subjects; his magazines with corn, wine, and oil; his castles with gold and silver, with arms and horses. In a holy warfare of

<sup>70</sup> I have applied but not confined myself to *A Genealogical History of the noble and illustrious Family of Courtenay*, by Ezra Cleaveland, Tutor to Sir William Courtenay, and Rector of Honiton: Exon. 1735, in folio. The first parts are extracted from William of Tyre; the second from Bouchet's French history; and the third from various memoirs, public, provincial, and private, of the Courtenays of Devonshire. The rector of Honiton has more gratitude than industry, and more industry than criticism.

<sup>71</sup> The primitive record of the family is a passage of the continuator of Aimoin, a monk of Fleury, who wrote in the xiii<sup>th</sup> century. See his Chronicle, in the Historians of France (tom. xi. p. 276).

thirty years he was alternately a conqueror and a captive : but he died like a soldier, in an horse litter at the head of his troops ; and his last glance beheld the flight of the Turkish invaders who had presumed on his age and infirmities. His son and successor, of the same name, was less deficient in valour than in vigilance ; but he sometimes forgot that dominion is acquired and maintained by the same arts. He challenged the hostility of the Turks without securing the friendship of the prince of Antioch ; and, amidst the peaceful luxury of Turbessel, in Syria,<sup>72</sup> Joscelin neglected the defence of the Christian frontier beyond the Euphrates. In his absence, Zenghi, the first of the Atabeks, besieged and stormed his capital, Edessa, which was feebly defended by a timorous and disloyal crowd of Orientals : the Franks were oppressed in a bold attempt for its recovery, and Courtenay ended his days in the prison of Aleppo. He still left a fair and ample patrimony. But the victorious Turks oppressed on all sides the weakness of a widow and orphan ; and, for the equivalent of an annual pension, they resigned to the Greek emperor the charge of defending, and the shame of losing, the last relics of the Latin conquest. The countess-dowager of Edessa retired to Jerusalem with her two children : the daughter, Agnes, became the wife and mother of a king ; the son, Joscelin the Third, accepted the office of seneschal, the first of the kingdom, and held his new estates in Palestine by the service of fifty knights. His name appears with honour in all the transactions of peace and war ; but he finally vanishes in the fall of Jerusalem ; and the name of Courtenay, in this branch of Edessa, was lost by the marriage of his two daughters with a French and a German baron.<sup>73</sup>

II. While Joscelin reigned beyond the Euphrates, his elder brother Milo, the son of Joscelin, the son of Atho, continued, near the Seine, to possess the castle of their fathers, which was at length inherited by Rainald, or Reginald, the youngest of his three sons. Examples of genius or virtue must be rare in the annals of the oldest families ; and, in a remote age, their pride will embrace a deed of rapine and violence ; such, however, as could not be perpetrated without some superiority of courage, or, at least, of power. A descendant of Reginald of Courtenay may blush for the public robber who stripped and imprisoned several merchants after they had satisfied the king's duties at Sens and Orleans. He will

II. The  
Courtenays  
of France.

<sup>72</sup> Turbessel, or, as it is now styled, Telbeshier is fixed by D'Anville four-and-twenty miles from the great passage over the Euphrates at Zeugma.

<sup>73</sup> His possessions are distinguished in the Assises of Jerusalem (c. 326) among the feudal tenures of the kingdom, which must therefore have been collected between the years 1153 and 1187. His pedigree may be found in the Lignages d'Outremer, c. 16.

glory in the offence, since the bold offender could not be compelled to obedience and restitution till the regent and the count of Champagne prepared to march against him at the head of an army.<sup>74</sup> Reginald

Their alliance with the royal family, A.D. 1150.

bestowed his estates on his eldest daughter, and his daughter on the seventh son of king Louis the Fat ; and their marriage was crowned with a numerous offspring. We might expect that a private should have merged in a royal name ; and that the descendants of Peter of France and Elizabeth of Courtenay would have enjoyed the title and honours of princes of the blood. But this legitimate claim was long neglected, and finally denied ; and the causes of their disgrace will represent the story of this second branch. 1. Of all the families now extant, the most ancient, doubtless, and the most illustrious, is the house of France, which has occupied the same throne above eight hundred years, and descends, in a clear and lineal series of males, from the middle of the ninth century.<sup>75</sup> In the age of the crusades it was already revered both in the East and West. But from Hugh Capet to the marriage of Peter no more than five reigns or generations had elapsed ; and so precarious was their title, that the eldest sons, as a necessary precaution, were previously crowned during the lifetime of their fathers. The peers of France have long maintained their precedency before the younger branches of the royal line, nor had the princes of the blood, in the twelfth century, acquired that hereditary lustre which is now diffused over the most remote candidates for the succession. 2. The barons of Courtenay must have stood high in their own estimation, and in that of the world, since they could impose on the son of a king the obligation of adopting for himself and all his descendants the name and arms of their daughter and his wife. In the marriage of an heiress with her inferior or her equal, such exchange was often required and allowed : but as they continued to diverge from the regal stem, the sons of Louis the Fat were insensibly confounded with their

<sup>74</sup> The rapine and satisfaction of Reginald de Courtenay are preposterously arranged in the Epistles of the abbot and regent Suger (cxiv. cxvi.), the best memorials of the age (Duchesne, *Scriptores Hist. Franc.* tom. iv. p. 530).

<sup>75</sup> In the beginning of the xith century, after naming the father and grandfather of Hugh Capet, the monk Glaber is obliged to add, *cujus genus valde in-ante reperiatur obscurum*. Yet we are assured that the great-grandfather of Hugh Capet was Robert the Strong, count of Anjou (A.D. 863-873), a noble Frank of Neustria, *Neustrius . . . generosæ stirpis*, who was slain in the defence of his country against the Normans *dum patriæ fines tuebatur*. Beyond Robert all is conjecture or fable. It is a probable conjecture that the third race descended from the second by Childebrand, the brother of Charles Martel. It is an absurd fable that the second was allied to the first by the marriage of Ansbert, a Roman senator and the ancestor of St. Arnoul, with Blithilde, a daughter of Clotaire I. The Saxon origin of the house of France is an ancient but incredible opinion. See a judicious memoir of M. de Foncemagne (*Mémoires de l'Académie des Inscriptions*, tom. xx. p. 548-579). He had promised to declare his own opinion in a second memoir, which has never appeared.



maternal ancestors; and the new Courtenays might deserve to forfeit the honours of their birth, which a motive of interest had tempted them to renounce. 3. The shame was far more permanent than the reward, and a momentary blaze was followed by a long darkness. The eldest son of these nuptials, Peter of Courtenay, had married, as I have already mentioned, the sister of the counts of Flanders, the two first emperors of Constantinople: he rashly accepted the invitation of the barons of Romania; his two sons, Robert and Baldwin, successively held and lost the remains of the Latin empire in the East, and the grand-daughter of Baldwin the Second again mingled her blood with the blood of France and of Valois. To support the expenses of a troubled and transitory reign, their patrimonial estates were mortgaged or sold; and the last emperors of Constantinople depended on the annual charity of Rome and Naples.

While the elder brothers dissipated their wealth in romantic adventures, and the castle of Courtenay was profaned by a plebeian owner, the younger branches of that adopted name were propagated and multiplied. But their splendour was clouded by poverty and time: after the decease of Robert, great butler of France, they descended from princes to barons; the next generations were confounded with the simple gentry; the descendants of Hugh Capet could no longer be visible in the rural lords of Tanlay and of Champignelles. The more adventurous embraced without dishonour the profession of a soldier: the least active and opulent might sink, like their cousins of the branch of Dreux, into the condition of peasants. Their royal descent in a dark period of four hundred years became each day more obsolete and ambiguous; and their pedigree, instead of being enrolled in the annals of the kingdom, must be painfully searched by the minute diligence of heralds and genealogists. It was not till the end of the sixteenth century, on the accession of a family almost as remote as their own, that the princely spirit of the Courtenays again revived; and the question of the nobility provoked them to assert the royalty of their blood. They appealed to the justice and compassion of Henry the Fourth; obtained a favourable opinion from twenty lawyers of Italy and Germany, and modestly compared themselves to the descendants of king David, whose prerogatives were not impaired by the lapse of ages or the trade of a carpenter.<sup>76</sup> But every ear was

<sup>76</sup> Of the various petitions, apologies, &c., published by the *princes* of Courtenay, I have seen the three following, all in octavo:—1. *De Stirpe et Origine Domus de Courtenay: addita sunt Responsa celeberrimorum Europæ Jurisconsultorum*: Paris, 1607. 2. *Représentation du Procédé tenu à l'instance faite devant le Roi, par Messieurs de Courtenay, pour la conservation de l'Honneur et Dignité de leur Maison, branche de la royale Maison de France*: à Paris, 1613. 3. *Représentation du sujet qui a porté Messieurs de Salles et de Fraville, de la Maison de Courtenay, à se retirer hors du*

deaf, and every circumstance was adverse, to their lawful claims. The Bourbon kings were justified by the neglect of the Valois; the princes of the blood, more recent and lofty, disdained the alliance of this humble kindred: the parliament, without denying their proofs, eluded a dangerous precedent by an arbitrary distinction, and established St. Louis as the first father of the royal line.<sup>77</sup> A repetition of complaints and protests was repeatedly disregarded; and the hopeless pursuit was terminated in the present century by the death of the last male of the family.<sup>78</sup> Their painful and anxious situation was alleviated by the pride of conscious virtue: they sternly rejected the temptations of fortune and favour; and a dying Courtenay would have sacrificed his son if the youth could have renounced, for any temporal interest, the right and title of a legitimate prince of the blood of France.<sup>79</sup>

III. According to the old register of Ford Abbey, the Courtenays of Devonshire are descended from prince *Florus*, the second son of Peter, and the grandson of Louis the Fat.<sup>80</sup> This fable of the grateful or venal monks was too respect-

III. The Courtenays of England.

Royaume, 1614. It was an homicide, for which the Courtenays expected to be pardoned, or tried, as princes of the blood.

<sup>77</sup> The sense of the parliaments is thus expressed by Thuanus: Principis nomen nusquam in Gallia tributum, nisi iis qui per mares e regibus nostris originem repetunt; qui nunc tantum a Ludovico Nono beatæ memoriæ numerantur; nam *Cortinari* et *Drocenses*, a Ludovico crasso genus ducentes, hodie inter eos minime recensentur—a distinction of expediency rather than justice. The sanctity of Louis IX. could not invest him with any special prerogative, and all the descendants of Hugh Capet must be included in his original compact with the French nation.

<sup>78</sup> The last male of the Courtenays was Charles Roger, who died in the year 1730, without leaving any sons. The last female was Hélène de Courtenay, who married Louis de Beaufremont. Her title of Princesse du Sang Royal de France was suppressed (February 7th, 1737) by an *arrêt* of the parliament of Paris.

<sup>79</sup> The singular anecdote to which I allude is related in the *Recueil des Pièces intéressantes et peu connues* (Maestricht, 1786, in 4 vols. 12mo.); and the unknown editor quotes his author, who had received it from Hélène de Courtenay, marquise de Beaufremont.<sup>b</sup>

<sup>80</sup> Dugdale, *Monasticon Anglicanum*, vol. i. p. 786. Yet this fable must have been invented before the reign of Edward III. The profuse devotion of the three first generations to Ford Abbey was followed by oppression on one side and ingratitude on the other; and in the sixth generation the monks ceased to register the births, actions, and deaths of their patrons.

\* Of the later members of the family some account is given in St. Simon's *Mémoires*, tom. xiii. p. 282; tom. xx. p. 361. Their thoughts and studies were centered in their royal pedigree, as expressed in the following epigram, composed when one of them was elected a member of the French Academy, in compliment to his high birth:—

“Le Prince de Courtenay est de l'Académie  
Quel ouvrage a-t-il fait?—sa généalogie.”

See Gentleman's Magazine for July, 1839, p. 39.—S.

<sup>b</sup> The initials of this “unknown” editor are M. D. L. P., which meant Monsieur de la Plage, a native of Calais, as this gentleman states, indeed, in naming his own authority for the circumstance, a Monsieur Danjan of that town. Gentleman's Magazine, *ut supra*.—S.

fully entertained by our antiquaries, Camden<sup>81</sup> and Dugdale:<sup>82</sup> but it is so clearly repugnant to truth and time, that the rational pride of the family now refuses to accept this imaginary founder. Their most faithful historians believe that, after giving his daughter to the king's son, Reginald of Courtenay abandoned his possessions in France, and obtained from the English monarch a second wife and a new inheritance. It is certain, at least, that Henry the Second distinguished in his camps and councils a Reginald, of the name and arms, and, as it may be fairly presumed, of the genuine race, of the Courtenays of France. The right of wardship enabled a feudal lord to reward his vassal with the marriage and estate of a noble heiress; and Reginald of Courtenay acquired a fair establishment in Devonshire, where his posterity has been seated above six hundred years.<sup>83</sup> From a Norman baron, Baldwin de Brioniis, who had been invested by the Conqueror, Hawise, the wife of Reginald, derived the honour of Okehampton, which was held by the service of ninety-three knights; and a female might claim the manly offices of hereditary viscount or sheriff, and of captain of the royal castle of Exeter. Their son Robert married the sister of the earl of Devon: at the end of a century, on the failure of the family of Rivers,<sup>84</sup> his great-grandson, Hugh the Second, succeeded to a title which was still considered as a territorial dignity; and twelve earls of Devonshire, of the name of Courtenay, have flourished in a period of two hundred and twenty years. They were ranked among the chief of the barons of the realm; nor was it till after a strenuous dispute that they yielded to the fief of Arundel the first place in the parliament of England: their alliances were contracted with the noblest families, the Veres, Despencers, St. Johns, Talbots, Bohuns, and even the Plantagenets themselves; and in a contest with John of Lancaster, a Courtenay, bishop of London, and afterwards archbishop of Canterbury, might be accused of profane confidence in the strength and number of his kindred. In peace the earls of Devon resided in their numerous castles and manors of the west: their ample revenue was appropriated to devotion and hospitality: and the epitaph of Edward, surnamed, from his misfortune, the *blind*, from

<sup>81</sup> In his *Britannia*, in the list of the earls of Devonshire. His expression, *e regio sanguine ortos credunt*, betrays, however, some doubt or suspicion.

<sup>82</sup> In his *Baronage*, P. i. p. 634, he refers to his own *Monasticon*. Should he not have corrected the register of Ford Abbey, and annihilated the phantom Florus, by the unquestionable evidence of the French historians?

<sup>83</sup> Besides the third and most valuable book of Cleaveland's *History*, I have consulted Dugdale, the father of our genealogical science (*Baronage*, P. i. p. 634-643).

<sup>84</sup> This great family, de Ripuariis, de Redvers, de Rivers, ended, in Edward the First's time, in Isabella de Fortibus, a famous and potent dowager, who long survived her brother and husband (*Dugdale, Baronage*, P. i. p. 254-257).

his virtues, the *good*, earl, inculcates with much ingenuity a moral sentence, which may however be abused by thoughtless generosity. After a grateful commemoration of the fifty-five years of union and happiness which he enjoyed with Mabel his wife, the good earl thus speaks from the tomb :—

What we gave, we have ;  
 What we spent, we had ;  
 What we left, we lost.<sup>85</sup>

But their *losses*, in this sense, were far superior to their gifts and expenses ; and their heirs, not less than the poor, were the objects of their paternal care. The sums which they paid for livery and seisin attest the greatness of their possessions ; and several estates have remained in their family since the thirteenth and fourteenth centuries. In war the Courtenays of England fulfilled the duties, and deserved the honours, of chivalry. They were often intrusted to levy and command the militia of Devonshire and Cornwall ; they often attended their supreme lord to the borders of Scotland ; and in foreign service, for a stipulated price, they sometimes maintained fourscore men at arms and as many archers. By sea and land they fought under the standard of the Edwards and Henries : their names are conspicuous in battles, in tournaments, and in the original list of the Order of the Garter ; three brothers shared the Spanish victory of the Black Prince ; and in the lapse of six generations the English Courtenays had learned to despise the nation and country from which they derived their origin. In the quarrel of the two Roses the earls of Devon adhered to the house of Lancaster, and three brothers successively died either in the field or on the scaffold. Their honours and estates were restored by Henry the Seventh : a daughter of Edward the Fourth was not disgraced by the nuptials of a Courtenay ; their son, who was created marquis of Exeter, enjoyed the favour of his cousin Henry the Eighth ; and in the camp of Cloth of Gold he broke a lance against the French monarch. But the favour of Henry was the prelude of disgrace ; his disgrace was the signal of death ; and of the victims of the jealous tyrant the marquis of Exeter is one of the most noble and guiltless. His son Edward lived a prisoner in the Tower, and died an exile at Padua ; and the secret love of queen Mary, whom he slighted, perhaps for the princess Elizabeth, has shed a romantic colour on the story of this beautiful youth. The relics of his patrimony were conveyed into strange families by the marriages of his four aunts ; and his

<sup>85</sup> Cleaveland, p. 142. By some it is assigned to a Rivers earl of Devon ; but the English denotes the xvth rather than the xiiiith century.

personal honours, as if they had been legally extinct, were revived by the patents of succeeding princes. But there still survived a lineal descendant of Hugh the first earl of Devon, a younger branch of the Courtenays, who have been seated at Powderham Castle above four hundred years, from the reign of Edward the Third to the present hour. Their estates have been increased by the grant and improvement of lands in Ireland, and they have been recently restored to the honours of the peerage. Yet the Courtenays still retain the plaintive motto which asserts the innocence and deplores the fall of their ancient house.<sup>86</sup> While they sigh for past greatness, they are doubtless sensible of present blessings: in the long series of the Courtenay annals the most splendid æra is likewise the most unfortunate; nor can an opulent peer of Britain be inclined to envy the emperors of Constantinople who wandered over Europe to solicit alms for the support of their dignity and the defence of their capital.

<sup>86</sup> *Ubi lapsus! Quid feci?* a motto which was probably adopted by the Powderham branch after the loss of the earldom of Devonshire, &c. The primitive arms of the Courtenays were *Or, three torteaux, Gules*, which seem to denote their affinity with Godfrey of Bouillon and the ancient counts of Boulogne.

## CHAPTER LXII.

THE GREEK EMPERORS OF NICE AND CONSTANTINOPLE. — ELEVATION AND REIGN OF MICHAEL PALEOLOGUS. — HIS FALSE UNION WITH THE POPE AND THE LATIN CHURCH. — HOSTILE DESIGNS OF CHARLES OF ANJOU. — REVOLT OF SICILY. — WAR OF THE CATALANS IN ASIA AND GREECE. — REVOLUTIONS AND PRESENT STATE OF ATHENS.

THE loss of Constantinople restored a momentary vigour to the Greeks. From their palaces the princes and nobles were driven into the field; and the fragments of the falling monarchy were grasped by the hands of the most vigorous or the most skilful candidates. In the long and barren pages of the Byzantine annals<sup>1</sup> it would not be an easy task to equal the two characters of Theodore Lascaris and John Ducas Vataces,<sup>2</sup> who replanted and upheld the Roman standard at Nice in Bithynia. The difference of their virtues was happily suited to the diversity of their situation. In his first efforts the fugitive Lascaris commanded only three cities and two thousand soldiers: his reign was the season of generous and active despair; in every military operation he staked his life and crown; and his enemies of the Hellespont and the Mæander were surprised by his celerity and subdued by his boldness. A victorious reign of eighteen years expanded the principality of Nice to the magnitude of an empire. The throne of his successor and son-in-law Vataces was founded on a more solid basis, a larger scope, and more plentiful resources; and it was the temper, as well as the interest, of Vataces to calculate the risk, to expect the moment, and to insure the success, of his ambitious designs. In the decline of the Latins I have briefly exposed the progress of the Greeks; the pru-

Restoration  
of the Greek  
empire.

Theodore  
Lascaris,  
A.D.  
1204-1222.

John Ducas  
Vataces,  
A.D.  
1222-1255,\*  
Oct. 30.

<sup>1</sup> For the reigns of the Nicene emperors, more especially of John Vataces and his son, their minister, George Acropolita, is the only genuine contemporary; but George Pachymer returned to Constantinople with the Greeks at the age of nineteen (Hancikus de Script. Byzant. c. 33, 34, p. 564-578; Fabric. Biblioth. Græc. tom. vi. p. 448-460). Yet the history of Nicephorus Gregoras, though of the xivth century, is a valuable narrative from the taking of Constantinople by the Latins.

<sup>2</sup> Nicephorus Gregoras (l. ii. c. 1) distinguishes between the *ἡγεμονία* of Lascaris and the *κυράννη* of Vataces. The two portraits are in a very good style.

\* Vataces died on the 30th of October, 1254. Gibbon was misled in the year by following the chronological synopsis which Possin has annexed to his edition of Pachymeres. Finlay, Byzantine Empire, vol. ii. p. 398.—S.

dent and gradual advances of a conqueror who, in a reign of thirty-three years, rescued the provinces from national and foreign usurpers, till he pressed on all sides the Imperial city, a leafless and sapless trunk, which must fall at the first stroke of the axe. But his interior and peaceful administration is still more deserving of notice and praise.<sup>3</sup> The calamities of the times had wasted the numbers and the substance of the Greeks: the motives and the means of agriculture were extirpated; and the most fertile lands were left without cultivation or inhabitants. A portion of this vacant property was occupied and improved by the command, and for the benefit, of the emperor; a powerful hand and a vigilant eye supplied and surpassed, by a skilful management, the minute diligence of a private farmer: the royal domain became the garden and granary of Asia; and, without impoverishing the people, the sovereign acquired a fund of innocent and productive wealth. According to the nature of the soil, his lands were sown with corn or planted with vines; the pastures were filled with horses and oxen, with sheep and hogs; and when Vataces presented to the empress a crown of diamonds and pearls, he informed her, with a smile, that this precious ornament arose from the sale of the eggs of his innumerable poultry. The produce of his domain was applied to the maintenance of his palace and hospitals, the calls of dignity and benevolence: the lesson was still more useful than the revenue: the plough was restored to its ancient security and honour; and the nobles were taught to seek a sure and independent revenue from their estates, instead of adorning their splendid beggary by the oppression of the people, or (what is almost the same) by the favours of the court. The superfluous stock of corn and cattle was eagerly purchased by the Turks, with whom Vataces preserved a strict and sincere alliance; but he discouraged the importation of foreign manufactures, the costly silks of the East and the curious labours of the Italian loom. "The demands of nature and necessity," was he accustomed to say, "are indispensable; but the influence of fashion may rise and sink at the breath of a monarch:" and both his precept and example recommended simplicity of manners and the use of domestic industry. The education of youth and the revival of learning were the most serious objects of his care; and, without deciding the precedence, he pronounced with truth that a prince and a philosopher<sup>4</sup> are the two most eminent characters of

<sup>3</sup> Pachymer, l. i. c. 23, 24; Nic. Greg. l. ii. c. 6 [tom. i. p. 42, ed. Bonn]. The reader of the Byzantines must observe how rarely we are indulged with such precious details.

<sup>4</sup> Μόνος γὰρ ἀπάντων ἀνθρώπων ἐνομμοσύνατοι βασιλεὺς καὶ φιλόσοφος (Greg. Acropol. c. 32). The emperor, in a familiar conversation, examined and encouraged the studies of his future logothete.

human society. His first wife was Irene, the daughter of Theodore Lascaris, a woman more illustrious by her personal merit, the milder virtues of her sex, than by the blood of the Angeli and Comneni that flowed in her veins, and transmitted the inheritance of the empire. After her death he was contracted to Anne or Constance, a natural daughter of the emperor Frederic<sup>a</sup> the Second; but as the bride had not attained the years of puberty, Vataces placed in his solitary bed an Italian damsel of her train; and his amorous weakness bestowed on the concubine the honours, though not the title, of lawful empress. His frailty was censured as a flagitious and damnable sin by the monks; and their rude invectives exercised and displayed the patience of the royal lover. A philosophic age may excuse a single vice, which was redeemed by a crowd of virtues; and in the review of his faults, and the more intemperate passions of Lascaris, the judgment of their contemporaries was softened by gratitude to the second founders of the empire.<sup>b</sup> The slaves of the Latins, without law or peace, applauded the happiness of their brethren who had resumed their national freedom; and Vataces employed the laudable policy of convincing the Greeks of every dominion that it was their interest to be enrolled in the number of his subjects.

A strong shade of degeneracy is visible between John Vataces and his son Theodore; between the founder who sustained the weight, and the heir who enjoyed the splendour, of the Imperial crown.<sup>c</sup> Yet the character of Theodore was not devoid of energy; he had been educated in the school of his father, in the exercise of war and hunting: Constantinople was yet spared; but in the three years of a short reign he thrice led his armies into the heart of Bulgaria. His virtues were sullied by a choleric and suspicious temper: the first of these may be ascribed to the ignorance of control; and the second might naturally arise from a dark and imperfect view of the corruption of mankind. On a march in Bulgaria he consulted on a question of policy his principal ministers; and the Greek logothete, George Acropolita, presumed to offend him by the declaration of a free and honest opinion. The emperor half unsheathed his scimitar; but his more deliberate rage reserved Acropolita for a baser punishment. One of the first officers of the empire

Theodore  
Lascaris II.,  
A.D. 1258,  
Oct. 30—  
A.D. 1269,  
August.

<sup>a</sup> Compare Acropolita (c. 18, 52), and the two first books of Nicephorus Gregoras.  
<sup>b</sup> A Persian saying, that Cyrus was the *father*, and Darius the *master*, of his subjects, was applied to Vataces and his son. But Pachymer (l. i. c. 23) has mistaken the mild Darius for the cruel Cambyzes, despot or tyrant of his people. By the institution of taxes, Darius had incurred the less odious, but more contemptible, name of *Κάπηλος*, merchant or broker (Herodotus, iii. 89).

<sup>c</sup> Sister of Manfred, afterwards king of Naples. Nic. Greg. p. 45.—M



was ordered to dismount, stripped of his robes, and extended on the ground in the presence of the prince and army. In this posture he was chastised with so many and such heavy blows from the clubs of two guards or executioners, that, when Theodore commanded them to cease, the great logothete was scarcely able to arise and crawl away to his tent. After a seclusion of some days he was recalled by a peremptory mandate to his seat in council; and so dead were the Greeks to the sense of honour and shame, that it is from the narrative of the sufferer himself that we acquire the knowledge of his disgrace.<sup>7</sup> The cruelty of the emperor was exasperated by the pangs of sickness, the approach of a premature end, and the suspicion of poison and magic. The lives and fortunes, the eyes and limbs, of his kinsmen and nobles, were sacrificed to each sally of passion; and before he died, the son of Vatatzes might deserve from the people, or at least from the court, the appellation of tyrant. A matron of the family of the Palæologi had provoked his anger by refusing to bestow her beautiful daughter on the vile plebeian who was recommended by his caprice. Without regard to her birth or age, her body, as high as the neck, was enclosed in a sack with several cats, who were pricked with pins to irritate their fury against their unfortunate fellow-captive. In his last hours the emperor testified a wish to forgive and be forgiven, a just anxiety for the fate of John his son and successor, who, at the age of eight years, was condemned to the dangers of a long minority. His last choice intrusted the office of guardian to the sanctity of the patriarch Arsenius, and to the courage of George Muzalon, the great domestic, who was equally distinguished by the royal favour and the public hatred. Since their connection with the Latins, the names and privileges of hereditary rank had insinuated themselves into the Greek monarchy; and the noble families<sup>8</sup> were provoked by the elevation of a worthless favourite, to whose influence they imputed the errors and calamities of the late reign. In the first council after the emperor's death, Muzalon, from a lofty throne, pronounced a laboured apology of his conduct and intentions: his modesty was subdued by an unanimous assurance of esteem and fidelity; and his most inveterate enemies were the loudest to salute him as the guardian and saviour of the Romans. Eight days were sufficient to prepare the execution of the conspiracy. On

Minority  
of John  
Lascaris,  
A.D. 1259,  
August.

<sup>7</sup> Acropolita (c. 63) seems to admire his own firmness in sustaining a beating, and not returning to council till he was called. He relates the exploits of Theodore, and his own services, from c. 53 to c. 74 of his history. See the third book of Nicephorus Gregoras.

<sup>8</sup> Pachymer (l. i. c. 21 [tom. i. p. 65, ed. Bonn]) names and discriminates fifteen or twenty Greek families, *καὶ ὅσοι ἄλλοι, οἱς ἡ μεγαλοφυΐα σιωπᾶ καὶ χρυσῇ συγκρατεῖται*. Does he mean, by this decoration, a figurative or a real golden chain? Perhaps both.

the ninth, the obsequies of the deceased monarch were solemnised in the cathedral of Magnesia,<sup>9</sup> an Asiatic city;† where he expired, on the banks of the Hermus and at the foot of Mount Sipylus. The holy rites were interrupted by a sedition of the guards; Muzalon, his brothers, and his adherents, were massacred at the foot of the altar; and the absent patriarch was associated with a new colleague, with Michael Palæologus, the most illustrious, in birth and merit, of the Greek nobles.<sup>10</sup>

Of those who are proud of their ancestors the far greater part must be content with local or domestic renown, and few there are who dare trust the memorials of their family to the public annals of their country. As early as the middle of the eleventh century, the noble race of the Palæologi<sup>11</sup> stands, high and conspicuous in the Byzantine history: it was the valiant George Palæologus who placed the father of the Comneni on the throne; and his kinsmen or descendants continue, in each generation, to lead the armies and councils of the state. The purple was not dishonoured by their alliance; and had the law of succession, and female succession, been strictly observed, the wife of Theodore Lascaris must have yielded to her elder sister, the mother of Michael Palæologus, who afterwards raised his family to the throne. In his person the splendour of birth was dignified by the merit of the soldier and statesman; in his early youth he was promoted to the office of *constable* or commander of the French mercenaries: the private expense of a day never exceeded three pieces of gold; but his ambition was rapacious and profuse, and his gifts were doubled by the graces of his conversation and manners. The love of the soldiers and people excited the jealousy of the court; and Michael thrice escaped from the dangers in which he was involved by his own imprudence or that of his friends. I. Under the reign of Justice and Vataces, a dispute arose<sup>12</sup> between two officers, one of whom accused the other of maintaining the hereditary right of the Palæologi. The

<sup>9</sup> The old geographers, with Cellarius and D'Anville, and our travellers, particularly Pocock and Chandler, will teach us to distinguish the two Magnesias of Asia Minor, of the Mæander and of Sipylus. The latter, our present object, is still flourishing for a Turkish city, and lies eight hours, or leagues, to the north-east of Smyrna (Tournefort, *Voyage du Levant*, tom. iii. lettre xxii. p. 365-370; Chandler's *Travels into Asia Minor*, p. 267).

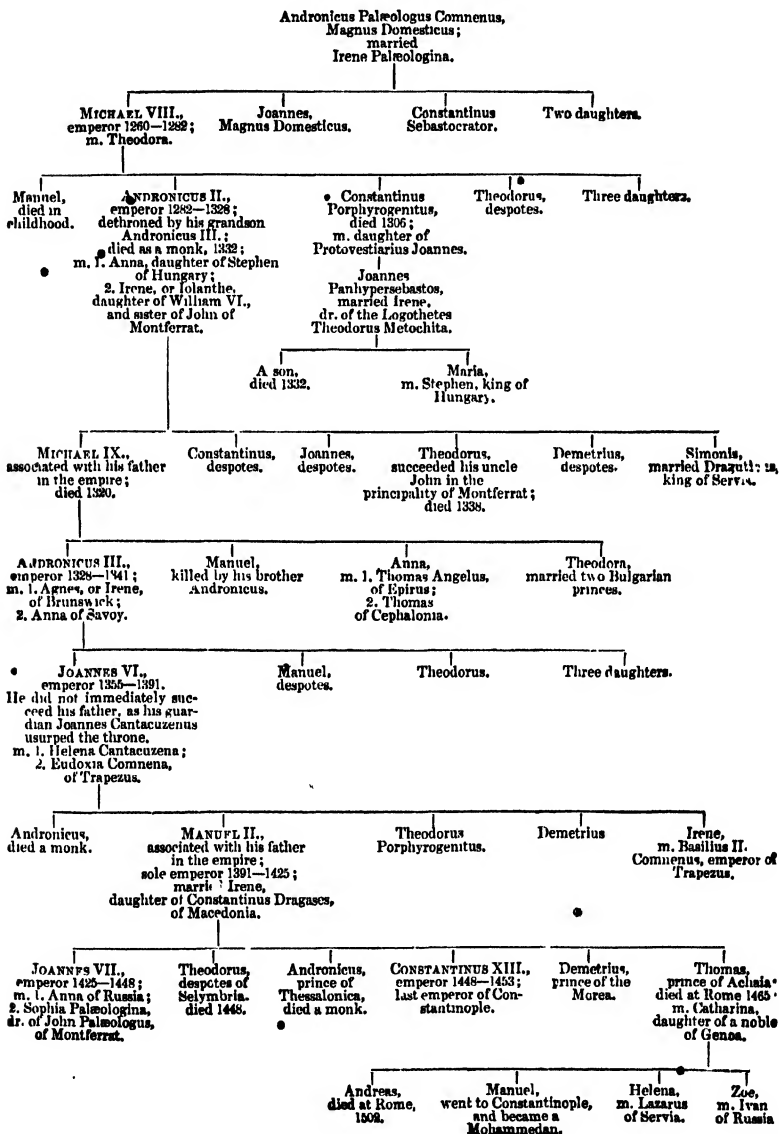
<sup>10</sup> See Acropolita (c. 75, 76, &c.), who lived too near the times; Pachymer (l. i. c. 13-25); Gregoras (l. iii. c. 3, 4, 5).

<sup>11</sup> The pedigree of Palæologus is explained by Ducange (*Famil. Byzant.* p. 230 &c.): the events of his private life are related by Pachymer (l. i. c. 7-12) and Gregoras (l. ii. 8; l. iii. 2, 4; l. iv. 1) with visible favour to the father of the reigning dynasty.

<sup>12</sup> Acropolita (c. 50) relates the circumstances of this curious adventure, which seem to have escaped the more recent writers.

## STEMMA PALÆOLOGORUM.

(All the persons here enumerated bore the name of Palæologus, but it is omitted in order to save space.)



cause was decided, according to the new jurisprudence of the Latins, by single combat; the defendant was overthrown; but he persisted in declaring that himself alone was guilty, and that he had uttered these rash or treasonable speeches without the approbation or knowledge of his patron. Yet a cloud of suspicion hung over the innocence of the constable; he was still pursued by the whispers of malevolence, and a subtle courtier, the archbishop of Philadelphia, urged him to accept the judgment of God in the fiery proof of the ordeal.<sup>13</sup> Three days before the trial the patient's arm was enclosed in a bag, and secured by the royal signet; and it was incumbent on him to bear a red-hot ball of iron three times from the altar to the rails of the sanctuary, without artifice and without injury. Palæologus eluded the dangerous experiment with sense and pleasantry. "I am a soldier," said he, "and will boldly enter the lists with my accusers; but a layman, a sinner like myself, is not endowed with the gift of miracles. *Your* piety, most holy prelate, may deserve the interposition of Heaven, and from your hands I will receive the fiery globe, the pledge of my innocence." The archbishop started; the emperor smiled; and the absolution or pardon of Michael was approved by new rewards and new services. II. In the succeeding reign, as he held the government of Nice, he was secretly informed that the mind of the absent prince was poisoned with jealousy, and that death or blindness would be his final reward. Instead of awaiting the return and sentence of Theodore, the constable, with some followers, escaped from the city and the empire, and, though he was plundered by the Turkmans of the desert, he found an hospitable refuge in the court of the sultan. In the ambiguous state of an exile, Michael reconciled the duties of gratitude and loyalty: drawing his sword against the Tartars; admonishing the garrisons of the Roman limit; and promoting, by his influence, the restoration of peace, in which his pardon and recall were honourably included. III. While he guarded the West against the despot of Epirus, Michael was again suspected and condemned in the palace; and such was his loyalty or weakness, that he submitted to be led in chains above six hundred miles from Durazzo to Nice. The civility of the messenger alleviated his disgrace, the emperor's sickness dispelled his danger; and the last breath of Theodore, which recommended his infant son, at once acknowledged the innocence and the power of Palæologus.

<sup>13</sup> Pachymer (l. i. c. 12 [tom. i. p. 33, ed. Bonn]), who speaks with proper contempt of this barbarous trial, affirms that he had seen in his youth many persons who had sustained, without injury, the fiery ordeal. As a Greek, he is credulous; but the ingenuity of the Greeks might furnish some remedies of art or fraud against their own superstition or that of their tyrant.

But his innocence had been too unworthily treated, and his power was too strongly felt, to carb an aspiring subject in the fair field that was opened to his ambition.<sup>14</sup> In the council after the death of Theodore, he was the first to pronounce, and the first to violate, the oath of allegiance to Muzalon; and so dexterous was his conduct that he reaped the benefit, without incurring the guilt, or at least the reproach, of the subsequent massacre. In the choice of a regent he balanced the interests and passions of the candidates, turned their envy and hatred from himself against each other, and forced every competitor to own that, after his own claims, those of Palæologus were best entitled to the preference. Under the title of great duke, he accepted or assumed, during a long minority, the ætively powers of government; the patriarch was a venerable name, and the factious nobles were seduced or oppressed by the ascendant of his genius. The fruits of the economy of Vataces were deposited in a strong castle on the banks of the Hermus, in the custody of the faithful Varangians; the constable retained his command or influence over the foreign troops; he employed the guards to possess the treasure, and the treasure to corrupt the guards; and whatsoever might be the abuse of the public money, his character was above the suspicion of private avarice. By himself, or by his emissaries, he strove to persuade every rank of subjects that their own prosperity would rise in just proportion to the establishment of his authority. The weight of taxes was suspended, the perpetual theme of popular complaint; and he prohibited the trials by the ordeal and judicial combat. These barbaric institutions were already abolished or undermined in France<sup>15</sup> and England;<sup>16</sup> and the appeal to the sword offended the sense of a civilised,<sup>17</sup> and the temper

His elevation to the throne

<sup>14</sup> Without comparing Pachymer to Thucydides or Tacitus, I will praise his narrative (l. i. c. 13-32, l. ii. c. 1-9), which pursues the ascent of Palæologus with eloquence, perspicuity, and tolerable freedom. Acropolita is more cautious, and Gregoras more concise.

<sup>15</sup> The judicial combat was abolished by St. Louis in his own territories; and his example and authority were at length prevalent in France (*Esprit des Loix*, l. xxviii. c. 29).

<sup>16</sup> In civil cases Henry II. gave an option to the defendant: Glanville prefers the proof by evidence; and that by judicial combat is reprobated in the *Fleta*. Yet the trial by battle has never been abrogated in the English law, and it was ordered by the judges as late as the beginning of the last century.

<sup>17</sup> Yet an ingenious friend has urged to me in mitigation of this practice, 1. *That* in nations emerging from barbarism it moderates the licence of private war and arbitrary revenge. 2. *That* it is less absurd than the trials by the ordeal, or boiling water, or the cross, which it has contributed to abolish. 3. *That* it served at least as a test of personal courage; a quality so seldom united with a base disposition, that the danger of a trial might be some check to a malicious prosecutor, and an useful barrier against injustice supported by power. The gallant and unfortunate earl of Surrey might probably have escaped his unmerited fate, had not his demand of the combat against his accuser been overruled.

of an unwarlike, people. For the future maintenance of their wives and children the veterans were grateful; the priest and the philosopher applauded his ardent zeal for the advancement of religion and learning; and his vague promise of rewarding merit was applied by every candidate to his own hopes. Conscious of the influence of the clergy, Michael successfully laboured to secure the suffrage of that powerful order. Their expensive journey from Nice to Magnesia afforded a decent and ample pretence: the leading prelates were tempted by the liberality of his nocturnal visits; and the incorruptible patriarch was flattered by the homage of his new colleague, who led his mule by the bridle into the town, and removed to a respectful distance the importunity of the crowd. Without renouncing his title by royal descent, Palæologus encouraged a free discussion into the advantages of elective monarchy; and his adherents asked, with the insolence of triumph, what patient would trust his health, or what merchant would abandon his vessel, to the *hereditary* skill of a physician or a pilot? The youth of the emperor, and the impending dangers of a minority, required the support of a mature and experienced guardian; of an associate raised above the envy of his equals, and invested with the name and prerogatives of royalty. For the interest of the prince and people, without any selfish views for himself or his family, the great duke consented to guard and instruct the son of Theodore: but he sighed for the happy moment when he might restore to his firmer hands the administration of his patrimony, and enjoy the blessings of a private station. He was first invested with the title and prerogatives of *despot*, which bestowed the purple ornaments and the second place in the Roman monarchy. It was afterwards agreed that John and Michael should be proclaimed as joint emperors, and raised on the buckler, but that the pre-eminence should be reserved for the birthright of the former. A mutual league of amity was pledged between the royal partners; and in case of a rupture, the subjects were bound, by their oath of allegiance, to declare themselves against the aggressor: an ambiguous name, the seed of discord and civil war. Palæologus was content; but on the day of the coronation, and in the cathedral of Nice, his zealous adherents most vehemently urged the just priority of his age and merit. The unseasonable dispute was eluded by postponing to a more convenient opportunity the coronation of John Lascaris; and he walked with a slight diadem in the train of his guardian, who alone received the Imperial crown from the hands of the patriarch. It was not without extreme reluctance that Arsenius abandoned the cause of his pupil; but the Varangians brandished their battle-axes; a sign of assent was extorted from the trembling youth, and some voices were heard, that the life of a child

Michael  
Palæologus  
emperor,  
A.D. 1220.  
Jan. 1.

should no longer impede the settlement of the nation. A full harvest of honours and employments was distributed among his friends by the grateful Palæologus. In his own family he created a despot and two sebastocrators; Alexius Strategopulus was decorated with the title of Cæsar; and that veteran commander soon repaid the obligation by restoring Constantinople to the Greek emperor.

It was in the second year of his reign, while he resided in the palace and gardens of Nymphæum,<sup>18</sup> near Smyrna, that the first messenger arrived at the dead of night; and the stupendous intelligence was imparted to Michael, after he had been gently waked by the tender precaution of his sister Eulogia. The man was unknown or obscure; he produced no letters from the victorious Cæsar; nor could it easily be credited, after the defeat of Vataces and the recent failure of Palæologus himself, that the capital had been surprised by a detachment of eight hundred soldiers. As an hostage, the doubtful author was confined, with the assurance of death or an ample recompense; and the court was left some hours in the anxiety of hope and fear, till the messengers of Alexius arrived with the authentic intelligence, and displayed the trophies of the conquest, the sword and sceptre,<sup>19</sup> the buskins and bonnet,<sup>20</sup> of the usurper Baldwin, which he had dropped in his precipitate flight. A general assembly of the bishops, senators, and nobles was immediately convened, and never perhaps was an event received with more heartfelt and universal joy. In a studied oration the new sovereign of Constantinople congratulated his own and the public fortune. "There was a time," said he, "a far distant time, when the Roman empire extended to the Adriatic, the Tigris, and the confines of Æthiopia. After the loss of the provinces, our capital itself, in these last and calamitous days, has been wrested from our hands by the barbarians of the West. From the lowest ebb the tide of prosperity has again returned in our favour; but our prosperity was that of fugitives and exiles; and when we were asked which was the country of the Romans, we indicated with a blush the climate of the globe, and the quarter of the heavens. The divine Providence has now restored to our arms the city

Recovery  
of Constanti-  
nople,  
A.D. 1261,  
July 25.

<sup>18</sup> The site of Nymphæum is not clearly defined in ancient or modern geography. But from the last hours of Vataces (Acropolita, c. 52), it is evident the palace and gardens of his favourite residence were in the neighbourhood of Smyrna. Nymphæum might be loosely placed in Lydia (Gregoras, l. vi. c. 6 [tom. i. p. 190, ed. Bonn]).

<sup>19</sup> This sceptre, the emblem of justice and power, was a long staff, such as was used by the heroes in Homer. By the latter Greeks it was named *Dicanice*, and the Imperial sceptre was distinguished as usual by the red or purple colour.

<sup>20</sup> Acropolita affirms (c. 87) that this bonnet was after the French fashion; but from the ruby at the point or summit, Ducange (Hist. de C. P. l. v. c. 28, 29) believes that it was the high-crowned hat of the Greeks. Could Acropolita mistake the dress of his own court?

"Constantine, the sacred seat of religion and empire; and it will depend on our valour and conduct to render this important acqui-

Return of  
the Greek  
emperor,  
A.D. 1261,  
Aug. 14.

sition the pledge and omen of future victories." So eager was the impatience of the prince and people, that Michael made his triumphal entry into Constantinople only twenty days after the expulsion of the Latins. The golden gate was thrown open at his approach; the devout conqueror dismounted from his horse; and a miraculous image of Mary the Conductress was borne before him, that the divine Virgin in person might appear to conduct him to the temple of her Son, the cathedral of St. Sophia. But after the first transport of devotion and pride, he sighed at the dreary prospect of solitude and ruin. The palace was defiled with smoke and dirt, and the gross intemperance of the Franks; whole streets had been consumed by fire, or were decayed by the injuries of time; the sacred and profane edifices were stripped of their ornaments; and, as if they were conscious of their approaching exile, the industry of the Latins had been confined to the work of pillage and destruction. Trade had expired under the pressure of anarchy and distress, and the numbers of inhabitants had decreased with the opulence of the city. It was the first care of the Greek monarch to reinstate the nobles in the palaces of their fathers, and the houses, or the ground which they occupied, were restored to the families that could exhibit a legal right of inheritance. But the far greater part was extinct or lost; the vacant property had devolved to the lord; he repopled Constantinople by a liberal invitation to the provinces, and the brave *volunteers* were seated in the capital which had been recovered by their arms. The French barons and the principal families had retired with their emperor, but the patient and humble crowd of Latins was attached to the country, and indifferent to the change of masters. Instead of banishing the factories of the Pisans, Venetians, and Genoese, the prudent conqueror accepted their oaths of allegiance, encouraged their industry, confirmed their privileges, and allowed them to live under the jurisdiction of their proper magistrates. Of these nations the Pisans and Venetians preserved their respective quarters in the city; but the services and power of the Genoese deserved at the same time the gratitude and the jealousy of the Greeks. Their independent colony was first planted at the seaport town of Heraclea in Thrace. They were speedily recalled, and settled in the exclusive possession of the suburb of Galata, an advantageous post, in which they revived the commerce and insulted the majesty of the Byzantine empire.<sup>21</sup>

<sup>21</sup> See Pachymer (l. ii. c. 28-33), Acropolita (c. 88), Nicephorus Gregoras (l. iv. 7), and for the treatment of the subject Latins, Ducange (l. v. c. 30. 31).



The recovery of Constantinople was celebrated as the æra of a new empire; the conqueror, alone, and by the right of the sword, renewed his coronation in the church of St. Sophia; and the name and honours of John Lascaris, his pupil and lawful sovereign, were insensibly abolished. But his claims still lived in the minds of the people, and the royal youth must speedily attain the years of manhood and ambition. By fear or conscience Palæologus was restrained from dipping his hands in innocent and royal blood; but the anxiety of an usurper and a parent urged him to secure his throne by one of those imperfect crimes so familiar to the modern Greeks. The loss of sight incapacitated the young prince for the active business of the world: instead of the brutal violence of tearing out his eyes, the visual nerve was destroyed by the intense glare of a red-hot basin,<sup>22</sup> and John Lascaris was removed to a distant castle, where he spent many years in privacy and oblivion. Such cool and deliberate guilt may seem incompatible with remorse; but if Michael could trust the mercy of Heaven, he was not inaccessible to the reproaches and vengeance of mankind, which he had provoked by cruelty and treason. His cruelty imposed on a servile court the duties of applause or silence; but the clergy had a right to speak in the name of their invisible Master, and their holy legions were led by a prelate whose character was above the temptations of hope or fear. After a short abdication of his dignity, Arsenius<sup>23</sup> had consented to ascend the ecclesiastical throne of Constantinople, and to preside in the restoration of the church. His pious simplicity was long deceived by the arts of Palæologus, and his patience and submission might soothe the usurper, and protect the safety of the young prince. On the news of his inhuman treatment the patriarch unsheathed the spiritual sword, and superstition, on this occasion, was enlisted in the cause of humanity and justice. In a synod of bishops, who were stimulated by the example of his zeal, the patriarch pronounced a sentence of excommunication, though his prudence still repeated the name of Michael in the public prayers. The Eastern prelates had not adopted the dangerous maxims of ancient Rome; nor did they

Palæologus  
blinds and  
banishes the  
young em-  
peror,  
A.D. 1261,  
Dec. 25.

Is excom-  
municated  
by the  
patriarch  
Arsenius,  
A.D.  
1262-1268.

<sup>22</sup> This milder invention for extinguishing the sight was tried by the philosopher Democritus on himself, when he sought to withdraw his mind from the visible world: a foolish story! The word *abacinare*, in Latin and Italian, has furnished Ducange (Gloss. Latin.) with an opportunity to review the various modes of blinding: the more violent were scooping, burning with an iron or hot vinegar, and binding the head with a strong cord till the eyes burst from their sockets. Ingenious tyrants!

<sup>23</sup> See the first retreat and restoration of Arsenius, in Pachymer (l. ii. c. 15, l. iii. c. 1, 2) and Nicephorus Gregoras (l. iii. c. 1, l. iv. c. 1). Posterity justly accused the *ἀφίλιος* and *παθολικός* of Arsenius, the virtues of an hermit, the vices of a minister (l. xii. c. 2).

presume to enforce their censures by deposing princes or absolving nations from their oaths of allegiance. But the Christian who had been separated from God and the church became an object of horror, and, in a turbulent and fanatic capital, that horror might arm the hand of an assassin, or inflame a sedition of the people. Palæologus felt his danger, confessed his guilt, and deprecated his judge: the act was irretrievable, the prize was obtained; and the most rigorous penance, which he solicited, would have raised the sinner to the reputation of a saint. The unrelenting patriarch refused to announce any means of atonement or any hopes of mercy, and condescended only to pronounce that, for so great a crime, great indeed must be the satisfaction. "Do you require," said Michael, "that I should abdicate the empire?" And at these words he offered, or seemed to offer, the sword of state. Arsenius eagerly grasped this pledge of sovereignty; but when he perceived that the emperor was unwilling to purchase absolution at so dear a rate, he indignantly escaped to his cell, and left the royal sinner kneeling and weeping before the door.<sup>24</sup>

The danger and scandal of this excommunication subsisted above three years, till the popular clamour was assuaged by time and repentance; till the brethren of Arsenius condemned his inflexible spirit, so repugnant to the unbounded forgiveness of the Gospel. The emperor had artfully insinuated, that, if he were still rejected at home, he might seek, in the Roman pontiff, a more indulgent judge; but it was far more easy and effectual to find or to place that judge at the head of the Byzantine church. Arsenius was involved in a vague rumour of conspiracy and disaffection;<sup>a</sup> some irregular steps in his ordination and government were liable to censure; a synod deposed him from the episcopal office; and he was transported under a guard of soldiers to a small island of the Propontis. Before his exile he sullenly requested that a strict account might be taken of the treasures of the church; boasted that his sole riches, three pieces of gold, had been earned by transcribing the psalms; continued to assert the freedom of his mind; and denied,

<sup>24</sup> The crime and excommunication of Michael are fairly told by Pachymer (l. iii. c. 10, 14, 19, &c.) and Gregoras (l. iv. c. 4). His confession and penance restored their freedom.

<sup>a</sup> Except the omission of a prayer for the emperor, the charges against Arsenius were of a different nature: he was accused of having allowed the sultan of Iconium to bathe in vessels signed with the cross, and to have admitted him to the church, though unbaptized, during the service. It

was pleaded, in favour of Arsenius, among other proofs of the sultan's Christianity, that he had offered to eat ham. Pachymer, l. iv. c. 6, p. 265. It was after his exile that he was involved in a charge of conspiracy.—M.

with his last breath, the pardon which was implored by the royal sinner.<sup>25</sup> After some delay, Gregory,<sup>a</sup> bishop of Adrianople, was translated to the Byzantine throne; but his authority was found insufficient to support the absolution of the emperor; and Joseph, a reverend monk, was substituted to that important function. This edifying scene was represented in the presence of the senate and people; at the end of six years the humble penitent was restored to the communion of the faithful; and humanity will rejoice that a milder treatment of the captive Lascaris was stipulated as a proof of his remorse. But the spirit of Arsenius still survived in a powerful faction of the monks and clergy, who persevered above forty-eight years in an obstinate schism. Their scruples were treated with tenderness and respect by Michael and his son, and the reconciliation of the Arsenites was the serious labour of the church and state. In the confidence of fanaticism, they had proposed to try their cause by a miracle; and when the two papers, that contained their own and the adverse cause, were cast into a fiery brazier, they expected that the Catholic verity would be respected by the flames. Alas! the two papers were indiscriminately consumed, and this unforeseen accident produced the union of a day, and renewed the quarrel of an age.<sup>26</sup> The final treaty displayed the victory of the Arsenites; the clergy abstained during forty days from all ecclesiastical functions; a slight penance was imposed on the laity, the body of Arsenius was deposited in the sanctuary, and in the name of the departed saint the prince and people were released from the sins of their fathers.<sup>27</sup>

The establishment of his family was the motive, or at least the pretence, of the crime of Palæologus; and he was impatient to confirm the succession, by sharing with his eldest son the honours of the purple. Andronicus, afterwards surnamed the Elder, was proclaimed and crowned emperor of the Romans in the fifteenth year of his age; and, from the first era of a prolix and inglorious reign, he held that august title

Reign of  
Michael  
Palæologus,  
A.D. 1259,  
Dec. 1—  
A.D. 1282,  
Dec. 11.  
Reign of  
Andronicus  
the Elder,

<sup>25</sup> Pachymer relates the exile of Arsenius (l. iv. c. 1-16): he was one of the commissaries who visited him in the desert island. The last testament of the unforgiving patriarch is still extant (Dupin, *Bibliothèque Ecclésiastique*, tom. x. p. 95).

<sup>26</sup> Pachymer (l. vii. c. 22 [tom. ii. p. 60, ed. Bonn]) relates this miraculous trial like a philosopher, and treats with similar contempt a plot of the Arsenites, to hide a revelation in the coffin of some old saint (l. vii. c. 13 [tom. ii. p. 40, ed. Bonn]). He compensates this incredulity by an image that weeps, another that bleeds (l. vii. c. 30 [tom. ii. p. 82, ed. Bonn]), and the miraculous cures of a deaf and a mute patient (l. xi. c. 32 [tom. ii. p. 453, ed. Bonn]).

<sup>27</sup> The story of the Arsenites is spread through the thirteen books of Pachymer. Their union and triumph are reserved for Nicephorus Gregoras (l. vii. c. 9 [tom. i. p. 262, ed. Bonn]), who neither loves nor esteems these sectaries.

<sup>a</sup> Pachymer calls him Germanus.—M.

A.D. 1273,  
Nov. 8—  
A.D. 1332,  
Feb. 13.

nine years as the colleague, and fifty as the successor, of his father. Michael himself, had he died in a private station, would have been thought more worthy of the empire; and the assaults of his temporal and spiritual enemies left him few moments to labour for his own fame or the happiness of his subjects. He wrested from the Franks several of the noblest islands of the Archipelago—Lesbos, Chios, and Rhodes: his brother Constantine was sent to command in Malvasia and Sparta; and the eastern side of the Morea, from Argos and Napoli to Cape Tænarus, was repossessed by the Greeks. This effusion of Christian blood was loudly condemned by the patriarch; and the insolent priest presumed to interpose his fears and scruples between the arms of princes. But in the prosecution of these western conquests the countries beyond the Hellespont were left naked to the Turks; and their depredations verified the prophecy of a dying senator, that the recovery of Constantinople would be the ruin of Asia. The victories of Michael were achieved by his lieutenants; his sword rusted in the palace; and, in the transactions of the emperor with the popes and the king of Naples, his political arts were stained with cruelty and fraud.<sup>28</sup>

I. The Vatican was the most natural refuge of a Latin emperor who had been driven from his throne; and pope Urban the Fourth appeared to pity the misfortunes, and vindicate the cause, of the fugitive Baldwin. A crusade, with plenary indulgence, was preached by his command against the schismatic Greeks: he excommunicated their allies and adherents; solicited Louis the Ninth in favour of his kinsman; and demanded a tenth of the ecclesiastic revenues of France and England for the service of the holy war.<sup>29</sup> The subtle Greek, who watched the rising tempest of the West, attempted to suspend or soothe the hostility of the pope by suppliant embassies and respectful letters; but he insinuated that the establishment of peace must prepare the reconciliation and obedience of the Eastern church. The Roman court could not be deceived by so gross an artifice; and Michael was admonished that the repentance of the son should precede the forgiveness of the father; and that *faith* (an ambiguous word) was the only basis of friendship and alliance. After a long and affected delay, the approach of danger, and the importunity of Gregory the Tenth, compelled him to enter on a more serious negotiation: he

His union  
with the  
Latin church,  
A.D.  
1274-1277.

<sup>28</sup> Of the xiii books of Pachymer, the first six (as the ivth and vth of Nicephorus Gregoras) contain the reign of Michael, at the time of whose death he was forty years of age. Instead of breaking, like his editor the Père Poussin, his history into two parts, I follow Ducange and Cousin, who number the xiii books in one series.

<sup>29</sup> Ducange. Hist. de C. P. l. v. c. 33, &c., from the Epistles of Urban IV.

alleged the example of the great Vataces; and the Greek clergy, who understood the intentions of their prince, were not alarmed by the first steps of reconciliation and respect. But when he pressed the conclusion of the treaty, they strenuously declared that the Latins, though not in name, were heretics in fact, and that they despised those strangers as the vilest and most despicable portion of the human race.<sup>30</sup> It was the task of the emperor to persuade, to corrupt, to intimidate the most popular ecclesiastics, to gain the vote of each individual, and alternately to urge the arguments of Christian charity and the public welfare. The texts of the fathers and the arms of the Franks were balanced in the theological and political scale; and without approving the addition to the Nicene creed, the most moderate were taught to confess that the two hostile propositions of proceeding from the Father by the Son, and of proceeding from the Father AND the Son, might be reduced to a safe and Catholic sense.<sup>31</sup> The supremacy of the pope was a doctrine more easy to conceive, but more painful to acknowledge; yet Michael represented to his monks and prelates that they might submit to name the Roman bishop as the first of the patriarchs; and that their distance and discretion would guard the liberties of the Eastern church from the mischievous consequences of the right of appeal. He protested that he would sacrifice his life and empire rather than yield the smallest point of orthodox faith or national independence; and this declaration was sealed and ratified by a golden bull. The patriarch Joseph withdrew to a monastery, to resign or resume his throne, according to the event of the treaty: the letters of union and obedience were subscribed by the emperor, his son Andronicus, and thirty-five archbishops and metropolitans, with their respective synods; and the episcopal list was multiplied by many dioceses which were annihilated under the yoke of the infidels. An embassy was composed of some trusty ministers and prelates: they embarked for Italy, with rich ornaments and rare perfumes, for the altar of St. Peter, and their secret orders authorised and recommended a boundless compliance. They were received in the general council of Lyons, by pope Gregory the Tenth, at the head of five hundred bishops.<sup>32</sup> He

<sup>30</sup> From their mercantile intercourse with the Venetians and Genoese, they branded the Latins as *κάρηλοι* and *βάνανσοι* (Pachymer. l. v. c. 10). "Some are heretics in name; others, like the Latins, in fact," said the learned Veccus (l. v. c. 12), who soon afterwards became a convert (c. 15, 16) and a patriarch (c. 24).

<sup>31</sup> In this class we may place Pachymer himself, whose copious and candid narrative occupies the vii<sup>th</sup> and viii<sup>th</sup> books of his history. Yet the Greek is silent on the council of Lyons, and seems to believe that the popes always resided in Rome and Italy (l. v. c. 17, 21).

<sup>32</sup> See the acts of the council of Lyons in the year 1274; Fleury, *Hist. Ecclesiastique*, tom. xviii. p. 181-199; Dupin, *Biblioth. Ecclésiastique*, tom. x. p. 135.

embraced with tears his long-lost and repentant children; accepted the oath of the ambassadors, who abjured the schism in the name of the two emperors; adorned the prelates with the ring and mitre; chanted in Greek and Latin the Nicene creed with the addition of *filioque*, and rejoiced in the union of the East and West, which had been reserved for his reign. To consummate this pious work, the Byzantine deputies were speedily followed by the pope's nuncios; and their instruction discloses the policy of the Vatican, which could not be satisfied with the vain title of supremacy. After viewing the temper of the prince and people, they were enjoined to absolve the schismatic clergy who should subscribe and swear their abjuration and obedience; to establish in all the churches the use of the perfect creed; to prepare the entrance of a cardinal legate, with the full powers and dignity of his office; and to instruct the emperor in the advantages which he might derive from the temporal protection of the Roman pontiff.<sup>33</sup>

But they found a country without a friend, a nation in which the names of Rome and Union were pronounced with abhorrence. The patriarch Joseph was indeed removed: his place was filled by Veccus, an ecclesiastic of learning and moderation; and the emperor was still urged by the same motives to persevere in the same professions. But in his private language Palæologus affected to deplore the pride, and to blame the innovations, of the Latins; and while he debased his character by this double hypocrisy, he justified and punished the opposition of his subjects. By the joint suffrage of the new and the ancient Rome, a sentence of excommunication was pronounced against the obstinate schismatics: the censures of the church were executed by the sword of Michael; on the failure of persuasion, he tried the arguments of prison and exile, of whipping and mutilation—those touchstones, says an historian, of cowards and the brave. Two Greeks still reigned in Ætolia, Epirus, and Thessaly, with the appellation of despots: they had yielded to the sovereign of Constantinople, but they rejected the chains of the Roman pontiff, and supported their refusal by successful arms. Under their protection, the fugitive monks and bishops assembled in hostile synods, and retorted the name of heretic with the galling addition of apostate: the prince of Trebizond was tempted to assume the forfeit title of emperor;<sup>a</sup> and even the Latins of

His persecution of the Greeks, A.D. 1277-1282.

<sup>33</sup> This curious instruction, which has been drawn with more or less honesty by Wading and Leo Allatius from the archives of the Vatican, is given in an abstract or version by Fleury (tom. xviii. p. 252-258).

According to Fallmerayer he had always maintained his title.—M.

Negropont, Thebes, Athens, and the Morea forgot the merits of the convert, to join, with open or clandestine aid, the enemies of Palæologus. His favourite generals, of his own blood and family, successively deserted, or betrayed, the sacrilegious trust. His sister Eulogia, a niece, and two female cousins conspired against him; another niece, Mary queen of Bulgaria, negotiated his ruin with the sultan of Egypt; and, in the public eye, their treason was consecrated as the most sublime virtue.<sup>34</sup> To the pope's nuncios, who urged the consummation of the work, Palæologus exposed a naked recital of all that he had done and suffered for their sake. They were assured that the guilty sectaries, of both sexes and every rank, had been deprived of their honours, their fortunes, and their liberty; a spreading list of confiscation and punishment, which involved many persons the dearest to the emperor, or the best deserving of his favour. They were conducted to the prison, to behold four princes of the royal blood chained in the four corners, and shaking their fetters in an agony of grief and rage. Two of these captives were afterwards released; the one by submission, the other by death: but the obstinacy of their two companions was chastised by the loss of their eyes; and the Greeks, the least adverse to the union, deplore that cruel and inauspicious tragedy.<sup>35</sup> Persecutors must expect the hatred of those whom they oppress; but they commonly find some consolation in the testimony of their conscience, the applause of their party, and, perhaps, the success of their undertaking. But the hypocrisy of Michael, which was prompted only by political motives, must have forced him to hate himself, to despise his followers, and to esteem and envy the rebel champions by whom he was detested and despised. While his violence was abhorred at Constantinople, at Rome his slowness was arraigned, and his sincerity suspected; till at length pope Martin the Fourth excluded the Greek emperor from the pale of a church into which he was striving to reduce a schismatic people. No sooner had the tyrant expired than the union was dissolved and abjured by unanimous consent; the churches were purified; the penitents were reconciled, and his son Andronicus, after weeping the sins and errors of his youth, most piously denied his father the burial of a prince and a Christian.<sup>36</sup>

The union  
dissolved,  
A.D. 1233.

<sup>34</sup> This frank and authentic confession of Michael's distress is exhibited in barbarous Latin by Ogerius, who signs himself Protonotarius Interpretum, and transcribed by Wading from the MSS. of the Vatican (A.D. 1273, No. 3). His annals of the Franciscan order, the *Frates Minores*, in xvii volumes in folio (Rome, 1741), I have now accidentally seen among the waste paper of a bookseller.

<sup>35</sup> See the sixth book of Pachymer, particularly the chapters 1, 11, 16, 18, 24-27. He is the more credible, as he speaks of this persecution with less anger than sorrow.

<sup>36</sup> Pachymer, l. vii. c. 1, 11, 17 [tom. ii. p. 11, 36, 50, ed. Bonn]. The speech of Andronicus the Elder (lib. xii. c. 2) is a curious record, which proves that, if the

Charles of  
Anjou sub-  
dues Naples  
and Sicily,  
A.D. 1266,  
Feb. 28.

II. In the distress of the Latins the walls and towers of Constantinople had fallen to decay: they were restored and fortified by the policy of Michael, who deposited a plenteous store of corn and salt provisions, to sustain the siege which he might hourly expect from the resentment of the Western powers. Of these, the sovereign of the Two Sicilies was the most formidable neighbour; but as long as they were possessed by Mainfroy, the bastard of Frederic the Second, his monarchy was the bulwark, rather than the annoyance, of the Eastern empire. The usurper, though a brave and active prince, was sufficiently employed in the defence of his throne: his proscription by successive popes had separated Mainfroy from the common cause of the Latins; and the forces that might have besieged Constantinople were detained in a crusade against the domestic enemy of Rome. The prize of her avenger, the crown of the Two Sicilies, was won and worn by the brother of St. Louis, by Charles count of Anjou and Provence, who led the chivalry of France on this holy expedition.<sup>37</sup> The disaffection of his Christian subjects compelled Mainfroy to enlist a colony of Saracens whom his father had planted in Apulia; and this odious succour will explain the defiance of the Catholic hero, who rejected all terms of accommodation. "Bear this message," said Charles, "to the sultan of Nocera, that God and the sword are umpire between us; and that he shall either send me to paradise, or I will send him to the pit of hell." The armies met; and though I am ignorant of Mainfroy's doom in the other world, in this he lost his friends, his kingdom, and his life, in the bloody battle of Benevento. Naples and Sicily were immediately peopled with a warlike race of French nobles; and their aspiring leader embraced the future conquest of Africa, Greece, and Palestine. The most specious reasons might point his first arms against the Byzantine empire; and Palæologus, diffident of his own strength, repeatedly appealed from the ambition of Charles to the humanity of St. Louis, who still preserved a just ascendant over the mind of his ferocious brother. For a while the attention of that brother was confined at home by the invasion of Conradin, the last heir of the Imperial house of Swabia: but the hapless boy sunk in the unequal conflict; and his execution on a

Greeks were the slaves of the emperor, the emperor was not less the slave of superstition and the clergy.

<sup>37</sup> The best accounts, the nearest the time, the most full and entertaining, of the conquest of Naples by Charles of Anjou, may be found in the Florentine Chronicles of Ricordano Malespina (c. 175-193) and Giovanni Villani (l. vii. c. 1-10, 25-30), which are published by Muratori in the viiith and xiiith volumes of the *Historians of Italy*. In his *Annals* (tom. xi. p. 56-72), he has abridged these great events, which are likewise described in the *Istoria Civile* of Giannone, tom. ii. l. xix., tom. lii. l. xx.



public scaffold taught the rivals of Charles to tremble for their heads as well as their dominions. A second respite was obtained by the last crusade of St. Louis to the African coast; and the double motive of interest and duty urged the king of Naples to assist, with his powers and his presence, the holy enterprise. The death of St. Louis released him from the importunity of a virtuous censor: the king of Tunis confessed himself the tributary and vassal of the crown of Sicily; and the boldest of the French knights were free to enlist under his banner against the Greek empire. A treaty and a marriage united his interest with the house of Courtenay; his daughter Beatrice was promised to Philip, son and heir of the emperor Baldwin; a pension of six hundred ounces of gold was allowed for his maintenance; and his generous father distributed among his allies the kingdoms and provinces of the East, reserving only Constantinople, and one day's journey round the city, for the Imperial domain.<sup>38</sup> In this perilous moment Palæologus was the most eager to subscribe the creed, and implore the protection, of the Roman pontiff, who assumed, with propriety and weight, the character of an angel of peace, the common father of the Christians. By his voice the sword of Charles was chained in the scabbard; and the Greek ambassadors beheld him, in the pope's antechamber, biting his ivory sceptre in a transport of fury, and deeply resenting the refusal to enfranchise and consecrate his arms. He appears to have respected the disinterested mediation of Gregory the Tenth; but Charles was insensibly disgusted by the pride and partiality of Nicholas the Third; and his attachment to his kindred, the Ursini family, alienated the most strenuous champion from the service of the church. The hostile league against the Greeks, of Philip the Latin emperor, the king of the Two Sicilies, and the republic of Venice, was ripened into execution; and the election of Martin the Fourth, a French pope, gave a sanction to the cause. Of the allies, Philip supplied his name; Martin, a bull of excommunication; the Venetians, a squadron of forty galleys; and the formidable powers of Charles consisted of forty counts, ten thousand men at arms, a numerous body of infantry, and a fleet of more than three hundred ships and transports. A distant day was appointed for assembling this mighty force in the harbour of Brindisi; and a previous attempt was risked with a detachment of three hundred knights, who invaded Albania and besieged the fortress of Belgrade. Their defeat might amuse with a triumph the vanity of Constantinople; but the more

Threatens  
the Greek  
empire,  
A.D. 1270, &c

\* <sup>38</sup> Ducange, *Hist. de C. P.* l. v. c. 49-56, l. vi. c. 1-13. See Pachymer, l. iv. c. 29 l. v. c. 7-10, 25, l. vi. c. 30, 32, 33; and Nicephorus Gregoras, l. iv. 5, l. v. 1, 6.

sagacious Micael, despairing of his arms, depended on the effects of a conspiracy; on the secret workings of a rat who gnawed the bow-string<sup>39</sup> of the Sicilian tyrant.

Among the proscribed adherents of the house of Swabia, John of Procida forfeited a small island of that name in the bay of Naples. His birth was noble, but his education was learned; and in the poverty of exile he was relieved by the practice of physic, which he had studied in the school of Salerno. Fortune had left him nothing to lose, except life; and to despise life is the first qualification of a rebel. Procida was endowed with the art of negociation to enforce his reasons and disguise his motives; and in his various transactions with nations and men, he could persuade each party that he laboured solely for *their* interest. The new kingdoms of Charles were afflicted by every species of fiscal and military oppression;<sup>40</sup> and the lives and fortunes of his Italian subjects were sacrificed to the greatness of their master and the licentiousness of his followers. The hatred of Naples was repressed by his presence; but the looser government of his vicegerents excited the contempt, as well as the aversion, of the Sicilians: the island was roused to a sense of freedom by the eloquence of Procida; and he displayed to every baron his private interest in the common cause. In the confidence of foreign aid, he successively visited the courts of the Greek emperor, and of Peter king of Arragon,<sup>41</sup> who possessed the maritime countries of Valentia and Catalonia. To the ambitious Peter a crown was presented, which he might justly claim by his marriage with the sister<sup>a</sup> of Mainfroy, and by the dying voice of Conradin, who from the scaffold had cast a ring to his heir and avenger. Palæologus was easily persuaded to divert his enemy from a foreign war by a rebellion at home; and a Greek subsidy of twenty-five thousand ounces of gold was most profitably applied to arm a Catalan fleet, which sailed under an holy banner to the specious attack of the Saracens of Africa. In the disguise of a monk or beggar, the indefatigable missionary of revolt flew from

Palæologus  
instigates  
the revolt of  
Sicily.  
A.D. 1250

<sup>39</sup> The reader of Herodotus will recollect how miraculously the Assyrian host of Sennacherib was disarmed and destroyed (l. ii. c. 141).

<sup>40</sup> According to Sabas Malaspina (Hist. Sicula, l. iii. c. 16, in Muratori, tom. viii. p. 832), a zealous Guelph, the subjects of Charles, who had reviled Mainfroy as a wolf, began to regret him as a lamb; and he justifies their discontent by the oppressions of the French government (l. vi. c. 2, 7). See the Sicilian manifesto in Nicholas Specialis (l. i. c. 11, in Muratori, tom. x. p. 930).

<sup>41</sup> See the character and counsels of Peter king of Arragon, in Mariana (Hist. Hispan. l. xiv. c. 6, tom. ii. p. 133). The reader forgives the Jesuit's defects, in favour, always of his style, and often of his sense.

<sup>a</sup> Daughter. See Hallam's Middle Ages, vol. i. p. 483, 10th ed.—M.

Constantinople to Rome, and from Sicily to Saragossa: the treaty was sealed with the signet of pope Nicholas himself, the enemy of Charles; and his deed of gift transferred the fiefs of St. Peter from the house of Anjou to that of Arragon. So widely diffused and so freely circulated, the secret was preserved above two years with impenetrable discretion; and each of the conspirators imbibed the maxim of Peter, who declared that he would cut off his left hand if it were conscious of the intentions of his right. The mine was prepared with deep and dangerous artifice; but it may be questioned whether the instant explosion of Palermo were the effect of accident or design.\*

On the vigil of Easter a procession of the disarmed citizens visited a church without the walls, and a noble damsel was rudely insulted by a French soldier.<sup>42</sup> The ravisher was instantly punished with death; and if the people was at first scattered by a military force, their numbers and fury prevailed: the conspirators seized the opportunity; the flame spread over the island, and eight thousand French were exterminated in a promiscuous massacre, which has obtained the name of the SICILIAN VESPERS.<sup>43</sup> From every city the banners of freedom and the church were displayed: the revolt was inspired by the presence or the soul of Procida; and Peter of Arragon, who sailed from the African coast to Palermo, was saluted as the king and saviour of the isle. By the rebellion of a people on whom he had so long trampled with impunity, Charles was astonished and confounded; and in the first agony of grief and devotion he was heard to exclaim, "O God! if thou hast decreed to humble me, grant me at least a gentle and gradual descent from the pinnacle of greatness!" His fleet and army, which already filled the seaports of Italy, were hastily recalled from the service of the Grecian war; and the situation of Messina exposed that town to the first storm of his revenge. Feeble in themselves, and yet hopeless of foreign succour, the citizens would have repented and submitted on the assurance of full pardon and their ancient privileges. But the pride of the monarch was already rekindled; and the most fervent entreaties of the legate could extort no more than a promise that he would forgive the remainder after a chosen list of eight hundred rebels had

The Sicilian  
Vespers,  
A.D. 1282,  
March 30.

<sup>42</sup> After enumerating the sufferings of his country, Nicholas Specialis adds, in the true spirit of Italian jealousy, *Quæ omnia et graviora quidem, ut arbitror, patienti animo Siculi tolerassent, nisi (quod primum cunctis dominantibus cavendum est) alienas feminas invasissent* (l. i. c. 2, p. 924).

<sup>43</sup> The French were long taught to remember this bloody lesson: "If I am provoked (said Henry the Fourth), I will breakfast at Milan, and dine at Naples." Your majesty (replied the Spanish ambassador) may perhaps arrive in Sicily for "vespers."

been yielded to his discretion. The despair of the Messinese renewed their courage : Peter of Arragon approached to their relief,<sup>44</sup> and his rival was driven back by the failure of provision and the terrors of the equinox to the Calabrian shore. At the same moment the Catalan admiral, the famous Roger de Loria, swept the channel with an invincible squadron: the French fleet, more numerous in transports than in galleys, was either burnt or destroyed; and the same blow assured the independence of Sicily and the safety of the Greek empire. A few days before his death the emperor Michael rejoiced in the fall of an enemy whom he hated and esteemed; and perhaps he might be content with the popular judgment, that, had they not been matched with each other, Constantinople and Italy must speedily have obeyed the same master.<sup>45</sup> From this disastrous moment the life of Charles was a series of misfortunes: his capital was insulted, his son was made prisoner, and he sunk into the grave without recovering the isle of Sicily, which, after a war of twenty years, was finally severed from the throne of Naples, and transferred, as an independent kingdom, to a younger branch of the house of Arragon.<sup>46</sup>

Defeat of  
Charles,  
Oct. 2.

I shall not, I trust, be accused of superstition; but I must remark that, even in this world, the natural order of events will sometimes afford the strong appearances of moral retribution. The first Palæologus had saved his empire by involving the kingdoms of the West in rebellion and blood; and from these seeds of discord uprose a generation of iron men, who assaulted and endangered the empire of his son. In modern times our debts and taxes are the secret poison which still corrodes the bosom of peace; but in the weak and disorderly government of the middle ages it was agitated by the present evil of the disbanded armies. Too idle to work, too proud to beg, the mercenaries were accustomed to a life of rapine: they could rob with more dignity and effect under a banner and a chief; and the sovereign, to whom their service was useless and their presence importunate, endeavoured to discharge the torrent on some neighbouring countries.

The service  
and war of  
the Catalans  
in the Greek  
empire,  
A.D.  
1303-1307.

<sup>44</sup> This revolt, with the subsequent victory, are related by two national writers, Bartholemy à Neocastro (in Muratori, tom. xiii.) and Nicholas Specialis (in Muratori, tom. x.), the one a contemporary, the other of the next century. The patriot Specialis disclaims the name of rebellion, and all previous correspondence with Peter of Arragon (*nullo communicato consilio*), who *happened* to be with a fleet and army on the African coast (l. i. c. 4, 9).

<sup>45</sup> Nicephorus Gregoras (l. v. c. 6) admires the wisdom of Providence in this equal balance of states and princes. For the honour of Palæologus I had rather this balance had been observed by an Italian writer.

<sup>46</sup> See the Chronicle of Villani, the xith volume of the *Annali d' Italia* of Muratori, and the xxth and xxist books of the *Istoria Civile* of Giannone.

After the peace of Sicily many thousands of Genoese, *Catalans*,<sup>47</sup> &c., who had fought by sea and land under the standard of Anjou or Arragon, were blended into one nation by the resemblance of their manners and interest. They heard that the Greek provinces of Asia were invaded by the Turks: they resolved to share the harvest of pay and plunder; and Frederic king of Sicily most liberally contributed the means of their departure. In a warfare of twenty years a ship or a camp was become their country; arms were their sole profession and property; valour was the only virtue which they knew; their women had imbibed the fearless temper of their lovers and husbands; it was reported that with a stroke of their broad-sword the Catalans could cleave a horseman and a horse; and the report itself was a powerful weapon. Roger de Flor<sup>b</sup> was the most popular of their chiefs; and his personal merit overshadowed the dignity of his prouder rivals of Arragon. The offspring of a marriage between a German gentleman of the court of Frederic the Second and a damsel of Brindisi, Roger was successively a templar, an apostate, a pirate, and at length the richest and most powerful admiral of the Mediterranean. He sailed from Messina to Constantinople with eighteen galleys, four great ships, and eight thousand adventurers;<sup>c</sup> and his previous treaty was faithfully accomplished by Andronicus the Elder, who accepted with joy and terror this formidable succour. A palace was allotted for his reception, and a niece of the emperor was given in marriage to the valiant stranger, who was immediately created great duke or admiral of Romania. After a decent repose he transported his troops over the Propontis, and boldly led them against the Turks: in two bloody battles thirty thousand of the Moslems were slain: he raised the siege of Philadelphia, and deserved the name of the deliverer of Asia. But after a short season of prosperity the cloud of slavery and ruin again burst on that unhappy province. The inhabitants escaped (says a Greek historian) from the smoke into the flames; and the hostility of the Turks was less per-

<sup>47</sup> In this motley multitude the Catalans and Spaniards, the bravest of the soldiery, were styled by themselves and the Greeks *Amogavares*. Moncada derives their origin from the Goths, and Pachymer (l. xi. c. 22 [tom. ii. p. 416, ed. Bonn]) from the Arabs,<sup>a</sup> and, in spite of national and religious pride, I am afraid the latter is in the right.

<sup>a</sup> Pachymer says ἱεὶς Ἀβάρων, that is, the *Avars*.—S.

<sup>b</sup> On Roger de Flor and his companions see an historical fragment, detailed and interesting, entitled 'The Spaniards of the Fourteenth Century,' and inserted in *L'Espagne en 1808*,<sup>a</sup> a work translated from the German, vol. ii. p. 167. This

narrative enables us to detect some slight errors which have crept into that of Gibbon.—G.

<sup>c</sup> The troops of Roger de Flor, according to his companion Ramon de Mofstaner, were 1500 men at arms, 4000 *Amogavares*, and 1000 other foot, besides the sailors and mariners: vol. ii. p. 137.—M.

nicious than the friendship of the Catalans.\* The lives and fortunes which they had rescued they considered as their own: the willing or reluctant maid was saved from the race of circumcision for the embraces of a Christian soldier: the exaction of fines and supplies was enforced by licentious rapine and arbitrary executions; and, on the resistance of Magnesia, the great duke besieged a city of the Roman empire.<sup>48</sup> These disorders he excused by the wrongs and passions of a victorious army; nor would his own authority or person have been safe had he dared to punish his faithful followers, who were defrauded of the just and covenanted price of their services. The threats and complaints of Andronicus disclosed the nakedness of the empire. His golden bull had invited no more than five hundred horse and a thousand foot soldiers; yet the crowds of volunteers who migrated to the East had been enlisted and fed by his spontaneous bounty. While his bravest allies were content with three byzants or pieces of gold for their monthly pay, an ounce or even two ounces of gold were assigned to the Catalans, whose annual pension would thus amount to near an hundred pounds sterling: one of their chiefs had modestly rated at three hundred thousand crowns the value of his *future* merits; and above a million had been issued from the treasury for the maintenance of these costly mercenaries. A cruel tax had been imposed on the corn of the husbandman: one-third was retrenched from the salaries of the public officers; and the standard of the coin was so shamefully debased, that of the four-and-twenty parts only five were of pure gold.<sup>49</sup> At the summons of the emperor, Roger evacuated a province which no longer supplied the materials of rapine;<sup>b</sup> but he refused to disperse his troops; and while his style was respectful, his conduct was independent and hostile. He protested

<sup>48</sup> Some idea may be formed of the population of these cities from the 36,000 inhabitants of Tralles, which, in the preceding reign, was rebuilt by the emperor, and ruined by the Turks. (Pachymer, l. vi. c. 20, 21.)

<sup>49</sup> I have collected these pecuniary circumstances from Pachymer (l. xi. c. 21, l. xii. c. 4, 5, 8, 14, 19 [tom. ii. p. 493, 494, ed. Bonn]), who describes the progressive degradation of the gold coin. Even in the prosperous times of John Ducas Vatases, the byzants were composed in equal proportions of the pure and the baser metal. The poverty of Michael Palæologus compelled him to strike a new coin, with nine parts, or carats, of gold, and fifteen of copper alloy. After his death the standard rose to ten carats, till in the public distress it was reduced to the moiety. The prince was relieved for a moment, while credit and commerce were for ever blasted. In France the gold coin is of twenty-two carats (one twelfth alloy), and the standard of England and Holland is still higher.

\* Ramon de Montaner suppresses the cruelties and oppressions of the Catalans, in which, perhaps, he shared.—M.

<sup>b</sup> Roger de Flor, according to Ramon de Montaner, was recalled from Nátolia on account of the war which had arisen

on the death of Asan King of Bulgaria. Andronicus claimed the kingdom for his nephews, the sons of Asan by his sister. Roger de Flor turned the tide of success in favour of the emperor of Constantinople, and made peace.—M.

that, if the emperor should march against him, he would advance forty paces to kiss the ground before him; but in rising from this prostrate attitude Roger had a life and sword at the service of his friends. The great duke of Romania condescended to accept the title and ornaments of Cæsar; but he rejected the new proposal of the government of Asia with a subsidy of corn and money,\* on condition that he should reduce his troops to the harmless number of three thousand men. Assassination is the last resource of cowards. The Cæsar was tempted to visit the royal residence of Adrianople; in the apartment, and before the eyes, of the empress he was stabbed by the Alani guards; and, though the deed was imputed to their private revenge,<sup>b</sup> his countrymen, who dwelt at Constantinople in the security of peace, were involved in the same proscription by the prince or people. The loss of their leader intimidated the crowd of adventurers, who hoisted the sails of flight, and were soon scattered round the coasts of the Mediterranean. But a veteran band of fifteen hundred Catalans or French stood firm in the strong fortress of Gallipoli on the Hellespont, displayed the banners of Arragon, and offered to revenge and justify their chief by an equal combat of ten or an hundred warriors. Instead of accepting this bold defiance, the emperor Michael, the son and colleague of Andronicus, resolved to oppress them with the weight of multitudes: every nerve was strained to form an army of thirteen thousand horse and thirty thousand foot, and the Propontis was covered with the ships of the Greeks and Genoese. In two battles by sea and land these mighty forces were encountered and overthrown by the despair and discipline of the Catalans: the young emperor fled to the palace, and an insufficient guard of light-horse was left for the protection of the open country. Victory renewed the hopes and numbers of the adventurers; every nation was blended under the name and standard of the *great company*; and three thousand Turkish proselytes deserted from the Imperial service to join this military association. In the possession of Gallipoli<sup>c</sup> the Catalans intercepted the trade of Constantinople and the Black Sea, while they

\* Andronicus paid the Catalans in the debased money, much to their indignation.—M.

<sup>b</sup> According to Ramon de Montaner, he was murdered by order of Kyr (κύρις) Michael, son of the emperor, p. 170.—M.

<sup>c</sup> Ramon de Montaner describes his sojourn at Gallipoli: Nous étions si riches, que nous ne semions, ni ne labourions, ni ne faisons enver des vins, ni ne cultivions les vignes: et cependant tous les ans nous recueillions tout ce qu'il nous fallait, en

vin, froment, et avoine: p. 193. This lasted for five merry years. Ramon de Montaner is a high authority, for he was "chancelier et maître rationnel de l'armée" (commissary of rations). He was left governor; all the scribes of the army remained with him, and with their aid he kept the books in which were registered the number of horse and foot employed on each expedition. According to this look the plunder was shared, of which he had a fifth for his trouble: p. 197.—M.

spread their devastations on either side of the Hellespont over the confines of Europe and Asia. To prevent their approach the greatest part of the Byzantine territory was laid waste by the Greeks themselves: the peasants and their cattle retired into the city; and myriads of sheep and oxen, for which neither place nor food could be procured, were unprofitably slaughtered on the same day. Four times the emperor Andronicus sued for peace, and four times he was inflexibly repulsed, till the want of provisions and the discord of the chiefs compelled the Catalans to evacuate the banks of the Hellespont and the neighbourhood of the capital. After their separation from the Turks, the remains of the great company pursued their march through Macedonia and Thessaly, to seek a new establishment in the heart of Greece.<sup>50</sup>

After some ages of oblivion Greece was awakened to new misfortunes by the arms of the Latins. In the two hundred and fifty years between the first and the last conquest of Constantinople that venerable land was disputed by a multitude of petty tyrants; without the comforts of freedom and genius, her ancient cities were again plunged in foreign and intestine war; and, if servitude be preferable to anarchy, they might repose with joy under the Turkish yoke. I shall not pursue the obscure and various dynasties that rose and fell on the continent or in the isles; but our silence on the fate of ATHENS<sup>51</sup> would argue a strange ingratitude to the first and purest school of liberal science and amusement. In the partition of the empire the principality of Athens and Thebes was assigned to Otho de la Roche, a noble warrior of Burgundy,<sup>52</sup>

<sup>50</sup> The Catalan war is most copiously related by Pachymer, in the xith, xiith, and xiiith books, till he breaks off in the year 1308. Nicephorus Gregoras (l. vii. 3-6) is more concise and complete. Ducange, who adopts these adventurers as French, has hunted their footsteps with his usual diligence (*Hist. de C. P. l. vi. c. 22-46*). He quotes an Arragonese history, which I have read with pleasure, and which the Spaniards extol as a model of style and composition (*Expedicion de los Catalanes y Arragoneses contra Turcos y Griegos: Barcelona, 1623*, in quarto: Madrid, 1777, in octavo). Don Francisco de Moncada, Conde de Osona, may imitate Cæsar or Sallust; he may transcribe the Greek or Italian contemporaries: but he never quotes his authorities, and I cannot discern any national records of the exploits of his countrymen.\*

<sup>51</sup> See the laborious history of Ducange, whose accurate table of the French dynasties recapitulates the thirty-five passages in which he mentions the dukes of Athens.

<sup>52</sup> He is twice mentioned by Villehardouin with honour (No. 151, 235); and under the first passage Ducange observes all that can be known of his person and family.

\* Ramon de Montaner, one of the Catalans who accompanied Roger de Flor, and who was governor of Gallipoli, has written, in Spanish, the history of this band of adventurers, to which he belonged, and from which he separated when it left the Thracian Chersonese to penetrate into

Macedonia and Greece.—G.

The autobiography of Ramon de Montaner has been published in French by M. Buchon, in the great collection of *Mémoires relatifs à l'Histoire de France*. I quote this edition.—H.



with the title of great duke,<sup>53</sup> which the Latins understood in their own sense, and the Greeks more foolishly derived from the age of Constantine.<sup>54</sup> Otho followed the standard of the marquis of Montferrat: the ample state which he acquired by a miracle of conduct or fortune,<sup>55</sup> was peaceably inherited by his son<sup>c</sup> and two grandsons, til the family, though not the nation, was changed by the marriage of an heiress into the elder branch of the house of Brienne. The son of that marriage, Walter de Brienne, succeeded to the duchy of Athens; and, with the aid of some Catalan mercenaries, whom he invested with fiefs, reduced above thirty castles of the vassal or neighbouring lords. But when he was informed of the approach and ambition of the great company, he collected a force of seven hundred knights, six thousand four hundred horse, and eight thousand foot, and boldly met them on the banks of the river Cephissus in Bœotia. The Catalans amounted to no more than three thousand five hundred horse and four thousand foot; but the deficiency of numbers was compensated by stratagem and order. They formed round their camp an artificial inundation; the duke and his knights advanced without fear or precaution on the verdant meadow; their horses plunged into the bog; and he was cut in pieces, with the greatest part of the French cavalry. His family and nation were expelled; and his son Walter de Brienne, the titular duke of Athens, the tyrant of Florence, and the constable of France, lost his life in the field of Poitiers.

<sup>53</sup> From these Latin princes of the xivth century, Boccace, Chaucer, and Shakspeare have borrowed their Theseus duke of Athens. An ignorant age transfers its own language and manners to the most distant times.

<sup>54</sup> The same Constantine gave to Sicily a king, to Russia the *magnus dapifer* of the empire, to Thebes the *princierius*; and these absurd fables are properly lashed by Ducange (ad Nicephor. Greg. l. vii. c. 5). By the Latins the lord of Thebes was styled, by corruption, the Megas Kurios, or Grand Sire!

<sup>55</sup> *Quodam miraculo*, says Alberic. He was probably received by Michael Choniates, the archbishop who had defended Athens against the tyrant Leo Sguris (Nicetas urbs capta, p. 805, ed. Bek.). Michael was the brother of the historian Nicetas; and his encomium of Athens is still extant in MS. in the Bodleian library (Fabric. Biblioth. Græc. tom. vi. p. 405).<sup>b</sup>

<sup>a</sup> Dante also: Theseus *duca d'Atene*. Inferno, xii. st. 6.—S.

<sup>b</sup> Nicetas says expressly that Michael surrendered the Acropolis to the marquis.—M.

<sup>c</sup> Otho resigned the government of Athens and Thebes to his nephew Guy (son of his brother Pons de Ray) about the year 1225, and returned to end his days on his own moderate fief in France. Guy was succeeded by his eldest son John, and, on his death without issue, by his second son William. William died in 1290, and was followed by his son Guy II.; after whose death in 1308 it was that Walter

de Brienne succeeded to the duchy.

The title borne by Otho was *Μγας*; *Kύριος*, Grand Lord, or Sire. In the year 1254, a question having arisen between Guy de la Roche and the prince of Achaia respecting personal homage due by the former, it was referred to Louis XI., and Guy undertook a journey to the court of France. Louis deemed the case of so frivolous a nature, that, in order to indemnify Guy for his trouble and expense, he authorised him to assume the title of Duke of Athens, instead of Grand Sire. Finlay, *Medieval Greece*, p. 159-162.—S.

Attica and Bœotia were the rewards of the victorious Catalans; they married the widows and daughters of the slain; and during fourteen years the great company was the terror of the Grecian states. Their factions drove them to acknowledge the sovereignty of the house of Arragon; and during the remainder of the fourteenth century Athens, as a government or an appanage, was successively bestowed by the kings of Sicily. After the French and Catalans, the third dynasty was that of the Accaioli, a family, plebeian at Florence, potent at Naples, and sovereign in Greece. Athens, which they embellished with new buildings, became the capital of a state that extended over Thebes, Argos, Corinth, Delphi, and a part of Thessaly; and their reign was finally determined by Mahomet the Second, who strangled the last duke, and educated his sons in the discipline and religion of the seraglio.

Athens,<sup>56</sup> though no more than the shadow of her former self, still contains about eight or ten thousand inhabitants: of these, three-fourths are Greeks in religion and language; and the Turks, who compose the remainder, have relaxed, in their intercourse with the citizens, somewhat of the pride and gravity of their national character. The olive-tree, the gift of Minerva, flourishes in Attica; nor has the honey of Mount Hymettus lost any part of its exquisite flavour:<sup>57</sup> but the languid trade is monopolised by strangers, and the agriculture of a barren land is abandoned to the vagrant Wallachians. The Athenians are still distinguished by the subtlety and acuteness of their understandings; but these qualities, unless ennobled by freedom and enlightened by study, will degenerate into a low and selfish cunning: and it is a proverbial saying of the country, "From the Jews of Thessalonica, the Turks of Negropont, and the Greeks of Athens, good Lord deliver us!" This artful people has eluded the tyranny of the Turkish bashaws by an expedient which alleviates their servitude and aggravates their shame. About the middle of the last century the Athenians chose for their protector the Kislar Aga, or chief black eunuch of the seraglio. This Æthiopian slave, who possesses the sultan's ear, condescends to accept the tribute of thirty thousand crowns: his lieutenant, the Waywode, whom he annually confirms, may reserve for his

<sup>56</sup> The modern account of Athens and the Athenians is extracted from Spon *oyage en Grèce*, tom. ii. p. 79-199) and Wheeler (*Travels into Greece*, p. 337-414), Stuart (*Antiquities of Athens*, passim) and Chandler (*Travels into Greece*, p. 23-172). The first of these travellers visited Greece in the year 1676; the last 1765; and ninety years had not produced much difference in the tranquil scene.

<sup>57</sup> The ancients, or at least the Athenians, believed that all the bees in the world had been propagated from Mount Hymettus. They taught that health might be preserved, and life prolonged, by the external use of oil and the internal use of honey (*Geoponica*, l. xv. c. 7, p. 1089-1094, edit. Niclas.).

own about five or six thousand more ; and such is the policy of the citizens, that they seldom fail to remove and punish an oppressive governor. Their private differences are decided by the archbishop, one of the richest prelates of the Greek church, since he possesses a revenue of one thousand pounds sterling ; and by a tribunal of the eight *geronti* or elders, chosen in the eight quarters of the city : the noble families cannot trace their pedigree above three hundred years ; but their principal members are distinguished by a grave demeanour, a fur cap, and the lofty appellation of *archon*. By some, who delight in the contrast, the modern language of Athens is represented as the most corrupt and barbarous of the seventy dialects of the vulgar Greek :<sup>58</sup> this picture is too darkly coloured ; but it would not be easy, in the country of Plato and Demosthenes, to find a reader or a copy of their works. The Athenians walk with supine indifference among the glorious ruins of antiquity ; and such is the debasement of their character, that they are incapable of admiring the genius of their predecessors.<sup>59</sup>

<sup>58</sup> Ducange, Glossar. Græc. Præfat. p. 8, who quotes for his author Theodosius Zygomalas, a modern grammarian. Yet Spon (tom. ii. p. 194) and Wheeler (p. 355), no incompetent judges, entertain a more favourable opinion of the Attic dialect.

<sup>59</sup> Yet we must not accuse them of corrupting the name of Athens, which they still call *Athini*. From the *αἱ τῆς Ἀθῆναι* we have formed our own barbarism of *Scimes*.

## CHAPTER LXIII.

CIVIL WARS, AND RUIN OF THE GREEK EMPIRE. — REIGNS OF ANDRONICUS THE ELDER AND YOUNGER, AND JOHN PALÆOLOGUS. — REGENCY, REVOLT, REIGN, AND ABDICATION OF JOHN CANTACUZENE. — ESTABLISHMENT OF A GENOESE COLONY AT PERA OR GALATA. — THEIR WARS WITH THE EMPIRE AND CITY OF CONSTANTINOPLE.

THE long reign of Andronicus<sup>1</sup> the elder is chiefly memorable by the disputes of the Greek church, the invasion of the Catalans, and the rise of the Ottoman power. He is celebrated as the most learned and virtuous prince of the age; but such virtue, and such learning, contributed neither to the perfection of the individual nor to the happiness of society. A slave of the most abject superstition, he was surrounded on all sides by visible and invisible enemies; nor were the flames of hell less dreadful to his fancy than those of a Catalan or Turkish war. Under the reign of the Palæologi the choice of the patriarch was the most important business of the state; the heads of the Greek church were ambitious and fanatic monks; and their vices or virtues, their learning or ignorance, were equally mischievous or contemptible. By his intemperate discipline the patriarch Athanasius<sup>2</sup> excited the hatred of the clergy and people: he was heard to declare that the sinner should swallow the last dregs of the cup of penance; and the foolish tale was propagated of his punishing a sacrilegious ass that had tasted the lettuce of a convent garden. Driven from the throne by the universal clamour, Athanasius composed before his retreat two papers of a very opposite cast. His public testament was in the tone of charity and resignation; the private codicil breathed the direst anathemas against the authors of his disgrace, whom he excluded for ever from the communion of the Holy Trinity, the angels, and the saints. This last paper he enclosed in an earthen pot, which was placed, by his order, on the top of one of the pillars in the dome of St. Sophia, in the distant hope of discovery and revenge. At the end

<sup>1</sup> Andronicus himself will justify our freedom in the invective (Nicephorus Gregoras, l. i. c. 1) which he pronounced against historic falsehood. It is true that his censure is more pointedly urged against calumny than against adulation.

<sup>2</sup> For the anathema in the pigeon's nest, see Pachymer (l. ix. c. 24 [tom. ii. p. 249, ed. BoEn]), who relates the general history of Athanasius (l. viii. c. 13-16, 20-24, l. x. c. 27-29, 31-36, l. xi. c. 1-3, 5, 6, l. xiii. c. 8, 10, 23, 35), and is followed by Nicephorus Gregoras (l. vi. c. 5, 7, l. vii. c. 1, 9), who includes the second retreat of this second Chrysostom.

of four years some youths, climbing by a ladder in search of pigeons' nests, detected the fatal secret; and, as Andronicus felt himself touched and bound by the excommunication, he trembled on the brink of the abyss which had been so treacherously dug under his feet. A synod of bishops was instantly convened to debate this important question: the rashness of these clandestine anathemas was generally condemned; but as the knot could be untied only by the same hand, as that hand was now deprived of the crosier, it appeared that this posthumous decree was irrevocable by any earthly power. Some faint testimonies of repentance and pardon were extorted from the author of the mischief; but the conscience of the emperor was still wounded, and he desired, with no less ardour than Athanasius himself, the restoration of a patriarch by whom alone he could be healed. At the dead of night a monk rudely knocked at the door of the royal bed-chamber, announcing a revelation of plague and famine, of inundations and earthquakes. Andronicus started from his bed and spent the night in prayer, till he felt, or thought that he felt, a slight motion of the earth. The emperor on foot led the bishops and monks to the cell of Athanasius; and, after a proper resistance, the saint, from whom this message had been sent, consented to absolve the prince and govern the church of Constantinople. Untamed by disgrace, and hardened by solitude, the shepherd was again odious to the flock, and his enemies contrived a singular, and, as it proved, a successful, mode of revenge. In the night they stole away the foot-stool or foot-cloth of his throne, which they secretly replaced with the decoration of a satirical picture. The emperor was painted with a bridle in his mouth, and Athanasius leading the tractable beast to the feet of Christ. The authors of the libel were detected and punished; but as their lives had been spared, the Christian priest in sullen indignation retired to his cell; and the eyes of Andronicus, which had been opened for a moment, were again closed by his successor.

If this transaction be one of the most curious and important of a reign of fifty years, I cannot at least accuse the brevity of my materials, since I reduce into some few pages the enormous folios of Pachymer,<sup>3</sup> Cantacuzene,<sup>4</sup> and Nicephorus Gregoras,<sup>5</sup> who have

<sup>3</sup> Pachymer, in seven books, 377 folio pages, describes the first twenty-six years of Andronicus the Elder; and marks the date of his composition by the current news or lie of the day (A.D. 1308). Either death or disgust prevented him from resuming the pen.

<sup>4</sup> After an interval of twelve years from the conclusion of Pachymer, Cantacuzenus takes up the pen; and his first book (c. 1-59, p. 9-150 [ed. Ven.]) relates the civil war and the eight last years of the elder Andronicus. The ingenious comparison with Moses and Cæsar is fancied by his French translator, the president Cousin.

<sup>5</sup> Nicephorus Gregoras more briefly includes the entire life and reign of Andronicus

composed the prolix and languid story of the times. The name and situation of the emperor John Cantacuzene might inspire the most lively curiosity. His memorials of forty years extend from the revolt of the younger Andronicus to his own abdication of the empire; and it is observed that, like Moses and Cæsar, he was the principal actor in the scenes which he describes. But in this eloquent work we should vainly seek the sincerity of a hero or a penitent. Retired in a cloister from the vices and passions of the world, he presents not a confession, but an apology, of the life of an ambitious statesman. Instead of unfolding the true counsels and characters of men, he displays the smooth and specious surface of events, highly varnished with his own praises and those of his friends. Their motives are always pure; their ends always legitimate: they conspire and rebel without any views of interest; and the violence which they inflict or suffer is celebrated as the spontaneous effect of reason and virtue.

First  
disputes  
between  
the elder  
and younger  
Andronicus,  
A.D. 1320.

After the example of the first of the Palæologi, the elder Andronicus associated his son Michael to the honours of the purple; and from the age of eighteen to his premature death, that prince was acknowledged, above twenty-five years, as the second emperor of the Greeks.<sup>6</sup> At the head of an army he excited neither the fears of the enemy nor the jealousy of the court: his modesty and patience were never tempted to compute the years of his father; nor was that father compelled to repent of his liberality either by the virtues or vices of his son. The son of Michael was named Andronicus from his grandfather, to whose early favour he was introduced by that nominal resemblance. The blossoms of wit and beauty increased the fondness of the elder Andronicus; and, with the common vanity of age, he expected to realise in the second, the hope which had been disappointed in the first, generation. The boy was educated in the palace as an heir and a favourite; and in the oaths and acclamations of the people, the *august triad* was formed by the names of the father, the son, and the grandson. But the younger Andronicus was speedily corrupted by his infant greatness, while he beheld with puerile impatience the double obstacle that hung, and might long hang, over his rising ambition. It was not to acquire fame, or to diffuse happiness, that he so eagerly aspired: wealth and

the Elder (l. vi. c. 1—l. x. c. 1, p. 96-291). This is the part of which Cantacuzene complains as a false and malicious representation of his conduct.

<sup>6</sup> He was crowned May 21st, 1295, and died October 12th, 1320 (Ducange, *Fam. Byz.* p. 239). His brother Theodore, by a second marriage, inherited the marquisate of Montferrat, apostatised to the religion and manners of the Latins (ὅτι καὶ γάμος καὶ πλοῦτος καὶ σχήματα, καὶ γυνήτων κοινὴ καὶ αὐτῶν ἴδιον λατρεῖν ἢ ἀπαιρῆναι. Nic. Greg. l. ix. c. 1), and founded a dynasty of Italian princes, which was extinguished A.D. 1538 (Ducange, *Fam. Byz.* p. 249-253).

impunity were in his eyes the most precious attributes of a monarch; and his first indiscreet demand was the sovereignty of some rich and fertile island, where he might lead a life of independence and pleasure. The emperor was offended by the loud and frequent intemperance which disturbed his capital; the sums which his parsimony denied were supplied by the Genoese usurers of Pera; and the oppressive debt, which consolidated the interest of a faction, could be discharged only by a revolution. A beautiful female, a matron in rank, a prostitute in manners, had instructed the younger Andronicus in the rudiments of love; but he had reason to suspect the nocturnal visits of a rival; and a stranger passing through the street was pierced by the arrows of his guards, who were placed in ambush at her door. That stranger was his brother, prince Manuel, who languished and died of his wound; and the emperor Michael, their common father, whose health was in a declining state, expired on the eighth day, lamenting the loss of both his children.<sup>7</sup> However guiltless in his intention, the younger Andronicus might impute a brother's and a father's death to the consequence of his own vices; and deep was the sigh of thinking and feeling men when they perceived, instead of sorrow and repentance, his ill-dissembled joy on the removal of two odious competitors. By these melancholy events, and the increase of his disorders, the mind of the elder emperor was gradually alienated; and, after many fruitless reproofs, he transferred on another grandson his hopes and affection. The change was announced by the new oath of allegiance to the reigning sovereign, and the *person* whom he should appoint for his successor; and the acknowledged heir, after a repetition of insults and complaints, was exposed to the indignity of a public trial. Before the sentence, which would probably have condemned him to a dungeon or a cell, the emperor was informed that the palace courts were filled with the armed followers of his grandson; the judgment was softened to a treaty of reconciliation; and the triumphant escape of the prince encouraged the ardour of the younger faction.

Yet the capital, the clergy, and the senate adhered to the person, or at least to the government, of the old emperor; and it was only in the provinces, by flight, and revolt, and foreign succour, that the malecontents could hope to vindicate their cause and subvert his throne. The soul of the enterprise was the great domestic John Cantacuzene: the sally from

Three civil wars between the two emperors, A.D. 1321 April 20—A.D. 1328, May 24.

<sup>7</sup> We are indebted to Nicephorus Gregoras (l. viii. c. 1) for the knowledge of this tragic adventure, while Cantacuzene more discreetly conceals the vices of Andronicus the Younger, of which he was the witness, and perhaps the associate (l. i. c. 1, &c.).

<sup>8</sup> His destined heir was Michael Catharus, the bastard of Constantine his second son. In this project of excluding his grandson Andronicus, Nicephorus Gregoras (l. viii. c. 3 [6]) agrees with Cantacuzene (l. i. c. 1, 2).

Constantinople is the first date of his actions and memorials; and if his own pen be most descriptive of his patriotism, an unfriendly historian has not refused to celebrate the zeal and ability which he displayed in the service of the young emperor.<sup>a</sup> That prince escaped from the capital under the pretence of hunting; erected his standard at Adrianople; and, in a few days, assembled fifty thousand horse and foot, whom neither honour nor duty could have armed against the barbarians. Such a force might have saved or commanded the empire; but their counsels were discordant, their motions were slow and doubtful, and their progress was checked by intrigue and negotiation. The quarrel of the two Andronici was protracted, and suspended, and renewed, during a ruinous period of seven years. In the first treaty the relics of the Greek empire were divided: Constantinople, Thessalonica, and the islands were left to the elder, while the younger acquired the sovereignty of the greatest part of Thrace, from Philippi to the Byzantine limit. By the second treaty he stipulated the payment of his troops, his immediate coronation, and an adequate share of the power and revenue of the state. The third civil war was terminated by the surprise of Constantinople, the final retreat of the old emperor, and the sole reign of his victorious grandson. The reasons of this delay may be found in the characters of the men and of the times. When the heir of the monarchy first pleaded his wrongs and his apprehensions, he was heard with pity and applause; and his adherents repeated on all sides the inconsistent promise that he would increase the pay of the soldiers and alleviate the burdens of the people. The grievances of forty years were mingled in his revolt; and the rising generation was fatigued by the endless prospect of a reign whose favourites and maxims were of other times. The youth of Andronicus had been without spirit, his age was without reverence: his taxes produced an annual revenue of five hundred thousand pounds; yet the richest of the sovereigns of Christendom was incapable of maintaining three thousand horse and twenty galleys, to resist the destructive progress of the Turks.<sup>9</sup> "How different," said the younger Andronicus, "is

Coronation of  
the younger  
Andronicus,  
A.D. 1326,  
Feb. 2.

<sup>9</sup> See Nicephorus Gregoras, l. viii. c. 6 [tom. i. p. 317, ed. Bonn]. The younger Andronicus complained that in four years and four months a sum of 350,000 byzants of gold was due to him for the expenses of his household (Cantacuzen. l. i. c. 48 [tom. i. p. 237, ed. Bonn]). Yet he would have remitted the debt, if he might have been allowed to squeeze the farmers of the revenue.

<sup>a</sup> The conduct of Cantacuzene, by his own showing, was inexplicable. He was unwilling to dethrone the old emperor, and dissuaded the immediate march on Constantinople. The young Andronicus,

he says, entered into his vows, and wrote to warn the emperor of his danger when the march was determined. Cantacuzenus, in Nov. Byz. Hist. Collect. vol. i. p. 104, &c.—M.



"my situation from that of the son of Philip! Alexander might complain that his father would leave him nothing to conquer: alas! "my grandsire will leave me nothing to lose." But the Greeks were soon admonished that the public disorders could not be healed by a civil war; and that their young favourite was not destined to be the saviour of a falling empire. On the first repulse his party was broken by his own levity, their intestine discord, and the intrigues of the ancient court, which tempted each malecontent to desert or betray the cause of rebellion. Andronicus the younger was touched with remorse, or fatigued with business, or deceived by negotiation: pleasure rather than power was his aim; and the licence of maintaining a thousand hounds, a thousand hawks, and a thousand huntsmen, was sufficient to sully his fame and disarm his ambition.

Let us now survey the catastrophe of this busy plot and the final situation of the principal actors.<sup>10</sup> The age of Andronicus was consumed in civil discord; and, amidst the events of war and treaty, his power and reputation continually decayed, till the fatal night in which the gates of the city and palace were opened without resistance to his grandson. His principal commander scorned the repeated warnings of danger; and, retiring to rest in the vain security of ignorance, abandoned the feeble monarch, with some priests and pages, to the terrors of a sleepless night. These terrors were quickly realised by the hostile shouts which proclaimed the titles and victory of Andronicus the younger; and the aged emperor, falling prostrate before an image of the Virgin, despatched a suppliant message to resign the sceptre and to obtain his life at the hands of the conqueror. The answer of his grandson was decent and pious; at the prayer of his friends the younger Andronicus assumed the sole administration; but the elder still enjoyed the name and pre-eminence of the first emperor, the use of the great palace, and a pension of twenty-four thousand pieces of gold, one half of which was assigned on the royal treasure and the other on the fishery of Constantinople. But his impotence was soon exposed to contempt and oblivion; the vast silence of the palace was disturbed only by the cattle and poultry of the neighbourhood,<sup>a</sup> which roved with impunity through the solitary courts; and a reduced allowance of ten thousand pieces of gold<sup>11</sup> was all that he could ask and more than he could

The elder Andronicus abdicates the government, A.D. 1328, May 24.

<sup>10</sup> I follow the chronology of Nicephorus Gregoras, who is remarkably exact. It is proved that Cantacuzene has mistaken the dates of his own actions, or rather that his text has been corrupted by ignorant transcribers.

<sup>11</sup> I have endeavoured to reconcile the 24,000 pieces of Cantacuzene<sup>b</sup> (l. ii. c. 1) with

<sup>a</sup> And the washerwomen, according to Nic. Gregoras, p. 431.—M.

<sup>b</sup> Cantacuzene mentions 12,000.—S.

hope. His calamities were embittered by the gradual extinction of sight; his confinement was rendered each day more rigorous; and during the absence and sickness of his grandson, his inhuman keepers, by the threats of instant death, compelled him to exchange the purple for the monastic habit and profession. The monk *Antony* had renounced the pomp of the world: yet he had occasion for a coarse fur in the winter season; and as wine was forbidden by his confessor, and water by his physician, the sherbet of Egypt was his common drink. It was not without difficulty that the late emperor could procure three or four pieces to satisfy these simple wants; and if he bestowed the gold to relieve the more painful distress of a friend, the sacrifice is of some weight in the scale of humanity and religion. Four years after his abdication Andronicus, or Antony, expired in a cell, in the seventy-fourth year of his age: and the last strain of adulation could only promise a more splendid crown of glory in heaven than he had enjoyed upon earth.<sup>12 a</sup>

His death,  
A.D. 1334,  
Feb. 13.

Nor was the reign of the younger, more glorious or fortunate than that of the elder, Andronicus.<sup>13</sup> He gathered the fruits of ambition; but the taste was transient and bitter: in the supreme station he lost the remains of his early popularity; and the defects of his character became still more conspicuous to the world. The public reproach urged him to march in person against the Turks; nor did his courage fail in the hour of trial; but a defeat and a wound were the only trophies of his expedition in Asia, which confirmed the establishment of the Ottoman monarchy. The abuses of the civil government attained their full maturity and perfection: his neglect of forms and the confusion of national dresses are deplored by the Greeks as the fatal symptoms of the decay of the empire. Andronicus was old before his time; the intemperance of youth had accelerated the infirmities of age; and after being rescued from a dangerous malady by nature, or physic, or the Virgin, he was snatched away before he had accomplished his

Reign of  
Andronicus  
the younger,  
A.D. 1328,  
May 24—  
A.D. 1341,  
June 15.

the 10,000 of Nicephorus Gregoras (l. ix. c. 2); the one of whom wished to soften, the other to magnify, the hardships of the old emperor.

<sup>12</sup> See Nicephorus Gregoras (l. ix. 6, 7, 8, 10, 14, l. x. c. 1). The historian had tasted of the prosperity, and shared the retreat, of his benefactor; and that friendship which "waits or to the scaffold or the cell" should not lightly be accused as "a hireling, a prostitute to praise."<sup>b</sup>

<sup>13</sup> The sole reign of Andronicus the younger is described by Cantacuzene (l. ii. c. 1-40, p. 191-339 [ed. Par.]), and Nicephorus Gregoras (l. ix. c. 7—l. xi. c. 11, p. 262-351).

<sup>a</sup> Prodiges (according to Nic. Gregoras, l. 460) announced the departure of the old and imbecile Imperial monk from his earthly prison.—M.

<sup>b</sup> But it may be accused of unparalleled

absurdity. He compared the extinction of the feeble old man to that of the sun: his coffin is to be floated, like Noah's ark, by a deluge of tears.—M.

forty-fifth year. He was twice married; and as the progress of the Latins in arms and arts had softened the prejudices of the Byzantine court, his two wives were chosen in the princely houses of Germany and Italy. The first, Agnes at home, Irene in Greece, was daughter of the duke of Brunswick. Her father<sup>14</sup> was a petty lord<sup>15</sup> in the poor and savage regions of the north of Germany: yet he derived some revenue from his silver-mines;<sup>17</sup> and his family is celebrated by the Greeks as the most ancient and noble of the Teutonic name.<sup>18</sup> After the death of this childless princess, Andronicus sought in marriage Jane, the sister of the count of Savoy;<sup>19</sup> and his suit was preferred to that of the French king.<sup>20</sup> The count respected in his sister the superior majesty of a Roman empress: her retinue was composed of knights and ladies; she was regenerated and crowned in St. Sophia under the more orthodox appellation of Anne, and, at the nuptial feast, the Greeks and Italians vied with each other in the martial exercises of tilts and tournaments.

His two  
wives.

<sup>14</sup> Agnes, or Irene, was the daughter of duke Henry the Wonderful, the chief of the house of Brunswick, and the fourth in descent from the famous Henry the Lion, duke of Saxony and Bavaria, and conqueror of the Slavi on the Baltic coast. Her brother Henry was surnamed the *Greck*, from his two journeys into the East; but these journeys were subsequent to his sister's marriage; and I am ignorant how Agnes was discovered in the heart of Germany, and recommended to the Byzantine court. (Rimius, *Memoirs of the House of Brunswick*, p. 126-137.)

<sup>15</sup> Henry the Wonderful was the founder of the branch of Grubenhagen, extinct in the year 1596. (Rimius, p. 287.) He resided in the castle of Wolfenbittel, and possessed no more than a sixth part of the allodial estates of Brunswick and Luneburg, which the Guelph family had saved from the confiscation of their great fiefs. The frequent partitions among brothers had almost ruined the princely houses of Germany, till that just, but pernicious, law was slowly superseded by the right of primogeniture. The principality of Grubenhagen, one of the last remains of the Hercynian forest, is woody, mountainous, and barren tract. (Busching's *Geography*, vol. vi. p. 270-286, English translation.)

<sup>16</sup> The royal author of the *Memoirs of Brandenburg* will teach us how justly, in a much later period, the north of Germany deserved the epithets of poor and barbarous. (*Essai sur les Mœurs*, &c.) In the year 1306, in the woods of Luneburg, some wild people of the Vened race were allowed to bury alive their infirm and useless parents. (Rimius, p. 136.)

<sup>17</sup> The assertion of Tacitus, that Germany was destitute of the precious metals, must be taken, even in his own time, with some limitation. (*Germania*, c. 5; *Annal.* xi. 20.) According to Spener (*Hist. Germaniæ Pragmatica*, tom. i. p. 351), *Argentifodinae* in Hercyniis montibus, imperante Othone magno (A.D. 968) primum aperta, largam etiam opes augendi dederunt copiam: but Rimius (p. 258, 259) defers till the year 1016 the discovery of the silver-mines of Grubenhagen, or the Upper Hartz, which were productive in the beginning of the xvth century, and which still yield a considerable revenue to the house of Brunswick.

<sup>18</sup> Cantacuzene has given a most honourable testimony, ἡν δ' ἐν Γερμανῶν αὐτῇ θυγάτηρ δοκεῖς πρὶ Μπαρζουῖν (the modern Greeks employ the π for the δ, and the μ for the β, and the whole will read in the Italian idiom di Brunzuic), τοῦ πατρὸς αὐτοῦ ἐπιφανιστάτου, καὶ λαμπρότητι πάντας τοὺς ἀποβόλους ὑπερβάλλοντος τοῦ γένους [i. i. c. 10, tom. i. p. 52, ed. Bonn]. The praise is just in itself, and pleasing to an English ear.

<sup>19</sup> Anne, or Jane, was one of the four daughters of Amedée the Great, by a second marriage, and half sister of his successor Edward count of Savoy (Anderson's *Tables*, p. 650). See Cantacuzene (i. i. c. 40-42).

<sup>20</sup> That king, if the fact be true, must have been Charles the Fair, who in five years (1321-1326) was married to three wives (Anderson, p. 628). Anne of Savoy arrived at Constantinople in February 1326.

The empress Anne of Savoy survived her husband: their son, John Palæologus, was left an orphan and an emperor in the ninth year of his age; and his weakness was protected by the first and most deserving of the Greeks. The long and cordial friendship of his father for John Cantacuzene is alike honourable to the prince and the subject. It had been formed amidst the pleasures of their youth: their families were almost equally noble;<sup>21</sup> and the recent lustre of the purple was amply compensated by the energy of a private education. We have seen that the young emperor was saved by Cantacuzene from the power of his grandfather; and, after six years of civil war, the same favourite brought him back in triumph to the palace of Constantinople. Under the reign of Andronicus the younger, the great domestic ruled the emperor and the empire; and it was by his valour and conduct that the isle of Lesbos and the principality of Ætolia were restored to their ancient allegiance. His enemies confess that among the public robbers Cantacuzene alone was moderate and abstemious; and the free and voluntary account which he produces of his own wealth<sup>22</sup> may sustain the presumption that it was devolved by inheritance, and not accumulated by rapine. He does not indeed specify the value of his money, plate, and jewels, yet, after a voluntary gift of two hundred vases of silver, after much had been secreted by his friends and plundered by his foes, his forfeit treasures were sufficient for the equipment of a fleet of seventy galleys. He does not measure the size and number of his estates; but his granaries were heaped with an incredible store of wheat and barley; and the labour of a thousand yoke of oxen might cultivate, according to the practice of antiquity, about sixty-two thousand five hundred acres of arable land.<sup>23</sup> His pastures were stocked with two thousand five hundred brood mares, two hundred camels, three hundred mules, five hundred asses, five thousand horned cattle, fifty thousand hogs, and seventy thousand sheep:<sup>24</sup> a precious record of rural opulence in the last

Reign of  
John  
Palæologus,  
A.D. 1341,  
June 15—  
A.D. 1391.  
Fortune of  
John Can-  
tacuzenus.

<sup>21</sup> The noble race of the Cantacuzeni (illustrious from the xith century in the Byzantine annals) was drawn from the Paladins of France, the heroes of those romances which, in the xiiiith century, were translated and read by the Greeks (Ducange, *Fam. Byzant.* p. 258).

<sup>22</sup> See Cantacuzene (l. iii. c. 24, 30, 36).

<sup>23</sup> Saserna in Gaul, and Columella in Italy or Spain, allow two yoke of oxen, two drivers, and six labourers, for two hundred jugera (125 English acres) of arable land, and three more men must be added if there be much underwood (Columella de Re Rusticâ, l. ii. c. 13, p. 441, edit. Gesner).

<sup>24</sup> In this enumeration (l. iii. c. 30) the French translation of the president Cousin is blotted with three palpable and essential errors. 1. He omits the 1000 yoke of working oxen. 2. He interprets the *πεντακισμύρια κρησὶς διρχιλίας* by the number of fifteen hundred. 3. He confounds myriads with chiliads, and gives Cantacuzene no more than 5000 hogs. Put not your trust in translations!

\* There seems to be another reading, *χιλίας* [tom. ii. p. 185, ed. Bonn]. —M.

period of the empire, and in a land, most probably in Thrace, so repeatedly wasted by foreign and domestic hostility. The favour of Cantacuzene was above his fortune. In the moments of familiarity, in the hour of sickness, the emperor was desirous to level the distance between them, and pressed his friend to accept the diadem and purple. The virtue of the great domestic, which is attested by his own pen, resisted the dangerous proposal; but the last testament of Andronicus the younger named him the guardian of his son, and the regent of the empire.

He is left  
regent of  
the empire.

Had the regent found a suitable return of obedience and gratitude, perhaps he would have acted with pure and zealous fidelity in the service of his pupil.<sup>25</sup> A guard of five hundred soldiers watched over his person and the palace; the funeral of the late emperor was decently performed, the capital was silent and submissive, and five hundred letters, which Cantacuzene despatched in the first month, informed the provinces of their loss and their duty. The prospect of a tranquil minority was blasted by the great duke or admiral Apocauçus; and to exaggerate his perfidy, the Imperial historian is pleased to magnify his own imprudence in raising him to that office against the advice of his more sagacious sovereign. Bold and subtle, rapacious and profuse, the avarice and ambition of Apocauçus were by turns subservient to each other, and his talents were applied to the ruin of his country. His arrogance was heightened by the command of a naval force and an impregnable castle, and under the mask of oaths and flattery he secretly conspired against his benefactor. The female court of the empress was bribed and directed; he encouraged Anne of Savoy to assert, by the law of nature, the tutelage of her son; the love of power was disguised by the anxiety of maternal tenderness; and the founder of the Palæologi had instructed his posterity to dread the example of a perfidious guardian. The patriarch John of Apri was a proud and feeble old man, encompassed by a numerous and hungry kindred. He produced an obsolete epistle of Andronicus, which bequeathed the prince and people to his pious care: the fate of his predecessor Arsenius prompted him to prevent, rather than punish, the crimes of an usurper; and Apocauçus smiled at the success of his own flattery when he beheld the Byzantine priest assuming the state and temporal claims of the Roman pontiff.<sup>26</sup> Between three persons so different in their situation and

His regency  
is attacked,  
A.D. 1341;

by Apocau-  
çus;

by the em-  
press Anne  
of Savoy;

by the  
patriarch.

<sup>25</sup> See the regency and reign of John Cantacuzenus, and the whole progress of the civil war, in his own history (l. iii. c. 1-100, p. 348-700 [ed. Par.]), and in that of Nicephorus Gregoras (l. xii. c. 1-1. xv. c. 9, p. 353-492).

<sup>26</sup> He assumed the royal privilege of red shoes or buskins; placed on his head a

character a private league was concluded : a shadow of authority was restored to the senate, and the people was tempted by the name of freedom. By this powerful confederacy the great domestic was assaulted at first with clandestine, at length with open arms. His prerogatives were disputed, his opinions slighted, his friends persecuted, and his safety was threatened both in the camp and city. In his absence on the public service he was accused of treason, proscribed as an enemy of the church and state, and delivered, with all his adherents, to the sword of justice, the vengeance of the people, and the power of the devil ; his fortunes were confiscated, his aged mother was cast into prison,<sup>a</sup> all his past services were buried in oblivion, and he was driven by injustice to perpetrate the crime of which he was accused.<sup>27</sup> From the review of his preceding conduct, Cantacuzene appears to have been guiltless of any treasonable designs ; and the only suspicion of his innocence must arise from the vehemence of his protestations, and the sublime purity which he ascribes to his own virtue. While the empress and the patriarch still affected the appearances of harmony, he repeatedly solicited the permission of retiring to a private, and even a monastic life. After he had been declared a public enemy it was his fervent wish to throw himself at the feet of the young emperor, and to receive without a murmur the stroke of the executioner : it was not without reluctance that he listened to the voice of reason, which inculcated the sacred duty of saving his family, and friends, and proved that he could only save them by drawing the sword and assuming the Imperial title.

In the strong city of Demotica, his peculiar domain, the emperor

Cantacuzene  
assumes the  
purple,  
A.D. 1341,  
Oct. 26.

John Cantacuzenus was invested with the purple buskins : his right leg was clothed by his noble kinsmen, the left by the Latin chiefs, on whom he conferred the order of knighthood.

But even in this act of revolt he was still studious of loyalty ; and the titles of John Palæologus and Anne of Savoy were proclaimed before his own name and that of his wife Irene. Such vain ceremony is a thin disguise of rebellion ; nor are there perhaps any *personal* wrongs that can authorise a subject to take arms against his sovereign :

mitre of silk and gold ; subscribed his epistles with hyacinth or green ink ; and claimed for the new whatever Constantine had given to the ancient Rome (Cantacuzen. l. iii. c. 26 [tom. ii. p. 162, ed. Bonn] ; Nic. Gregoras, l. xiv. c. 3).

<sup>27</sup> Nic. Gregoras (l. xii. c. 5) confesses the innocence and virtues of Cantacuzenus, the guilt and flagitious vices of Apocaucus ; nor does he dissemble the motive of his personal and religious enmity to the former ; *ὅτι δὲ διὰ χαλῆαν ἄλλων, αἰτίας ὁ πρῶτος τοῦ τῶν ἄλλων ἰδοῦν ἵνα φθῇ* [tom. ii. p. 590, ed. Bonn].

<sup>a</sup> She died there through persecution and neglect — M.

<sup>b</sup> The ἄλλοι were the religious enemies and persecutors of Nicephorus. — M.

but the want of preparation and success may confirm the assurance of the usurper that this decisive step was the effect of necessity rather than of choice. Constantinople adhered to the young emperor; the king of Bulgaria was invited to the relief of Adrianople; the principal cities of Thrace and Macedonia, after some hesitation, renounced their obedience to the great domestic; and the leaders of the troops and provinces were induced by their private interest to prefer the loose dominion of a woman and a priest.<sup>a</sup> The army of Cantacuzene, in sixteen divisions, was stationed on the banks of the Melas to tempt or intimidate the capital: it was dispersed by treachery or fear, and the officers, more especially the mercenary Latins, accepted the bribes and embraced the service of the Byzantine court. After this loss, the rebel emperor (he fluctuated between the two characters) took the road of Thessalonica with a chosen remnant; but he failed in his enterprise on that important place; and he was closely pursued by the great duke, his enemy Apocaucus, at the head of a superior power by sea and land. Driven from the coast, in his march, or rather flight, into the mountains of Servia, Cantacuzene assembled his troops to scrutinize those who were worthy and willing to accompany his broken fortunes. A base majority bowed and retired; and his trusty band was diminished to two thousand, and at last to five hundred, volunteers. The *cral*,<sup>28</sup> or despot of the Servians, received him with generous hospitality; but the ally was insensibly degraded to a suppliant, an hostage, a captive; and, in this miserable dependence, he waited at the door of the barbarian, who could dispose of the life and liberty of a Roman emperor. The most tempting offers could not persuade the *cral* to violate his trust; but he soon inclined to the stronger side, and his friend was dismissed without injury to the new vicissitude of hopes and perils. Near six years the flame of discord burnt with various success and unabated rage; the cities were distracted by the faction of the nobles and the plebeians—the Cantacuzeni and Palæologi: and the Bulgarians, the Servians, and the Turks were invoked on both sides as

The civil  
war,  
A.D.  
1341-1347.

<sup>28</sup> The princes of Servia (Ducange, Famil. Dalmaticæ, &c., c. 2, § 4, 9) were styled Despots in Greek, and *Cral* in their native idiom. (Ducange, Gloss. Græc. p. 751.) That title, the equivalent of king, appears to be of Slavonic origin, from whence it has been borrowed by the Hungarians, the modern Greeks, and even by the Turks (Leunclavius, Pandect. Turc. p. 422), who reserve the name of *Padishah* for the emperor. To obtain the latter instead of the former is the ambition of the French at Constantinople (Avertissement à l'Histoire de Timur Bec, p. 39).

<sup>a</sup> Cantacuzene asserts that in all the cities the populace were on the side of the empress, the aristocracy on his. The populace took the opportunity of rising and plundering the wealthy as Cantacuzenites.

1. iii. c. 29 [tom. ii. p. 180, ed. Bonn]. Ages of common oppression and ruin had not extinguished these republican factions.—M.

the instruments of private ambition and the common ruin. The regent deplored the calamities of which he was the author and victim: and his own experience might dictate a just and lively remark on the different nature of foreign and civil war. "The former," said he, "is the external warmth of summer, always tolerable, and often beneficial; the latter is the deadly heat of a fever, which consumes without a remedy the vitals of the constitution."<sup>29</sup>

The introduction of barbarians and savages into the contests of civilized nations is a measure pregnant with shame and mischief, which the interest of the moment may compel, but which is reprobated by the best principles of humanity and reason. It is the practice of both sides to accuse their enemies of the guilt of the first alliances; and those who fail in their negotiations are loudest in their censure of the example which they envy and would gladly imitate. The Turks of Asia were less barbarous perhaps than the shepherds of Bulgaria and Servia, but their religion rendered them the implacable foes of Rome and Christianity. To acquire the friendship of their emirs, the two factions vied with each other in baseness and profusion: the dexterity of Cantacuzene obtained the preference: but the succour and victory were dearly purchased by the marriage of his daughter with an infidel, the captivity of many thousand Christians, and the passage of the Ottomans into Europe, the last and fatal stroke, in the fall of the Roman empire. The inclining scale was decided in his favour by the death of Apocaucus, the just though singular retribution of his crimes. A crowd of nobles or plebeians whom he feared or hated had been seized by his orders in the capital and the provinces, and the old palace of Constantine was assigned for the place of their confinement. Some alterations in raising the walls and narrowing the cells had been ingeniously contrived to prevent their escape and aggravate their misery, and the work was incessantly pressed by the daily visits of the tyrant. His guards watched at the gate; and as he stood in the inner court to overlook the architects, without fear or suspicion, he was assaulted and laid breathless on the ground by two resolute prisoners of the Palæologian race,<sup>30</sup> who were armed with sticks and animated by despair. On the rumour of revenge and liberty, the captive multitude broke their fetters, fortified their prison, and exposed from the battlements the tyrant's head, presuming on

<sup>29</sup> Nic. Gregoras, l. xii. c. 14 [tom. ii. p. 622, ed. Bonn]. It is surprising that Cantacuzene has not inserted this just and lively image in his own writings.

<sup>30</sup> The two avengers were both Palæologi, who might resent, with royal indignation, the shame of their chains. The tragedy of Apocaucus may deserve a peculiar reference to Cantacuzene (l. iii. c. 88) and Nic. Gregoras (l. xiv. c. 10).

<sup>2</sup> Nicephorus says four, tom. ii. p. 733, ed. Bonn.—M.



the favour of the people and the clemency of the empress. Anne of Savoy might rejoice in the fall of a haughty and ambitious minister; but while she delayed to resolve or to act, the populace, more especially the mariners, were excited by the widow of the great duke to a sedition, an assault, and a massacre. The prisoners (of whom the far greater part were guiltless or inglorious of the deed) escaped to a neighbouring church: they were slaughtered at the foot of the altar; and in his death the monster was not less bloody and venomous than in his life. Yet his talents alone upheld the cause of the young emperor; and his surviving associates, suspicious of each other, abandoned the conduct of the war, and rejected the fairest terms of accommodation. In the beginning of the dispute the empress felt and complained that she was deceived by the enemies of Cantacuzene: the patriarch was employed to preach against the forgiveness of injuries; and her promise of immortal hatred was sealed by an oath under the penalty of excommunication.<sup>31</sup> But Anne soon learned to hate without a teacher: she beheld the misfortunes of the empire with the indifference of a stranger; her jealousy was exasperated by the competition of a rival empress; and on the first symptoms of a more yielding temper, she threatened the patriarch to convene a synod and degrade him from his office. Their incapacity and discord would have afforded the most decisive advantage; but the civil war was protracted by the weakness of both parties; and the moderation of Cantacuzene has not escaped the reproach of timidity and indolence. He successively recovered the provinces and cities; and the realm of his pupil was measured by the walls of Constantinople; but the metropolis alone counterbalanced the rest of the empire; nor could he omit that important conquest till he had secured in his favour the public voice and a private correspondence. An Italian, of the name of Facciolati,<sup>32</sup> had succeeded to the office of great duke: the ships, the guards, and the golden gate were subject to his command; but his humble ambition was bribed to become the instrument of treachery; and the revolution was accomplished without danger or bloodshed. Destitute of the powers of resistance or the hope of relief, the inflexible Anne would have still defended the palace, and have smiled to behold the capital in flames rather than in the possession of a rival. She yielded to the prayers of her friends and enemies, and the treaty was dictated by the conqueror, who professed a loyal and zealous attachment to the

He re-enters  
Constanti-  
nople,  
A.D. 1347,  
January 8.

<sup>31</sup> Cantacuzene accuses the patriarch, and spares the empress, the mother of his sovereign (l. iii. 33, 34), against whom Nic. Gregoras expresses a particular animosity (l. xiv. 10, 11; xv. 5). It is true that they do not speak exactly of the same time.

<sup>32</sup> The traitor and treason are revealed by Nic. Gregoras (l. xv. c. 8); but the name is more discreetly suppressed by his great accomplice (Cantacuzen. l. iii. c. 99).

son of his benefactor. The marriage of his daughter with John Palæologus was at length consummated; the hereditary right of the pupil was acknowledged, but the sole administration during ten years was vested in the guardian. Two emperors and three empresses were seated on the Byzantine throne; and a general amnesty quieted the apprehensions and confirmed the property of the most guilty subjects. The festival of the coronation and nuptials was celebrated with the appearances of concord and magnificence, and both were equally fallacious. During the late troubles the treasures of the state, and even the furniture of the palace, had been alienated or embezzled; the royal banquet was served in pewter or earthenware; and such was the proud poverty of the times, that the absence of gold and jewels was supplied by the paltry artifices of glass and gilt leather.<sup>33</sup>

I hasten to conclude the personal history of John Cantacuzene.<sup>34</sup>

He triumphed and reigned; but his reign and triumph were clouded by the discontent of his own and the adverse faction. His followers might style the general amnesty an act of pardon for his enemies, and of oblivion for his friends:<sup>35</sup> in his cause their estates had been forfeited or plundered; and as they wandered naked and hungry through the streets, they cursed the selfish generosity of a leader who, on the throne of the empire, might relinquish without merit his private inheritance. The adherents of the empress blushed to hold their lives and fortunes by the precarious favour of an usurper, and the thirst of revenge was concealed by a tender concern for the succession, and even the safety, of her son. They were justly alarmed by a petition of the friends of Cantacuzene, that they might be released from their oath of allegiance to the Palæologi, and intrusted with the defence of some cautionary towns: a measure supported with argument and eloquence, and which was rejected (says the Imperial historian) "by my sublime and almost incredible virtue." His repose was disturbed by the sound of plots and seditions, and he trembled lest the lawful prince should be stolen away by some foreign or domestic enemy, who would inscribe his name and his wrongs in the banners

<sup>33</sup> Nic. Greg. l. vi. 11 [tōm. ii. p. 788, ed. Bonn]. There were, however, some true pearls, but very thinly sprinkled. The rest of the stones had only *παντοδαπὴν χροῖαν πρὸς τὸ διαυγές*.

<sup>34</sup> From his return to Constantinople, Cantacuzene continues his history and that of the empire one year beyond the abdication of his son Matthew, A.D. 1357 (l. iv. c. 1-50, p. 705-911). Nicephorus Gregoras ends with the synod of Constantinople, in the year 1351 (l. xxii. c. 3, p. 660; the rest, to the conclusion of the xxivth book, p. 717, is all controversy); and his fourteen last books are still MSS. in the king of France's library.

<sup>35</sup> The emperor (Cantacuzen. l. iv. c. 1) represents his own virtues, and Nic. Gregoras (l. xv. c. 11) the complaints of his friends, who suffered by its effects. I have sent them the words of our poor cavaliers after the Restoration.

of rebellion. As the son of Andronicus advanced in the years of manhood he began to feel and to act for himself, and his rising ambition was rather stimulated than checked by the imitation of his father's vices. If we may trust his own professions, Cantacuzene laboured with honest industry to correct these sordid and sensual appetites, and to raise the mind of the young prince to a level with his fortune. In the Servian expedition the two emperors showed themselves in cordial harmony to the troops and provinces, and the younger colleague was initiated by the elder in the mysteries of war and government. After the conclusion of the peace, Palæologus was left at Thessalonica, a royal residence and a frontier station, to secure by his absence the peace of Constantinople, and to withdraw his youth from the temptations of a luxurious capital. But the distance weakened the powers of control, and the son of Andronicus was surrounded with artful or unthinking companions, who taught him to hate his guardian, to deplore his exile, and to vindicate his rights. A private treaty with the czar or despot of Servia was soon followed by an open revolt; and Cantacuzene, on the throne of the elder Andronicus, defended the cause of age and prerogative, which in his youth he had so vigorously attacked. At his request the empress-mother undertook the voyage of Thessalonica and the office of mediation: she returned without success; and unless Anne of Savoy was instructed by adversity, we may doubt the sincerity, or at least the fervour, of her zeal. While the regent grasped the sceptre with a firm and vigorous hand, she had been instructed to declare that the ten years of his legal administration would soon elapse; and that, after a full trial of the vanity of the world, the emperor Cantacuzene sighed for the repose of a cloister, and was ambitious only of a heavenly crown. Had these sentiments been genuine, his voluntary abdication would have restored the peace of the empire, and his conscience would have been relieved by an act of justice. Palæologus alone was responsible for his future government; and whatever might be his vices, they were surely less formidable than the calamities of a civil war, in which the barbarians and infidels were again invited to assist the Greeks in their mutual destruction. By the arms of the Turks, who now struck a deep and everlasting root in Europe, Cantacuzene prevailed in the third contest in which he had been involved, and the young emperor, driven from the sea and land, was compelled to take shelter among the Latins of the isle of Tenedos. His insolence and obstinacy provoked the victor to a step which must render the quarrel irreconcilable; and the association of his son Matthew, whom he invested with the purple, established the succession in the family of the Canta-

John  
Palæologus  
takes up arms  
against him,  
A. D. 1353.

cuzeni. But Constantinople was still attached to the blood of her ancient princes, and this last injury accelerated the restoration of the rightful heir. A noble Genoese espoused the cause of Palæologus, obtained a promise of his sister, and achieved the revolution with two galleys and two thousand five hundred auxiliaries. Under the presence of distress they were admitted into the lesser port; a gate was opened, and the Latin shout of "Long life and victory to the emperor John Palæologus!" was answered by a general rising in his favour. A numerous and loyal party yet adhered to the standard of Cantacuzene; but he asserts in his history (does he hope for belief?) that his tender conscience rejected the assurance of conquest; that, in free obedience to the voice of religion and philosophy, he descended from the throne, and embraced with pleasure the monastic habit and profession.<sup>36</sup> So soon as he ceased to be a prince, his successor was not unwilling that he should be a saint; the remainder of his life was devoted to piety and learning; in the cells of Constantinople and Mount Athos the monk Joasaph was respected as the temporal and spiritual father of the emperor; and if he issued from his retreat, it was as the minister of peace, to subdue the obstinacy and solicit the pardon of his rebellious son.<sup>37</sup>

Abdication  
of Canta-  
cuzene,  
A.D. 1355,  
January.

Yet in the cloister the mind of Cantacuzene was still exercised by theological war. He sharpened a controversial pen against the Jews and Mahometans;<sup>38</sup> and in every state he defended with equal zeal the divine light of Mount Thabor, a memorable question which consummates the religious follies of the Greeks. The fakirs of India<sup>39</sup> and the monks of the Oriental church were alike persuaded that, in total abstraction of the faculties of the mind and body, the purer spirit may ascend to the enjoyment and vision of the Deity. The opinion and practice of the monasteries of Mount Athos<sup>40</sup> will be best repre-

Dispute  
concerning  
the light of  
Mount  
Thabor,  
A.D.  
1341-1351.

<sup>36</sup> The awkward apology of Cantacuzene (l. iv. c. 39-42), who relates, with visible confusion, his own downfall, may be supplied by the less accurate, but more honest, narratives of Matthew Villani (l. iv. c. 46, in the Script. Rerum Ital. tom. xiv. p. 268) and Ducens (c. 10, 11).

<sup>37</sup> Cantacuzene, in the year 1375, was honoured with a letter from the pope (Fleury, Hist. Eccles. tom. xx. p. 250). His death is placed by a respectable authority on the 20th of November, 1411 (Ducange, Fam. Byzant. p. 260). But if he were of the age of his companion Andronicus the Younger, he must have lived 116 years—a rare instance of longevity, which in so illustrious a person would have attracted universal notice.

<sup>38</sup> His four discourses, or books, were printed at Basil 1543 (Fabric. Biblioth. Græc. tom. vi. p. 473). He composed them to satisfy a proselyte who was assaulted with letters from his friends of Ispahan. Cantacuzene had read the Koran; but I understand from Maracci that he adopts the vulgar prejudices and fables against Mahomet and his religion.

<sup>39</sup> See the Voyages de Bernier, tom. i. p. 127.

<sup>40</sup> Mosheim, Institut. Hist. Eccles. p. 522, 523; Fleury, Hist. Eccles. tom. xx. p. 22

sented in the words of an abbot who flourished in the eleventh century. "When thou art alone in thy cell," says the ascetic teacher, "shut thy door, and seat thyself in a corner: raise thy mind above all things vain and transitory; recline thy beard and chin on thy breast; turn thy eyes and thy thought towards the middle of thy belly, the region of the navel; and search the place of the heart, the seat of the soul. At first all will be dark and comfortless; but if you persevere day and night, you will feel an ineffable joy; and no sooner has the soul discovered the place of the heart, than it is involved in a mystic and etherial light." This light, the production of a distempered fancy, the creature of an empty stomach and an empty brain, was adored by the Quietists as the pure and perfect essence of God himself; and as long as the folly was confined to Mount Athos, the simple solitaries were not inquisitive how the divine essence could be a *material* substance, or how an *immaterial* substance could be perceived by the eyes of the body. But in the reign of the younger Andronicus these monasteries were visited by Barlaam,<sup>41</sup> a Calabrian monk, who was equally skilled in philosophy and theology, who possessed the languages of the Greeks and Latins, and whose versatile genius could maintain their opposite creeds, according to the interest of the moment. The indiscretion of an ascetic revealed to the curious traveller the secrets of mental prayer: and Barlaam embraced the opportunity of ridiculing the Quietists, who placed the soul in the navel; of accusing the monks of Mount Athos of heresy and blasphemy. His attack compelled the more learned to renounce or dissemble the simple devotion of their brethren, and Gregory Palamas introduced a scholastic distinction between the essence and operation of God. His inaccessible essence dwells in the midst of an uncreated and eternal light; and this beatific vision of the saints had been manifested to the disciples on Mount Thabor in the transfiguration of Christ. Yet this distinction could not escape the reproach of polytheism; the eternity of the light of Thabor was fiercely denied, and Barlaam still charged the Palamites with holding two eternal substances, a visible and an invisible God. From the rage of the monks of Mount Athos, who threatened his life, the Calabrian retired to Constantinople, where his smooth and specious manners introduced him to the favour of the great domestic and the emperor. The court and the city were in-

2s, 107-114, &c. The former unfolds the causes with the judgment of a philosopher, the latter transcribes and translates with the prejudices of a Catholic priest.

<sup>41</sup> Basnage (in Canisii Antiq. Lectiones, tom. iv. p. 363-368) has investigated the character and story of Barlaam. The duplicity of his opinions had inspired some doubts of the identity of his person. See likewise Fabricius (Biblioth. Græc. tom. x. p. 427-432).

volved in this theological dispute, which flamed amidst the civil war, but the doctrine of Barlaam was disgraced by his flight and apostacy; the Palamites triumphed; and their adversary, the patriarch John of Apri, was deposed by the consent of the adverse factions of the state. In the character of emperor and theologian, Cantacuzene presided in the synod of the Greek church, which established, as an article of faith, the uncreated light of Mount Thabor: and, after so many insults, the reason of mankind was slightly wounded by the addition of a single absurdity. Many rolls of paper or parchment have been blotted; and the impenitent sectaries, who refused to subscribe the orthodox creed, were deprived of the honours of Christian burial; but in the next age the question was forgotten, nor can I learn that the axe or the faggot were employed for the extirpation of the Barlaamite heresy.<sup>42</sup>

For the conclusion of this chapter I have reserved the Genoese war, which shook the throne of Cantacuzene and betrayed the debility of the Greek empire. The Genoese, who, after the recovery of Constantinople, were seated in the suburb of Pera or Galata, received that honourable fief from the bounty of the emperor. They were indulged in the use of their laws and magistrates, but they submitted to the duties of vassals and subjects; the forcible word of *liegemen*<sup>43</sup> was borrowed from the Latin jurisprudence, and their *podestà*, or chief, before he entered on his office, saluted the emperor with loyal acclamations and vows of fidelity. Genoa sealed a firm alliance with the Greeks; and, in case of a defensive war, a supply of fifty empty galleys, and a succour of fifty galleys completely armed and manned, was promised by the republic to the empire. In the revival of a naval force it was the aim of Michael Palæologus to deliver himself from a foreign aid; and his vigorous government contained the Genoese of Galata within those limits which the insolence of wealth and freedom provoked them to exceed. A sailor threatened that they should soon be masters of Constantinople, and slew the Greek who resented this national affront; and an armed vessel, after refusing to salute the palace, was guilty of some acts of piracy in the Black Sea. Their

<sup>42</sup> See Cantacuzene (l. ii. c. 39, 40; l. iv. c. 3, 23, 24, 25) and Nic. Gregoras (l. xi. c. 10; l. xv. 3, 7, &c.), whose last books, from the sixth to the xxivth, are almost confined to a subject so interesting to the authors. Boivin (in Vit. Nic. Gregoræ), from the unpublished books, and Fabricius (Biblioth. Græc. tom. x. p. 462-473), or rather Montfaucon, from the MSS. of the Coislin library, have added some facts and documents.

<sup>43</sup> Pachymer (l. v. c. 10 [tom. i. p. 366, ed. Bonn]) very properly explains *λεγιον* (*ligios*) by *ιδιους*. The use of these words in the Greek and Latin of the feudal times may be amply understood from the Glossaries of Ducange (Græc. p. 811, 812; Latin, iv. p. 109-111).

countrymen threatened to support their cause : but the long and open village of Galata was instantly surrounded by the Imperial troops : till, in the moment of the assault, the prostrate Genoese implored the clemency of their sovereign. The defenceless situation which secured their obedience exposed them to the attack of their Venetian rivals, who, in the reign of the elder Andronicus, presumed to violate the majesty of the throne. On the approach of their fleets, the Genoese, with their families and effects, retired into the city ; their empty habitations were reduced to ashes ; and the feeble prince, who had viewed the destruction of his suburb, expressed his resentment, not by arms, but by ambassadors. This misfortune, however, was advantageous to the Genoese, who obtained, and imperceptibly abused, the dangerous licence of surrounding Galata with a strong wall, of introducing into the ditch the waters of the sea, of erecting lofty turrets, and of mounting a train of military engines on the rampart. The narrow bounds in which they had been circumscribed were insufficient for the growing colony ; each day they acquired some addition of landed property, and the adjacent hills were covered with their villas and castles, which they joined and protected by new fortifications.<sup>41</sup> The navigation and trade of the Euxine was the patrimony of the Greek emperors, who commanded the narrow entrance, the gates, as it were, of that inland sea. In the reign of Michael Palæologus their prerogative was acknowledged by the sultan of Egypt, who solicited and obtained the liberty of sending an annual ship for the purchase of slaves in Circassia and the Lesser Tartary : a liberty pregnant with mischief to the Christian cause, since these youths were transformed by education and discipline into the formidable Mamalukes.<sup>42</sup> From the colony of Pera the Genoese engaged with superior advantage in the lucrative trade of the Black Sea, and their industry supplied the Greeks with fish and corn, two articles of food almost equally important to a superstitious people. The spontaneous bounty of nature appears to have bestowed the harvests of the Ukraine, the produce of a rude and savage husbandry ; and the endless exportation of salt-fish and caviar is annually renewed by the enormous sturgeons that are caught at the mouth of

<sup>41</sup> The establishment and progress of the Genoese at Pera, or Galata, is described by Ducange (C. P. Christiana, l. i. p. 68, 69) from the Byzantine historians, Pachymér (l. ii. c. 36; l. v. 10, 30; l. ix. 15; l. xii. 6, 9), Nicephorus Gregoras (l. v. c. 4; l. vi. c. 11; l. ix. c. 5; l. xi. c. 1; l. xv. c. 1, 6), and Cantacuzene (l. i. c. 12; l. ii. c. 29, &c.).

<sup>42</sup> Both Pachymér (l. iii. c. 3, 4, 5) and Nic. Greg. (l. iv. c. 7) understand and deplore the effects of this dangerous indulgence. Hibars, sultan of Egypt, himself a Tartar, but a devout Musulman, obtained from the children of Zingis the permission to build a stately mosque in the capital of Crimea (De Guignes, Hist. des Russes, tom. iii. p. 343).

the Don or Tanais, in their last station of the rich mud and shallow water of the Mæotis.<sup>46</sup> The waters of the Oxus, the Caspian, the Volga, and the Don opened a rare and laborious passage for the gems and spices of India; and after three months' march the caravans of Carizme met the Italian vessels in the harbours of Crimea.<sup>47</sup> These various branches of trade were monopolised by the diligence and power of the Genoese. Their rivals of Venice and Pisa were forcibly expelled; the natives were awed by the castles and cities which arose on the foundations of their humble factories; and their principal establishment of Caffa<sup>48</sup> was besieged without effect by the Tartar powers. Destitute of a navy, the Greeks were oppressed by these haughty merchants, who fed or famished Constantinople according to their interest. They proceeded to usurp the customs, the fishery, and even the toll, of the Bosphorus; and while they derived from these objects a revenue of two hundred thousand pieces of gold, a remnant of thirty thousand was reluctantly allowed to the emperor.<sup>49</sup> The colony of Pera or Galata acted, in peace and war, as an independent state; and, as it will happen in distant settlements, the Genoese podestà too often forgot that he was the servant of his own masters.

These usurpations were encouraged by the weakness of the elder Andronicus, and by the civil wars that afflicted his age and the minority of his grandson. The talents of Cantacuzene were employed to the ruin, rather than the restoration, of the empire; and after his domestic victory he was condemned to an ignominious trial, whether the Greeks or the Genoese should reign in Constantinople. The merchants of Pera were offended by his refusal of some contiguous lands, some commanding heights, which they proposed to cover with new fortifications; and in the absence of the emperor, who was detained at Demotica by sickness, they ventured to brave the debility of a female reign. A Byzantine vessel, which had presumed to fish at the mouth of the harbour, was sunk by these audacious strangers; the fishermen were murdered. Instead of suing for pardon, the Genoese demanded

Their war  
with the  
emperor  
Cantacuzene,  
A.D. 1318.

<sup>46</sup> Chardin (*Voyages en Perse*, tom. i. p. 48) was assured at Caffa that these fishes were sometimes twenty-four or twenty-six feet long, weighed eight or nine hundred pounds, and yielded three or four quintals of caviar. The corn of the Bosphorus had supplied the Athenians in the time of Demosthenes.

<sup>47</sup> De Guignes, *Hist. des Huns*, tom. iii. p. 343, 344; *Viaggi di Ramusio*, tom. i. fol. 400. But this land or water carriage could only be practicable when Tartary was united under a wise and powerful monarch.

<sup>48</sup> Nic. Gregoras (l. xiii. c. 12) is judicious and well-informed on the trade and colonies of the Black Sea. Chardin describes the present ruins of Caffa, where, in forty days, he saw above 400 sail employed in the corn and fish trade (*Voyages en Perse*, tom. i. p. 46-48).

<sup>49</sup> See Nic. Gregoras, l. xvii. c. i.



satisfaction; required, in an haughty strain, that the Greeks should renounce the exercise of navigation; and encountered with regular arms the first sallies of the popular indignation. They instantly occupied the debatable land; and by the labour of a whole people, of either sex and of every age, the wall was raised, and the ditch was sunk, with incredible speed. At the same time they attacked and burnt two Byzantine galleys; while the three others, the remainder of the Imperial navy, escaped from their hands: the habitations without the gates, or along the shore, were pillaged and destroyed; and the care of the regent, of the empress Irene, was confined to the preservation of the city. The return of Cantacuzene dispelled the public consternation: the emperor inclined to peaceful counsels; but he yielded to the obstinacy of his enemies, who rejected all reasonable terms, and to the ardour of his subjects, who threatened, in the style of Scripture, to break them in pieces like a potter's vessel. Yet they reluctantly paid the taxes that he imposed for the construction of ships, and the expenses of the war; and as the two nations were masters, the one of the land, the other of the sea, Constantinople and Pera were pressed by the evils of a mutual siege. The merchants of the colony, who had believed that a few days would terminate the war, already murmured at their losses: the succours from their mother-country were delayed by the factions of Genoa; and the most cautious embraced the opportunity of a Rhodian vessel to remove their families and effects from the scene of hostility. In the spring, the Byzantine fleet, seven galleys and a train of smaller vessels, issued from the mouth of the harbour, and steered in a single line along the shore of Pera; unskilfully presenting their sides to the beaks of the adverse squadron. The crews were composed of peasants and mechanics; nor was their ignorance compensated by the native courage of barbarians: the wind was strong, the waves were rough; and no sooner did the Greeks perceive a distant and inactive enemy, than they leaped headlong into the sea, from a doubtful, to an inevitable, peril. The troops that marched to the attack of the lines of Pera were struck at the same moment with a similar panic; and the Genoese were astonished, and almost ashamed, at their double victory. Their triumphant vessels, crowned with flowers, and dragging after them the captive galleys, repeatedly passed and repassed before the palace: the only virtue of the emperor was patience; and the hope of revenge his sole consolation. Yet the distress of both parties interposed a temporary agreement and the shame of the empire was disguised by a thin veil of dignity and power. Summoning the chiefs of the colony, Cantacuzene affected to despise the trivial object of the

Destruction  
of his fleet,  
A.D. 1349.

debate; and, after a mild reproof, most liberally granted the lands, which had been previously resigned to the seeming custody of his officers.<sup>50</sup>

But the emperor was soon solicited to violate the treaty, and to join his arms with the Venetians, the perpetual enemies of Genoa and her colonies. While he compared the reasons of peace and war, his moderation was provoked by a wanton insult of the inhabitants of Pera, who discharged from their rampart a large stone that fell in the midst of Constantinople. On his just complaint, they coldly blamed the impudence of their engineer; but the next day the insult was repeated; and they exulted in a second proof that the royal city was not beyond the reach of their artillery. Cantacuzene instantly signed his treaty with the Venetians; but the weight of the Roman empire was scarcely felt in the balance of these opulent and powerful republics.<sup>51</sup> From the straits of Gibraltar to the mouth of the Tanais, their fleets encountered each other with various success; and a memorable battle was fought in the narrow sea, under the walls of Constantinople.<sup>52</sup> It would not be an easy task to reconcile the accounts of the Greeks, the Venetians, and the Genoese;<sup>53</sup> and while I depend on the narrative of an impartial historian,<sup>54</sup> I shall borrow from each nation the facts that redound to their own disgrace and the honour of their foes. The Venetians, with their allies the Catalans, had the advantage of number; and their fleet, with the poor addition of eight Byzantine galleys, amounted to seventy-five sail: the Genoese did not exceed sixty-four; but in those times their ships of war were distinguished by the superiority of their size and strength. The names and families of their naval commanders, Pisani and Doria,

<sup>50</sup> The events of this war are related by Cantacuzene (l. iv. c. 11) with obscurity and confusion, and by Nic. Gregoras (l. xvii. c. 1-7) in a clear and honest narrative. The priest was less responsible than the prince for the defeat of the fleet.

<sup>51</sup> This second war is darkly told by Cantacuzene (l. iv. c. 18, 24, 25, 28-32), who wishes to disguise what he dares not deny. I regret this part of Nic. Gregoras, which is still in MS. at Paris.

<sup>52</sup> Muratori (*Annali d'Italia*, tom. xii. p. 144) refers to the most ancient Chronicles of Venice (Caresinus, the continuator of Andrew Dandulus, tom. xii. p. 421, 422) and Genoa (George Stella, *Annales Genuenses*, tom. xvii. p. 1091, 1092), both which I have diligently consulted in his great Collection of the Historians of Italy.

<sup>53</sup> See the Chronicle of Matteo Villani of Florence, l. ii. c. 59, 60, p. 145-147; c. 74, 75, p. 156, 157, in Muratori's Collection, tom. xiv.

<sup>54</sup> This part of Nicephorus Gregoras has not been printed in the new edition of the Byzantine Historians. The editor expresses a hope that it may be undertaken by Hase. I should join in the regret of Gibbon if these books contain any histo-

rical information: if they are but a continuation of the controversies which fill the last books in our present copies, they may as well sleep their eternal sleep in MS. as in print.—M.

are illustrious in the annals of their country; but the personal merit of the former was eclipsed by the fame and abilities of his rival. They engaged in tempestuous weather; and the tumultuary conflict was continued from the dawn to the extinction of light. The enemies of the Genoese applaud their prowess; the friends of the Venetians are dissatisfied with their behaviour; but all parties agree in praising the skill and boldness of the Catalans,<sup>a</sup> who, with many wounds, sustained the brunt of the action. On the separation of the fleets, the event might appear doubtful; but the thirteen Genoese galleys that had been sunk or taken were compensated by a double loss of the allies; of fourteen Venetians, ten Catalans and two Greeks;<sup>b</sup> and even the grief of the conquerors expressed the assurance and habit of more decisive victories. Pisani confessed his defeat by retiring into a fortified harbour, from whence, under the pretext of the orders of the senate, he steered with a broken and flying squadron for the isle of Candia, and abandoned to his rivals the sovereignty of the sea. In a public epistle,<sup>c</sup> addressed to the doge and senate, Petrarch employs his eloquence to reconcile the maritime powers, the two luminaries of Italy. The orator celebrates the valour and victory of the Genoese, the first of men in the exercise of naval war: he drops a tear on the misfortunes of their Venetian brethren; but he exhorts them to pursue with fire and sword the base and perfidious Greeks; to purge the metropolis of the East from the heresy with which it was infected. Deserted by their friends, the Greeks were incapable of resistance; and three months after the battle the emperor Cantacuzene solicited and subscribed a treaty, which for ever banished the Venetians and Catalans, and granted to the Genoese a monopoly of trade, and almost a right of dominion. The Roman empire (I smile in transcribing the name) might soon have sunk into a province of Genoa, if the ambition of the republic had not been checked by the ruin of her freedom and naval power. A long contest of one hundred and thirty years was

Their  
treaty with  
the empire,  
May 6.

<sup>a</sup> The Abbé de Sade (*Mémoires sur la Vie de Pétrarque*, tom. iii. p. 257-263) translates this letter, which he had copied from a MS. in the king of France's library. Though a servant of the duke of Milan, Petrarch pours forth his astonishment and grief at the defeat and despair of the Genoese in the following year (p. 323-332).

<sup>a</sup> Cantacuzene praises their bravery, but imputes their losses to their ignorance of the seas: they suffered more by the breakers than by the enemy: vol. iii. p. 222 [ed. Bonn].—M.

<sup>b</sup> Cantacuzene says that the Genoese lost twenty-eight ships with their crews, the Venetians and Catalans six-

teen; the Imperials none [vol. iii. p. 223, ed. Bonn]. Cantacuzene accuses Pisani of cowardice, in not following up the victory and destroying the Genoese. But Pisani's conduct, and indeed Cantacuzene's account of the battle, betray the superiority of the Genoese.—M.

determined by the triumph of Venice; and the factions of the Genoese compelled them to seek for domestic peace under the protection of a foreign lord, the duke of Milan, or the French king. Yet the spirit of commerce survived that of conquest; and the colony of Pera still awed the capital and navigated the Euxine, till it was involved by the Turks in the final servitude of Constantinople itself.